

Conference paper

Understanding and Expectations of the Students of Fakultas Keguruan Dan Ilmu Pendidikan Universitas Bung Hatta About Sumbang Duo Baleh

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Abstract.

This study aims to describe the students' understanding and expectations of the FKIP Universitas Bung Hatta about sumbang duo baleh. This research is qualitative research with a descriptive method. The data is in the form of students' verbal responses to an unstructured questionnaire via Google-forms. Student responses are translated into keywords. The trend of responses is analyzed through simple statistics (percentages). The results of the study show that most students are still familiar with the term sumbang duo baleh. They know this term through non-formal, formal, and informal sources. In general, students can explain the meaning of sumbang duo baleh well and consider the norms still relevant in the digital era. They expect that sumbang duo baleh will be disseminated, taught, preserved, implemented, and developed, especially amid the threat of foreign cultural intrusion related to the globalization process.

Keywords: expectations, culture, Minangkabau, *sumbang duo baleh*, understanding

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1. INTRODUCTION

Globalization causes significant changes in human life in various aspects. One manifestation of the influence of globalization is the fading of cultural values. Cultural values function as a guide and order for society to behave by customs or habits and become a driving force for the emergence of people's patterns of thinking (Pengaruh Globalisasi terhadap Lunturnya Nilai Kebudayaan Indonesia - Kompasiana.com).

This influence occurs because most of the time people are exposed to various foreign cultures through various media, both print, and electronic mass media, as well as social media. These foreign cultures often attract more attention because they are packaged attractively.

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This globalization has also caused a moral crisis among children and adolescents. Teenagers who are in the phase of searching for identity are starting to imitate western culture which is free in the association. As a result, many Indonesian young people are experiencing moral degradation such as promiscuity, hedonism, and individualism. To get this lifestyle, they sometimes commit criminal acts such as mugging, robbing, and even killing their family members.

At any time one can witness various kinds of community actions that result in the destruction of a nation, including a decline in character, honesty, a sense of togetherness, and a sense of cooperation among community members. According to Lickona, these actions show several indicators of the destruction of a nation (1).

In dealing with problems like this, it is necessary to revitalize noble moral and ethical values. One of the sources of noble values is the customs of a tribe, besides of course religious teachings.

Minangkabau is an ethnic group in Indonesia that highly values moral and ethical values. This is reflected in their rhymes;

nan kuriak iyolah kundi (the striped one is the kundi [a kind of seed])

nan merah iyolah sago (the red one is the saga [another kind of seed])

nan elok iyolah budi (the best is the mind)

nan indah iyolah baso (the most beautiful is the language) (2).

This rhyme shows that the Minangkabau people use good manners and polite language. They try to be respectful and not hurt other people. This is in line with the teachings of Islam, which is the highest source of Minangkabau custom: *adat basandi sarak, sarak basandi Kitabullah* (custom based on religious provisions, religious provisions based on Al-Qur'an).

Fikri (2019) found that for the Minangkabau community, disgraceful acts were equated with charcoal smeared on the forehead. For them, falling self-esteem is a disgrace that must be accounted for so as not to embarrass themselves or others, even though the consequences are severe. The Minangkabau proverb says that *daripado baputiah mato, labiah elok baputiah tulang* (rather than whitening the eyes, it is better to whiten the bones). It means that it is better to die than to live in shame. To maintain self-esteem, Minangkabau people maintain their behavior so that they avoid actions that are embarrassing or even wrong.

In Minangkabau custom, the role of women is very strategic because Minangkabau is a tribe that adheres to a matrilineal system, namely lineage based on the mother (3). In a position like this, it is very natural that a woman's behavior must be properly

maintained because it will reflect their dignity as well as the dignity of their people. In Minangkabau custom, rules regarding women's behavior are conveyed in the form of behavior to be avoided, namely *sumbang duo baleh*.

