

RECONSTRUCTING THE CONCEPT OF CHARACTER EDUCATION BASED ON THE VALUE OF SUMBANG DUO BALEH BY BUNDO KANDUANG IN JUNIOR HIGH SCHOOL IN PADANG CITY

Weti Susanti^{1*}, Yudelnilastia², Fitri Alrasi³ Rosniati Hakim⁴, Sobri⁵, Azwar⁶

^{1,2,3,4,5,6}.STAI YASTIS PADANG, STIT SB PARIAMAN, UM SUMBAR, UM SUMBAR, STAI YASTIS

PADANG, UNIVERSITAS PGRI SUMBAR

wetisusanti82@gmail.com

ABSTRAK

The main issue in this research is the weakening of the value of sumbang nan duo baleh in the character of Minang teenagers in the era of society 5.0. Based on factual data spread in cyberspace as reported by the pages Tagar.id, Republika.co.id, and several cases that occurred in adolescents in the city of Padang. The objectives of this study are: 1) Describe the form of Padang City Bundo Kanduang's efforts in rebuilding the concept of character education based on the value of Sumbang Duo Baleh from the perspective of Islamic Education in Padang City Junior High School. 2) Describe the supporting and inhibiting factors of Bundo Kanduang Padang City in rebuilding the concept of character education based on the value of Sumbang Duo Baleh from the perspective of Islamic education towards adolescents in SMP Padang City. Using descriptive qualitative research with data analysis techniques such as data reduction, data display, data verification, and conclusion drawing. The results of this study are: 1) Bundo Kanduang's efforts in reconstructing character education based on the value of sumbang duo baleh in the form of socialization and coaching, input for schools in the form of intracurricular and extracurricular programs related to sumbang duo baleh, and making petatah-petitih in the form of writings displayed in the school environment area; 2) The supporting factors are the cooperation of all parties involved in Bundo Kanduang activities and the positive response of students. Meanwhile, the inhibiting factors are the COVID-19 pandemic, a lack of parental involvement, and the negative influence of social media.

Keywords : *Reconstruction, Character Education, Sumbang Duo Baleh, Bundo Kanduang*

A. INTRODUCTION

The rapid development of the times has ushered us into the industrial revolution 4.0, which eventually gave birth to society 5.0. Society 5.0 is a society that can solve various challenges and social problems by utilizing various innovations born in the era of the Industrial Revolution 4.0, such as the Internet of Things (the internet for everything), artificial intelligence (artificial intelligence), Big Data (large amounts of data), and robots, to improve the quality of human life. (Suhadak, Journal volume. 1, 202

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The rapid development of technology and science has significantly affected the habits of every individual. Habits that are eventually done repeatedly will certainly become habits. For example, today's teenagers, who are part of society 5.0, are very quickly exposed to unlimited and unfiltered socialization. As reported by the Tagar.id page, which contains news about the persecution of teenage girl victims of beatings that went viral on social media, According to the Padang Police Chief, the cause of the violence originated from teasing on social media. (Chandra, Facebook, 2022) Then the case was published on July 13, 2022, on the Republika.co.id page about a prostitution case involving two Minang teenagers in Padang who were waiting for their customers obtained from the Michat application and were successfully raided in one of the hotels in Padang city. (Nidia, Article, July 13, 2022) In addition, there were also dozens of illegal teenage couples secured by officers in February 2022. (Tio Furqon, February 2, 2022) And there are many more cases of the deterioration of the character of teenagers, especially Minang girls.

This indicates the waning of the values of the Minangkabau customary philosophy of "Adat basandi syara', syara' basandi kitabullah". Of course, this cannot be ignored. Traditional philosophies that are thick with Islamic educational values must certainly continue to make character education a support and solution to prepare future human figures. Especially for this Indonesian nation, a nation rooted in religious philosophy and cultural values. A nation that holds an eastern culture that has characteristics in a holistic order of life, the Indonesian nation must defend itself from the process of degradation of the nation's character that began to fade with the times. However, character education must continue as an integrated part of preparing the nation's next generation.

The main issue in this research is the weakening of the value of *sumbang nan duo baleh* in the character of minang girls in the era of society 5.0, especially adolescents of junior high school age. Based on factual data spread in cyberspace, such as on social media accounts, it is illustrated that the loss of character in Minang girls can be seen from uploads on their personal social media accounts, such as Instagram, Facebook, and Tiktok, in the form of photos, comments, or videos that have left the values of *sumbang nan duo baleh*, which is a traditional philosophy for Minang women. For example, the way of dressing is contrary to custom and sharia; the association of men and women without clear boundaries; and others. The effect of being too much on social media is the emergence of a rude character who is emotional, impatient, and easily provoked by anger, resulting in brawls and bullying both in physical and moral forms.

