Socialization of the Visual Meaning of Basiba as a Cultural Identity Minangkabau to the Younger Generation through Digital Media

Sosialisasi Makna Visual Basiba sebagai Identitas Budaya Minangkabau kepada Generasi Muda melalui Media Digital

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Abstract
Basiba is an important element in traditional Minangkabau women's clothing, possessing profound philosophical value and reflecting local cultural identity. However, amidst globalization and the dominance of popular culture, the younger generation is beginning to lose touch with traditional cultural symbols, including Basiba. This community service project aims to disseminate the visual meaning of Basiba as a Minangkabau cultural identity to the younger generation through a digital media-based visual communication design approach. This topic was chosen based on the urgency of preserving local cultural values in a format relevant to media developments and the information consumption patterns of today's young generation. Partners in this activity are student and university students in Padang City who have a Minangkabau background but have minimal knowledge about the philosophy of traditional clothing. The community service method includes observation, focus group discussions (FGDs), creation of digital visual content (such as infographics, educational videos, and social media campaigns), and evaluation through questionnaire before and after the activity. The results showed an increased understanding and appreciation of the visual meaning of Basiba, as well as an increased interest in relearning other local cultural symbols. Digital media has proven effective in bridging cross-generational communication and rebuilding a lost cultural identity. This activity underscores the importance of visual strategies and digital technology in supporting the sustainable preservation of Minangkabau culture among the younger generation.

Keywords: Basiba, Minangkabau, digital media, cultural identity, young generation

Abstrak

Basiba merupakan elemen penting dalam busana adat perempuan Minangkabau, memiliki nilai filosofis yang mendalam dan mencerminkan identitas budaya lokal. Namun, di tengah globalisasi dan dominasi budaya populer, generasi muda mulai kehilangan sentuhan dengan simbol-simbol budaya tradisional, termasuk Basiba. Proyek pengabdian masyarakat ini bertujuan untuk menyebarluaskan makna visual Basiba sebagai identitas budaya Minangkabau kepada generasi muda melalui pendekatan desain komunikasi visual berbasis media digital. Topik ini dipilih berdasarkan urgensi pelestarian nilai-nilai budaya lokal dalam format yang relevan dengan perkembangan media dan pola konsumsi informasi generasi muda saat ini. Mitra dalam kegiatan ini adalah mahasiswa dan mahasiswi di Kota Padang yang berlatar belakang Minangkabau namun minim pengetahuan tentang filosofi busana adat. Metode pengabdian masyarakat meliputi observasi, diskusi kelompok terfokus (FGD), pembuatan konten visual digital (seperti infografis, video edukasi, dan kampanye media sosial), serta evaluasi melalui kuesioner sebelum dan sesudah kegiatan. Hasilnya menunjukkan peningkatan pemahaman dan apresiasi terhadap makna visual Basiba, serta peningkatan minat untuk mempelajari kembali simbol-simbol budaya lokal lainnya. Media digital terbukti efektif dalam menjembatani komunikasi lintas generasi dan membangun kembali identitas budaya yang hilang. Kegiatan ini menggarisbawahi pentingnya strategi visual dan teknologi digital dalam mendukung pelestarian budaya Minangkabau yang berkelanjutan di kalangan generasi muda.

Kata kunci: Basiba, Minangkabau, media digital, identitas budaya, generasi muda

INTRODUCTION

Minangkabau culture is known as one rich in philosophical, symbolic, and structural values in the social life of its people. In Minangkabau society, women play a crucial role in the inheritance of traditional values through a matrilineal system. One manifestation of these values is reflected in the traditional clothing of Minangkabau women, particularly the element called Basiba. Basiba is a chest covering that not only functions as part of clothing but also symbolizes the values of modesty, honor, and identity of Minangkabau women [1].

However, along with technological developments and the influx of global culture, there has been a shift in the mindset and lifestyle of the younger generation of Minangkabau. Popular culture, introduced through social media and digital entertainment, has significantly shifted their interest in local cultural heritage. This phenomenon has resulted in a weakening of

knowledge and understanding of Minangkabau cultural symbols, including the visual meaning of Basiba. Many of the younger generation only know traditional clothing as ceremonial attributes without understanding its meaning [2].