As the frontline in formal education, teachers in Minangkabau must avoid inappropriate (discordant) behavior, because they directly shape the character of students. It is believed that character education will be effective if it is carried out through role models. Thus, it is very logical that Faculty of Teacher Training and Education of Universitas Bung Hatta (FKIP Universitas Bung Hatta) students must understand the *sumbang duo baleh*, especially since Minangkabau natural culture is a compulsory subject in their various study programs. However, it appears that some of the female students at the FKIP Universitas Bung Hatta still engage in discordant behavior. These symptoms have started to spread. Syaputra, et.al stated that women in Minangkabau have started to forget their cultural values. Cultural values have become a moral dilemma for teenagers in Minangkabau. Conflicts that often occur in Minangkabau young women are conflicts with cultural values (4). To obtain empirical data, it is necessary to conduct research on the understanding and expectations of Bung Hatta University FKIP students towards *sumbang duo baleh* because understanding is very influential, although not the only determinant, in the form of behavior.

The urgency of this research is getting stronger after searching of previous research. Research on *sumbang duo baleh* has been carried out by various researchers, that are: Iskandar et al. (2014), Gani (2016), Islami (2016), Syaputra et al. (2020), Anugrah (2021), Fitri & Rakimahwati (2021), Morelent et al. (2021), Ramadaniah & Rakimahwati (2021), Suryana et al. (2021), Sari & Mayar (2021), Basri et al. (2022), Frasandy et al. (2022), Hartati et al. (2022), and Juliana & Ismaniar (2022). However, no research examines the understanding of students in West Sumatra towards *sumbang duo baleh*, including FKIP Universitas Bung Hatta students.

This study aims to describe the understanding of Bung Hatta University Faculty of Teacher Training and Education students' understanding of *sumbang duo baleh*. The study includes knowledge of the term *sumbang duo baleh* in Minangkabau, the meaning of the term *sumbang duo baleh*, the relevance of its application in the digital era, and their expectation for the existence of *sumbang duo baleh* in the future day-life of Minangkabau people.

In the *Kamus Bahasa Indonesia*, the *sumbang* (discordant) lexeme has two main meanings. First, discordant means guilty or violating custom; less polite; sinful; adultery; wrong; mistaken; unpleasant to hear or see; awkward; not aligned; a source or fake; cheat; not balanced. Second, discordant means contributing (3).

Discordant is something that is not appropriate or inappropriate so that it is not pleasing to the eye. For example, a large item is placed in a place for a small item, or white items are equated with colored items so that they are not pleasing to the eye. Discordant can be divided into two, namely: (a) discordant that may be punished, for example, hurting people and (b) discordant that may not be punished, such as putting something out of place. The sanction of this discordant is only returning to the proper way and according to custom (17).

In contrast to discordant, wrong according to Minangkabau custom is a violation committed against the norms and regulations that apply. The difference between the meaning of discordant and wrong can be seen in the following example: A person is said to be wrong if he sits at a table because a table is not a seat. That person is said to be not wrong if he sits on a chair, but he is said to have made a mistake if he sits in a chair with his feet raised higher than the seat or if someone who is older or has a higher social status sits on the floor.

Discordant is the same thing as taboo. Based on Fershtman, Gneezy, & Hoffman (2011) and Miller (2006) Syaputra, et.al said that taboos have similarities in terms of behavior that deviate from the social rules that apply in society (4). It is mean that an act or behavior is said to be discordant if the act is not in accordance with or violates the social rules that apply to a society.

Minangkabau custom stipulates twelve kinds of discordant, which are often referred to as the *sumbang duo baleh*. These discordant consist of: (a) *sumbang duduak*, (b) *sumbang tagak*, (c) *sumbang diam*, (d) *sumbang bajalan*, (e) *sumbang kato*, (f) *sumbang caliak*, (g) *sumbang bapakaian*, (h) *sumbang bagaua*, (i) *sumbang karajo*, (j) *sumbang tanyo*, (k) *sumbang jawab*, and (l) *sumbang kurenah*.