Based on previous studies, the first journal by Iswandi is entitled "Strengthening the Role of Women as "Cadiak Pandai" and "Bundo Kanduang" in Empowering Didikan Subuh Activities. The results of his research show the involvement of women in religious

activities, namely as "cadiak pandai" and "Bundo Kanduang," as well as male teachers. As well as the substance of leadership, "Bundo Kanduang" in the didikan subuh institution places "Bundo Kanduang" as the top leader who manages religious activities at the nagari, sub-district, and district levels. (Irwandi, 2020, 67–74) Journal by Yetti Morelent et al. on Character Building and Implementation of Minang Women's Culture Through Sumbang Duo Baleh Rules in West Sumatra High Schools For the formation of character and identity in Minang women, it is necessary to implement the intricacies of sumbang duo baleh by socializing and implementing the intricacies of sumbang duo baleh during PBM and extracurricular activities. (Yetti Morelent, Journal, 2022) The journal of Hayatul Khairul Rahmat, et al., on Bibliocounseling Based on Sumbang Duo Baleh Values in Building Positive Character for Adolescents in Minangkabau The result of his research is that the use of bibliocounseling based on the values of Sumbang Duo Baleh can build positive character in adolescents in Minangkabau. From several journal reviews, no one has discussed the efforts to reconstruct the value of sumbang duo baleh by Bundo Kanduang for formal education units at the junior high school level. Whereas in Padang City, since 2018, Bundo Kanduang has socialized the value of Sumbang Duo Baleh into the level of junior high school education units in Padang City, such as Pertiwi Padang Junior High School, SMPN 24 Padang, and SMPN 10 Padang. This is also in line with Presidential Regulation No. 17 of 2022, Chapter II, Article 5, Point C, namely: Minangkabau customs and culture based on the philosophical values of adat basandi syara and syara basandi kitabullah in accordance with the applicable customary rules of salingka nagari, as well as rich history, language, arts, traditional villages, rituals, traditional ceremonies, village sites, and local wisdom that show the religious character and height of the customs of the people of West Sumatra.

The objectives of this study were to: 1) Describe the efforts of Bundo Kanduang Kota Padang in rebuilding the concept of character education based on the values of Sumbang Duo Baleh from the perspective of Islamic education in SMP Padang City. 2) Describe the supporting and inhibiting factors of Bundo Kanduang Padang City in rebuilding the concept of character education based on Sumbang Duo Baleh values from the perspective of Islamic education towards adolescents in SMP Padang City.

B. RESEARCH METHOD

The object of research in this study is the concept of character education based on the value of sumbang duo baleh. The problem formulations of this research are: 1. How is the reconstruction of the concept of character education based on the value of sumbang duo baleh by Bundo Kanduang in SMP Padang City?

2. What are the supporting and inhibiting factors in the reconstruction of the concept of character education based on the value of *sumbang duo baleh* by Bundo Kanduang in Padang City Junior High School?

The research method used is qualitative description, which is a research method used to research natural object conditions as they are, and researchers are the key research instruments. The informants for this research were chosen by purposive sampling. Purposive sampling is a data source sampling technique where, given certain considerations, the informant from whom the data is obtained is considered a person who knows more about what is expected so that it can make it easier for researchers to explore the objects, situations, and social conditions studied. (Sugiyono, 2019, p. 399) The informants for this research are as follows:

Table 1. Research Informants

No	Informants	Total
1	Chairperson of Bundo Kanduang Padang City	1 people
2	Member of Bundo Kanduang	2 people
3	Headmaster of SMPN 10, SMPN 24, and SMP Pertiwi Kota Padang	3 people
4	Teachers of SMPN 10, SMPN 24, and Pertiwi Junior High School in Padang City	3 people
5	Students of SMPN 10, SMPN 24, and SMP Pertiwi Padang City	3 people
	Total	12 people

Data collection techniques include interviews, observations, and document studies. The qualitative data analysis procedure is a continuous one and takes place in a cycle, starting with organizing and carefully examining data after it is collected through observation, interviews, and documentation. The data obtained is then processed by selecting data or information, which is then classified, after which data analysis is carried out. Data analysis techniques using the Miles and Huberman model suggest that activities in qualitative data analysis are carried out interactively and take place continuously until completion. (Sugiyono, 2019, p. 438)