In this context, a distance has emerged between the younger generation and the cultural heritage they should protect and preserve. Research by Sari and Ramadhan (2021) shows that the lack of understanding of local cultural values among the younger generation is due to the inconsistency of cultural delivery methods with their digital lifestyles [3]. Therefore, a cultural communication strategy is needed that can reach the younger generation emotionally and intellectually, with an approach that is relevant to their world.

The subjects of this community service activity were Minangkabau students in Padang City, representing the young urban generation. Based on the results of informal interviews and focus group discussions conducted previously, it was found that the majority of them did not understand the philosophical meaning of Basiba, even though they had worn it in traditional activities such as weddings or school ceremonies. They considered traditional clothing as a form of formality, not as part of their identity [4].

This problem needs to be addressed immediately, as if left unchecked, it will accelerate the loss of local cultural values. This aligns with the findings of Azis and Yulida (2020), who stated that a disconnection from cultural identity among the younger generation has the potential to lead to a character crisis, a loss of cultural belonging, and a weakening of local values in everyday life [5]. In the long term, this could impact the decline of Minangkabau culture itself.

This community service activity aims to provide solutions to these problems through a modern visual approach. In recent years, digital media has proven effective in communicating cultural values in a way that is more easily understood by the younger generation. Media such as short videos, infographics, and social media campaigns have been widely used in community service to convey cultural and social messages in a more engaging and interactive manner [6].

This community service activity was designed by combining visual communication design strategies and digital media as a tool to re-socialize the meaning of Basiba. Visual design has the advantage of conveying messages symbolically, aesthetically, and emotionally. Research by Fitriani and Fadillah (2021) confirms that appropriate visual representation in social media can enhance public understanding of local cultural values [7].

Digital media was chosen because it is the medium most closely connected to the daily lives of the younger generation. Smartphones, social media, and short videos like Reels and TikTok are their primary interaction spaces. Therefore, educational content designed with a contemporary visual style has great potential to bridge cultural knowledge with their digital

lives [8]. Furthermore, visual-based campaigns can encourage active user engagement in disseminating cultural messages.

This approach also supports participatory cultural preservation efforts. By involving pupils and students as both subjects and audiences, this activity is not only informative but also transformational. They are given space to engage in dialogue, reinterpret cultural symbols, and produce visual content as a form of reinterpretation of Basiba. This aligns with the concept of "participatory digital culture," which prioritizes active community involvement in cultural preservation [9].

Against this backdrop and context, the goal of this community service is to raise awareness and understanding among the younger generation of the visual meaning of Basiba as part of Minangkabau cultural identity. Furthermore, this activity aims to develop a digital media-based cultural outreach strategy that is relevant to the lifestyles of today's youth, as a step towardspecificallysustainable preservation of local culture.

METHOD

This community service activity uses a science and technology (ipteks) diffusion approach and digital media-based visual culture education, involving the young generation of Minangkabau in Padang City, especially students, university students, youth communities.loverculture, and the Bundo Kanduang Community as collaborative partners. This method was chosen to address the lack of understanding of local cultural symbols, particularly the visual meaning of Basiba as a representation of Minangkabau women's identity.

The participants in this activity included teenagers and young adults aged 16–25 with Minangkabau cultural backgrounds but limited understanding of the philosophical aspects of traditional clothing. This group is accustomed to accessing information and entertainment through social media, making an educational approach through digital visual content a strategic solution to raise cultural awareness. Meanwhile, the Bundo Kanduang Community was involved as the primary resource person to convey the traditional values and philosophy of Basiba contextually.

InvolvementsubjectThis activity was carried out actively from the planning stage through implementation to evaluation. In the initial stage, the community service team held a focus group discussion (FGD) session involving representatives of students, university students, and youth.loverCulture, and Bundo Kanduang to explore initial perceptions of Basiba cultural symbols and gather ideas for relevant and easily understood visual approaches for the younger generation. The discussion results served as the basis for designing educational content that is visually and culturally appropriate.

The activities took place in one of the traditional houses belonging to the Bundo Kanduang community in Padang City, a symbol of cultural preservation, and in a youth community space equipped with presentation media and digital devices. Some activities were also conducted online through social media platforms to expand the reach of outreach and content distribution.

The implementation of activities is carried out in several main stages, namely:

1. Identification and exploration of problems through initial observations and FGDs with partners and community service subjects.