Sumbang duo baleh behavior is a rule that guides women not to behave in a despicable manner, to have good speech, to be merciful, and is sociable among peers. Based on the research finding, Syaputra, et. al (4) write their interpretation of the values of *sumbang duo baleh* of Minangkabau women as follows. *Sumbang duduak* is the wrong behavior for women when sitting or an ethic that regulates the procedures, attitude, and sitting position. *Sumbang tagak* is a behavior that should not be carried out by women when standing. *Sumbang diam* is a condition of residence that cannot be occupied or entered by women. *Sumbang jalan* is an attitude and ethics when walking, in terms of how to walk, situations, time and running conditions. *Sumbang kato* is ethical for women when communicating or speaking. *Sumbang caliak* is an ethical female perspective on something. *Sumbang pakai* is a dress ethic for women in terms of quality, shape, and use. *Sumbang gaua* is a women's ethics in getting along.

Sumbang karajo is a female ethic in terms of what it does. *Sumbang tanyo* is a form of attitude and ethics in asking questions *Sumbang jawek* is someone's ethics when answering statements from others. The last one is *sumbang kurenah* can be interpreted as signs or behavior of someone towards another person.

One of the eight ways to deal with and use Minangkabau customs is *adat batiru batuladan* (custom is emulated and exemplified). It means that attitudes and behavior in custom are guided by something that already exists. In acting and behaving, Minangkabau people are asked to get used to taking examples from those who already exist (17).

In Anderson and Krathwohl's taxonomy, understanding is defined as building an understanding of various examples of written or graphic types of functions such as interpreting, giving examples, identifying, discussing, describing, repeating, concluding, giving illustrations, giving interpretations, and stating differences (18). There are three indicators of understanding the concept according to Benjamin S. Bloom. First, translating, namely transferring from one language to another and from an abstract conception to a symbolic model. Second, interpreting, namely the ability to recognize or understand the main ideas of a communication. Third, extrapolating, namely the ability to see behind what is written can make predictions about concentration or can expand the problem (19).

2. METHODS

This research is descriptive qualitative with a case study approach. Qualitative research is also called naturalistic methods because the objects used are natural. Sugiyono [20] stated that qualitative research is used to examine the condition of natural objects where the researchers are the key instrument, the data collection technique is carried out by triangulation (combination), the data analysis is inductive, and the results emphasize meaning rather than generalization. A case study is a suitable strategy when the research question is related to how or why. What is researched is a contemporary phenomenon in the context of real life.

The data in this research consist of primary data and secondary data. Primary data are verbal students' responses related to the term *sumbang duo baleh* in Minangkabau, the meaning of the word discordant, the relevance of its application in the digital era, and their hopes for the existence of *sumbang duo baleh*. The research subjects are students of FKIP Universitas Bung Hatta, who have a family background and for the last

three years have lived in a social environment with Minangkabau culture. This secondary data obtained from the Universitas Bung Hatta database.

The research focused on the students of FKIP Universitas Bung Hatta, who are active in the even semester of the 2021/2022 academic year. The questionnaire technique is used in collecting the primary data.

This research used content analysis techniques. Data on students' words were interpreted thematically into keywords. Furthermore, each data were described and interpreted based on the context of its appearance by referring to *the sumbang duo baleh* concept. The tendency for each keyword to appear calculated using a simple statistic, namely the percentage technique.

3. RESULTS AND DISCUSSION

From the responses that came in, the majority (54%) said they knew in terms of *sumbang duo baleh*, while the other said they didn't know (33%) and maybe knew (13%). This shows that the term *sumbang duo baleh* has started to disappear from the vocabulary of the younger generation. This term is only known with certainty by almost 50% of students who are classified as highly educated. The complete trend of students' knowledge of the term *sumbang duo baleh* can be seen in Figure 1.