The data analysis techniques carried out are: 1) Data reduction by summarizing, selecting key things, focusing on important things, and looking for themes and patterns; 2) Display data, namely presenting data with activities to display information obtained through reduction activities, and then information obtained both through observations and interviews is compiled and organized based on the focus of the problem or the limitations of the research problem, which is often used to present data in qualitative research with

narrative text; 3) Verification and conclusion drawing, namely, the author will draw conclusions from the information that has been obtained and analyzed. Conclusions are always tested for truth, cohesiveness, suitability, and validity so as to obtain a clear conclusion. In this case, the researcher will draw conclusions from the data that has already been concluded and match them with the notes and observations made by the author during the research.

C. RESULT AND DISCUSSION

1. Reconstruction of the Character Education Concept Based on Sumbang Duo Baleh Value by Bundo Kanduang in SMP Padang City

a. Character Education Based on Sumbang Duo Baleh Values

Based on the Grand Design of Character Education From the Grand Design of Character Education, it is also revealed that the character values developed come from religious values, Pancasila, the 1945 Constitution, Law No. 20 of 2003 concerning the National Education System, educational theories, psychology, social values, and culture, as well as from best practices and real practices. These values will be incorporated into educational institutions through school culture habituation.

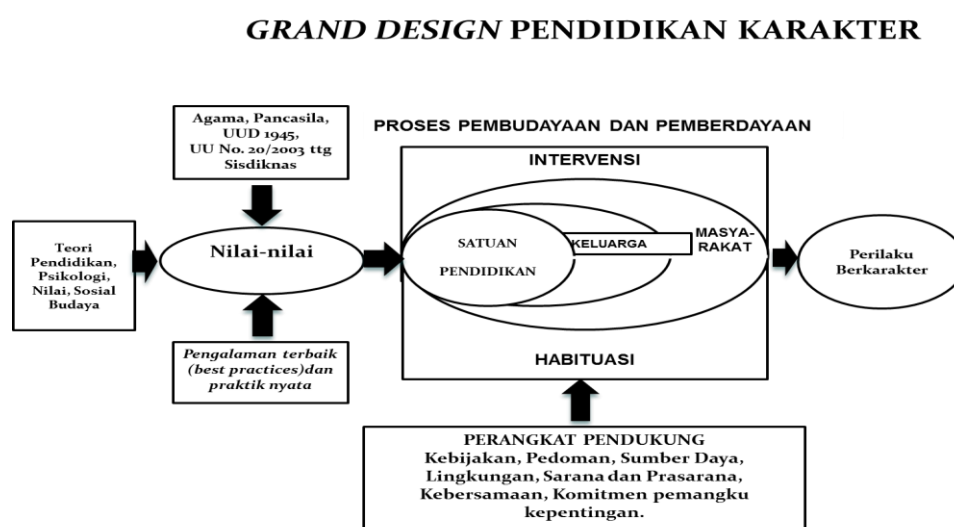


Figure 1: Grand Design of Character Education (Hariyanto, Concepts and Models of Character Education, 2011, p.9)

The cultivation of national character through systematic character education can be done by integrating Islamic educational values that are mutually integrated with traditional values. One of them is the concept of Sumbang Duo Baleh. Sumbang duo baleh is an unwritten rule in Minang customs that contains manners and manners aimed at girls, with twelve provisions and prohibitions that must be obeyed by every Minang woman.

The ABS-SBK philosophy is a teaching that is closely held by the Minangkabau people and has two sources of teaching, namely Minangkabau customs and Islam as the foundation of life, including arrangements regarding morals or character for Minangkabau people, namely Sumbang Duo Baleh. The legal basis of Sumbang Duo Baleh is the Minangkabau Customary Law found in Undang Nan Salapan in paragraph 2, which states Sumbang-salah laku *parangai*. Sumbang Duo Baleh is a customary rule that guides Minangkabau people in socializing so that they have good manners and bases in which they have the values of *raso-jo pareso*, *raso dibao naik*, and *pareso dibawo turun*. This implements Islamic teachings in the form of guidance to have moral character in everyday life. (Ratmil, 2020, p. 3)

Sumbang means something inappropriate or forbidden, and duo baleh means twelve. This means that sumbang duo baleh is an attitude or action that must be avoided by women. The following is the value of Sumbang Duo Baleh from the perspective of Islamic education:

1. Sumbang Duduak
Sumbang *duduak* is a rule in the norms of politeness when a woman must sit politely, namely *basimpuah*, or kneeling, and the legs must be together. Women are not appropriate to sit *mancangkuang* (squatting), *baselo* (cross-legged), or astride. The evidence for sumbang duduak is:

عن أبو ساعد الخضري, قال رسول الله ص.م. إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ

Hadith from Abu al-Khudry RA: The Prophet said: "Do not sit by the roadside.