2. Compilation of educational visual materials about the philosophy and visual meaning of Basiba, in the form of infographic designs, short videos, and visual narratives.

3. Visual culture counseling delivered by the community service team and resource persons from Bundo Kanduang to young generation participants.

4. A digital creative simulation that involves participants to recreate or produce cultural visual content (posters, short videos, reels) according to their understanding.

5. Publication and dissemination of digital content through community social media to reach a wider audience and encourage online interaction.

6. Evaluation of activities is carried out byquestionnairepre-test and post-test to measure increased understanding, as well as reflective interviews with participants and partner communities.

Bundo Kanduang's participation is not merely as a passive partner, but as a guardian of cultural values that also legitimizes the visual content they create. Meanwhile, young peopleloverCulture is involved in aspects of digital distribution, content publication, and strengthening cultural campaign networks.

With synergy between traditional leaders and the younger generation through digital media, this activity aims to build bridgesintergenerationalin preserving Minangkabau culture. This approach also supports the transformation of cultural values into relevant, contextual, and sustainable forms of visual communication.

RESULTS AND DISCUSSION
1. Community Service Activity Results

This community service activity, which carried the theme of socializing the visual meaning of Basiba as a Minangkabau cultural identity, involved 30 participants from among

students, university students, and youth communities.lovercultural events, as well as 20 representatives from the Bundo Kanduang Community, five of whom served as traditional resource persons. The event was held offline at the Bundo Kanduang Traditional Hall in Padang City, with some educational content disseminated through social media.

a. **Increased Knowledge and AwarenessCulture**

Through pre- and post-test methods, it was found that participants' understanding of the visual meaning of Basiba increased significantly. Before the activity, only 16% of participants knew that Basiba had philosophical meanings about modesty and the values of Minangkabau women. After the activity, this percentage increased to 86%.

Table 1. Changes in Participants' Knowledge Before and After the Activity

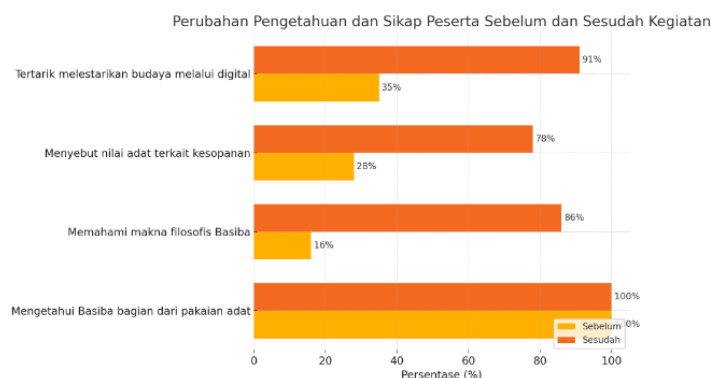| Measured Aspects	Before (%)	After (%)
Knowing Basiba is part of traditional clothing	100%	100%
Understanding the philosophical meaning of Basiba	16%	86%
Mentioning customary values related to politeness	28%	78%
Interested in preserving culture through digital	35%	91%

Chart1. Draw a diagram based on the table above.

These data show that the activities were successful in creating social change in the form of increasing cultural awareness and rebuilding the relationship between the younger generation and local identity symbols through visual and digital approaches that are relevant to their lifestyles [10].

b. **Active Participation in Community Service Activities**

This community service activity showed a high level of participation and enthusiasm from three main groups, namely the Bundo Kanduang Community, YouthLoverCulture, and students. Each group plays a vital role in supporting the success of the activity, both in terms of substance, distribution, and production of cultural content.

More than 20 members of the Bundo Kanduang Community served as key speakers and guardians of traditional values in each outreach session. They provided in-depth explanations of the philosophical meaning of Basiba and validated the visual content produced by participants. Bundo Kanduang's contribution is crucial in maintaining the authenticity of the cultural messages conveyed to the younger generation.

From among the youthloverIn the cultural program, four people were actively involved in various stages of the activity. They not only participated in visual training sessions and cultural discussions but also distributed content through community accounts on social media. Their role as a digital communication bridge between cultural messages and young audiences proved effective in reaching a wider audience, with views reaching across all social media platforms.