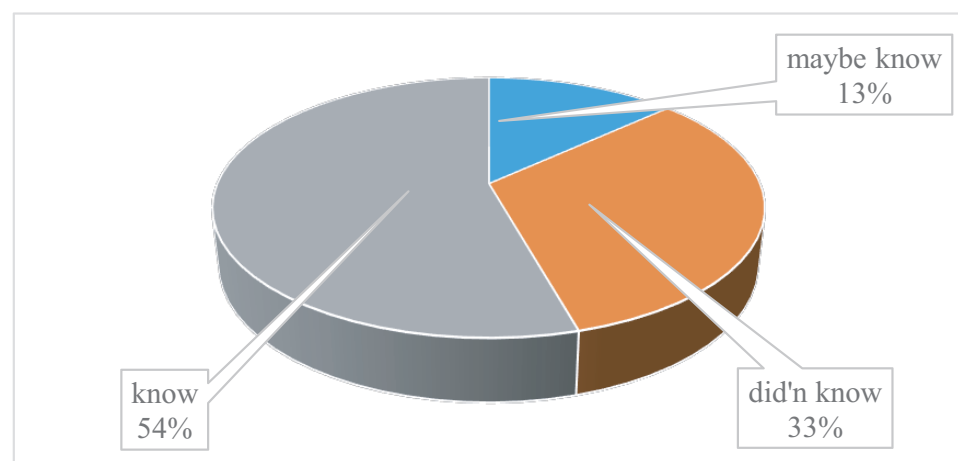


Figure 1: Student Knowledge of Terms *sumbang duo baleh*.

Although respondents who know about *sumbang duo baleh* more than respondents who may or may not know about *sumbang duo baleh*, the difference is not significant. The trend shown in Figure 1 is in line with opinion of Syaputra, et.al. (4) which states that women in Minangkabau have started to forget their cultural values. So, cultural values have become a moral dilemma for teenagers in Minangkabau. Of course, this condition

should not be allowed to get worse. Efforts needed to introduce the term *sumbang duo baleh* to Minangkabau women, including to FKIP Universitas Bung Hatta students because they are prospective teachers who will become role models for the behavior of their students later.

The sources of respondents' knowledge about the term *sumbang duo baleh* can be grouped into three sources, namely from formal education, non-formal education, and informal education. Most of the sources answered by respondents (55%) were non-formal education. Of this number, internet sources received the most responses (62%), followed by community sources (29%), books (5%), and friends (4%). The second most common source is formal education (28%). The smallest source is informal education at 17%. From this source, the majority were parents (73%), older siblings (13%), grandparents (8%), and *mamak*/uncle (6%). Specifically, the source of students' knowledge of the term *sumbang duo baleh* can be seen in Figures 2, Figure 3, and Figure 4.

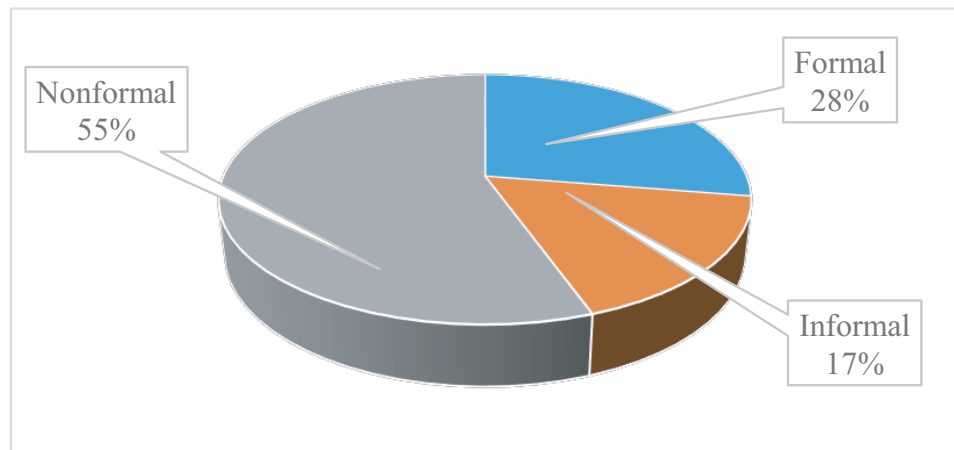


Figure 2: Sources of Student Knowledge about Terms of sumbang duo baleh.

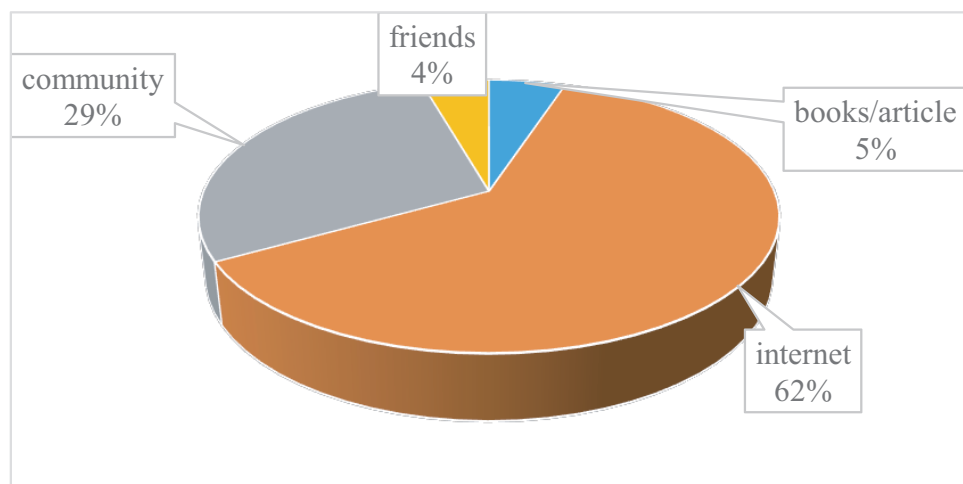


Figure 3: Non-formal Sources of Student Knowledge of Terms of sumbang duo baleh.

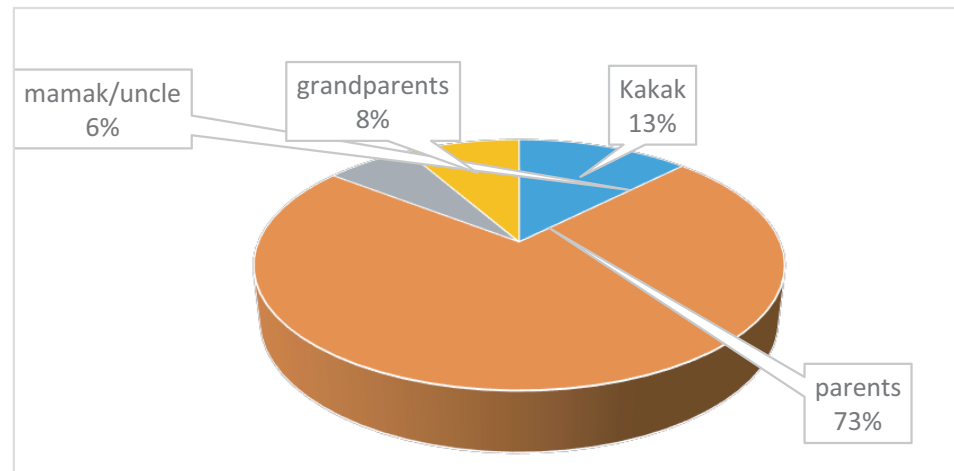


Figure 4: Informal Sources of Student Knowledge of Terms of *sumbang duo baleh*.

The trend in Figure 2 and Figure 3 shows that the community as a non-formal educational institution is the main source for students to know about customary norms, including *sumbang duo baleh*. Most of the students get knowledge about *sumbang duo baleh* from internet sources, rather than community, friends, and books/articles. On the one hand, this condition illustrates that FKIP Universitas Bung Hatta students have used the internet as a source of learning, including about customs. But on the other hand, this condition also illustrates that other non-formal educational institutions such as society, peers, and books no longer play a significant role in the education of the younger generation. For this reason, the community needs to improve their understanding and attitude towards Minangkabau customary norms so that the younger generation gets right teachings. Likewise, content creators in cyberspace must understand precisely the norms in Minangkabau society so that the information they convey is truly valid. This is in line with the findings of the research by Hartati, Zulminiati, & Roza that the internet has proven effective in the introduction of *sumbang duo baleh* because children understand the concept fundamentally to place themselves entirely as cultured people in society and become role models for future generations (15).