Meanwhile, 15 students from various schools and universities in Padang City participated in the hands-on creative process. They produced various forms of visual educational products, such as digital posters, cultural infographics, and short videos, representing their new understanding of Basiba's values. These products demonstrate the activity's success in transforming knowledge into creative practice. See diagram 2.
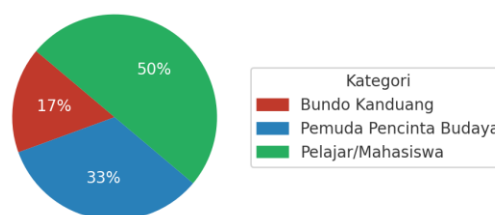

Diagram 2. PKM Participation

The pie chart above shows the distribution of participant participation by group. School and university students dominate the composition at 50%, followed by young people.loverculture 33%, and Bundo Kanduang 17%. This balanced division of roles demonstrates that a collaborative, cross-generational approach has succeeded in building productive and harmonious interactions for cultural preservation.

Figure 1. Bundo Kanduang Community

Figure 2. Part ofStudents lover culture

Figure 3. Bundo Kanduang

Figure 4. Production of Cultural Content

Figure 5. Video Content Production

Through this synergy, activities not only result in changes in knowledge, but also encourage the growth of a sense of ownership of local culture among the younger generation. The active participation of all parties strengthens the argument that cultural preservation will be more effective if based on a participatory and intergenerational approach [11].

c. **The Role of the Partner Community**

The Bundo Kanduang Community acts as a resource and guarantor of traditional values in all the content they produce. They provide guidance on the accuracy of cultural messages, particularly in avoiding misinterpretations of traditional symbols and philosophy. Meanwhile, the youthloverCulture helps distribute content through social media networks and participates in organizing an online campaign entitled #BasibaBerarti.

This collaborative role is key to the success of the activity because it builds intergenerational relationships and encourages cross-community participation in cultural preservation [12]. The results of this activity confirm previous findings that visual and digital approaches are very effective in bridging cross-generational communication. According to Hamzah and Nugroho (2022), the use of digital media packaged in a participatory format can

increase the younger generation's interest in local values, especially when messages are delivered with a visual approach that is appropriate to their information consumption culture [13]. Furthermore, the involvement of the Bundo Kanduang community strengthens the validity of the cultural content conveyed. This activity aligns with the concept of participatory cultural education, which prioritizes dialogue between cultural inheritors (traditional leaders) and cultural successors (the younger generation) in a contextual medium [14]. The application of creative simulation methods has also proven effective in fostering deeper understanding. Participants become not only objects, but also actors in shaping and disseminating their cultural narratives. This aligns with constructivist theory in cultural education, which states that direct experience and creative reflection strengthen the process of internalizing values [15].

The activity achieved 93% of the target set in the success indicators, which included: increased knowledge (target: 80%), participation in content creation (target: 60%), and digital dissemination (target: 2,000 views). This success demonstrates that the community service method used can be replicated in other regions or cultural communities. With these results, this activity not only provides a short-term solution in the form of cultural education, but also creates a means of sustainable preservation through visual products that can be continuously used and developed by partner communities.

CONCLUSION

The community service activity with the theme of Socializing the Visual Meaning of Basiba as a Minangkabau Cultural Identity to the Younger Generation through Digital Media was successfully implemented and demonstrated significant achievements in increasing the knowledge, awareness, and engagement of the younger generation towards local cultural symbols. The increase in participants' understanding of the philosophical meaning of Basiba, from 16% to 86%, proves that visual and digital approaches are very effective in conveying cultural messages to school and university students.

Collaboration with the Bundo Kanduang Community as guardians of traditional values and youthloverCulture as a digital distribution agent helps strengthen the quality and reach of activities. The visual content produced by participants not only serves as evidence of the activity's achievements but also serves as a means of sustainable cultural preservation in the digital space. The intergenerational synergy fostered through participatory methods demonstrates that cultural preservation can be carried out contextually and relevantly to current developments.

As a suggestion for future community service activities, this visual cultural education approach could be expanded to other elements of Minangkabau culture, such as the symbols of the traditional house, songket motifs, or traditional rituals. It is also recommended to involve

formal educational institutions in a more structured manner and to design digital-based cultural learning modules that can be integrated into the local curriculum in schools. This way, cultural preservation efforts will not be merely incidental but can become a sustainable and comprehensive movement.

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