The trend in Figure 4 shows that indeed there has been a change in the pattern of informal education in Minangkabau families. In Minangkabau traditional families, the education of the younger generation, especially those related to customs, is the responsibility of the *mamak* (uncle), but from data analysis, it turns out that the FKIP Universitas Bung Hatta students know about *sumbang duo baleh* from their parents and older siblings. Only 6% got knowledge about *sumbang duo baleh* from their *mamak*. This trend is in line with the findings of research conduct by Anjela & Razif (20), and Amin, Fitri, & Aziz (21). These research show that in aspect of education, *mamak* role has

shifted far. Majority of nephew studied at an educational institution formal, no longer educated by *mamak*. Generally, direction and supervision education of the younger generation has done by parents, no longer by *mamak*. This result is different from the findings of Hartati & Yuniarti which stated that *mamak* in West Sumatra still maintains its role as a provider of social support for their nephews. (22). However, these differences are caused by the different aspects studied: this study examines the role of *mamak* as a source of knowledge about *sumbang duo baleh* while Hartati & Yuniarti examines it from the aspect of *mamak's* social support for her nephews. Aside from that, Amin, Fitri, & Aziz (21) said that nowadays *ninik mamak* has started to make breakthroughs again in their role in the field of education for their nephew, not only at the concept level but also in the form of programs, although it is still not optimal.

In terms of meaning, most of the respondents' answers indicated that the majority had answered correctly or were relevant to the concept of giving according to Minangkabau custom, namely customary prohibitions (28%), rules/norms/ways/manners (27%), disgraceful behavior (20%), habit (3%), and unbalanced (2%). A small portion answered they didn't know and wrong answers, which consisted of: didn't know (12%) and gave something (8%). This data can be seen in Figure 5.

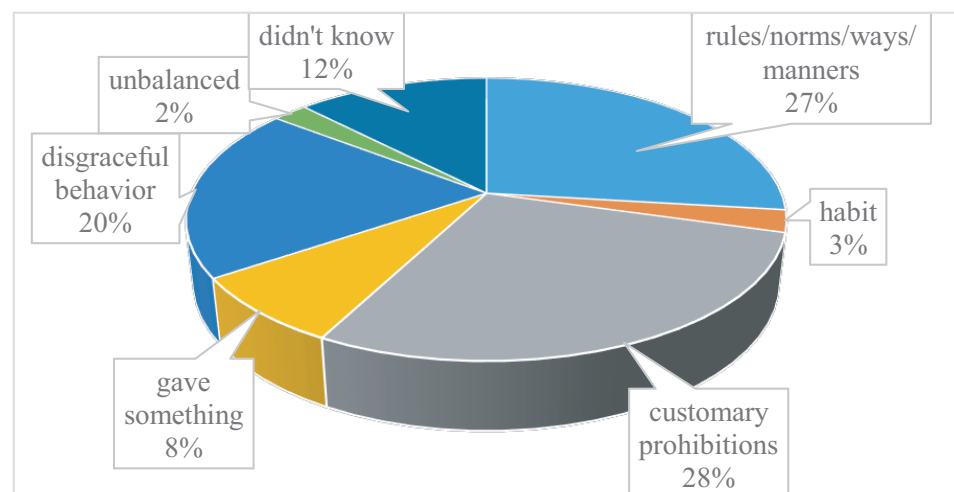


Figure 5: Meaning of Terms *Sumbang Duo Baleh* According to the Students.

Figure 5 shows that most of the meanings given by students to the term *sumbang duo baleh* are relatively appropriate and at least relevant to the meaning of *sumbang duo baleh* according to Minangkabau custom. This indicates that generally students get the right or relevant information about the concept in question. This symptom is encouraging because the more precise a person's understanding of a concept, the greater his potential to implement his knowledge appropriately in everyday life. Unfortunately, there are several students who do not know and misunderstand. Deeply, respondents of

this study are people who are highly educated, so it does not represent the whole community. So, it can be assumed that many people who are less educated will misunderstand this concept considering they may not criticize in receiving information.

Furthermore, when answering questions about the relevance of implementing unwritten regulations in the form of *sumbang duo baleh* in the digital era, respondents gave positive answers in the form of relevant (62%), very relevant (8%), negative answers in the form of irrelevant (5%), doubt (8%), and do not know (17%). The tendency of students' opinions about the relevance of the *sumbang duo baleh* can be seen in Figure 6.

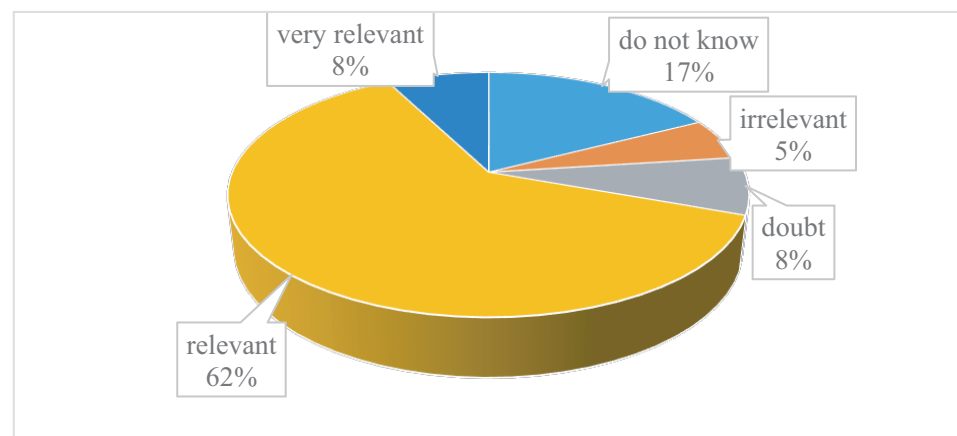


Figure 6: Student Responses about the Relevance of the Application of *Sumbang Duo Baleh* in the Digital Age.

Based on Figure 5 it can be concluded that students have positive expectations for the continuity of *sumbang duo baleh*. Most of them said that *sumbang duo baleh* is still relevant and very relevant for application in the digital era. They consider *sumbang duo baleh* to be challenged by foreign technology and culture that entered Indonesia along with globalization. For this reason, they suggest holding various events that promote Minangkabau culture so that the younger generation is aware of and implement Minangkabau customary rules in their lives.

Finally, when asked about their hopes that the *sumbang duo baleh* don't become extinct from being crushed by technological advances, the number of respondents who answered was 88.31%. The other 11.69% answered that they did not know or did not comment. Student expectations of 88.31% can be grouped into five categories. There are students who express more than one expects. The majority of answers (45.07%) is that *sumbang duo baleh* had to be preserved. Successively the students' answers were *sumbang duo baleh* must be applied as a guideline for women in action (34.65%), must be taught or learned by the younger generation (18.59%), must be developed through various cultural activities (12.96%), and must be socialized to the younger generation,

both to women with Minangkabau ethnicity and those outside the Minangkabau ethnic group (11.55%). The tendency of the answers in each category can be seen in Figure 7.

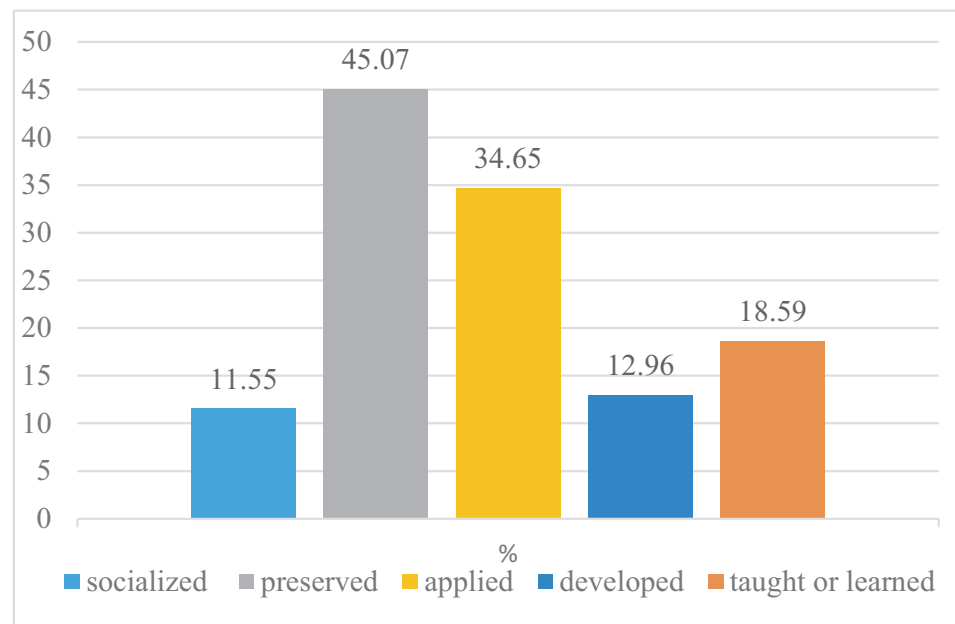


Figure 7: Student Expectations for *Sumbang Duo Baleh* in Facing Technological Advancements.

From the trend shown in Figure 7, it turns out that students have positive expectations for this *sumbang duo baleh*. More than that, they propose several ways that can be taken in socializing, preserving, implementing, and developing those norms. One respondent said that the advances in technology can be used to introduce and preserve a culture that started to fade. How to effectively use digital technology to promote Indonesian culture is very easy to do. The young generation can share stories about the uniqueness of the area where they live and the traditions that are only carried out on certain days. So, friends from different ethnicities and even from different countries can know the cultural diversity that each region has in Indonesia.

Another opinion of the student is all parties must play a role. Society and government must work together, help and support each other so that this culture is not easily eroded by technological advances. Thus, local wisdom in Minangkabau can be advanced and developed. While another student suggests to maintain Minangkabau local wisdom, it is necessary to hold a meeting once a month to discuss manners and polite values, especially for women, so that women’s behavior is also maintained and will be better in the future. The meeting may be one way to maintain the local wisdom of the Minangkabau people.

Education must be given to women so that they become quality Minangkabau women through natural learning, including observing and example (6). Exemplary can be used

as the main method in character education, even though its application requires the use of other educational methods. Two popular methods for implementing character education in learning are exemplary and habituation (23). Instilling character values based on national culture, such as *sumbang duo baleh*, can be done by giving examples in everyday life, and learning to always remember and practice them (14). Educators must demonstrate exemplary behavior as a method of character education in every educational environment, including family, school, community, peers, and mass media society because character education touches on three aspects, namely character recognition (knowledge), character feelings (affective), and character actions (psychomotor). Therefore, exemplary behavior must also be demonstrated in a comprehensive manner covering cognitive, affective, and psychomotor.

4. CONCLUSION AND RECOMMENDATION

Most, although not dominant, students are still familiar with the term *sumbang duo baleh*. They know about these terms through non-formal, formal, and informal sources. In general, students can explain the meaning of *sumbang duo baleh* well and consider it still relevant in the digital era. They tend to think that *sumbang duo baleh* must be socialized, taught, preserved, implemented, and developed, especially amidst the threat of foreign cultural intrusion related to the globalization process. Because there are still many students who do not know the term *sumbang duo baleh* and its meaning, it is necessary to make massive and multimodal efforts to introduce the term *sumbang duo baleh* to students, including through lectures, posters and videos which are disseminated via the internet and social media.

For this reason, it is necessary to develop learning strategies and media to prevent students from doing *sumbang duo baleh*. The two most appropriate methods for implementing character education in learning are exemplary and habituation. Exemplary can be used as the main method in character education, although its application requires the use of other learning strategies. Educators must demonstrate behavior that is in accordance with local cultural values in every educational setting, including family, school, community, peers, mass media, and social media.

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