2. Sumbang Tagak

This norm emphasizes more on how a woman stands and where she stands; a Minang woman is prohibited from standing in front of the door or on the edge of the road when no one is waiting, and a woman is not good to stand close next to a man who is not her

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mahram. The evidence for *sumbang tagak* is: Abu Sa'id Al-Khudri reported that the Prophet ﷺ said,

إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ. فَقَالُوا مَا لَنَا بِدُّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ فَإِذَا أَبَيْتُمْ إِلَّا الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا قَالُوا وَمَا حَقُّ الطَّرِيقِ قَالَ غَضُّ النَّبْصِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْيٌ عَنِ الْمُنْكَرِ

"Do not sit by the roadside." They said, "That is what we are accustomed to, for it is a place where we mingle." He said, "If you do not want to leave such gatherings then fulfill the right of way." They asked, "What is the right of way?" He replied: "Lowering one's gaze, removing distractions on the road, responding to the greeting of peace, and commanding the good and forbidding the evil. (Bukhary Hadith no. 2465)

3. Sumbang Jalan

Sumbang jalan is an oral norm that prohibits women from walking alone; if they are walking with a man, they must walk behind him. In addition, the bad way is to walk in a hurry or in a stooped manner. The evidence for discordant walking is: *And do not walk on the earth arrogantly. Verily, Allah SWT does not like those who are arrogant and boast of themselves.* (QS. Al-Isra': 37)

4. Sumbang Kato

Sumbang kato teaches women to speak politely and kindly, not to speak too freely, to keep their words to themselves, and not to interrupt their elders. The evidence for *sumbang kato* is: Meaning: "There is not a word that he utters, but there is with him a supervising angel who is always ready (to record)" (QS. Qaf: 18) For this reason, Muslim women should remember that when they speak, they should only speak in moderation. Do not be long-winded, which can cause your reward to be reduced because of a sin.

من كان يؤمن بالله و اليوم الآخر فليقل خيرا أو ليصمت (رواه المسلم)

Whoever believes in Allah and the Last Day should speak well or keep quiet. (HR. Muslim).

In Minangkabau custom, tau nan ampek is the concept of avoiding *sumbang kato*, namely *kato mandata*, *kato malereang*, *kato manurun*, and *kato mandaki*. (Pengulu, 2005, p. 33)

5. Sumbang Caliak

Sumbang caliak is a norm of modesty that prohibits women from looking at things too much, like other people's shortcomings, and when talking to the opposite gender, they should lower their gaze in accordance with Islamic teachings. The evidence for sumbang caliak is: Meaning: Say to the men who believe, let them restrain their gaze and keep their private parts; such is more chaste for them. Verily, Allah knows best what they do. (QS. An-Nur [24]: 30).

6. Sumbang Makan

Sumbang makan is the etiquette of eating food, and it is not appropriate for a woman to eat in a hurry, to eat while standing, or to chew food loudly. A woman should eat with her hands, recite du'aa', and stop eating before she is full. The evidence for discordant eating is: Based on the hadeeth of the Prophet (peace and blessings of Allah be upon him):

إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرْ اسْمَ اللَّهِ تَعَالَى، فَإِذَا نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ فِي أَوَّلِهِ فَلْيَقُلْ: بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ

"When one of you is about to eat, say: 'Bismillaah', and if he forgets to say bismillaah at the beginning of the meal, then he should say: 'Bismillaah awwaalahu wa aakhirahu' (by mentioning the Name of Allah at the beginning and the end). Sahih: Narrated by Abu Dawud (no. 3767), at-Tirmidhi (no. 1858)

One should be content with whatever food is served and not criticize it. If he likes it, he should eat it, and if he does not like it, he should leave it. This is as stated in the hadeeth of Abu Hurayrah (may Allah be pleased with him):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهَا عَابَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ إِنْ اشْتَهَاهُ أَكَلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ

"The Messenger of Allah (peace and blessings of Allah be upon him) never criticized food; if he liked what was served, he ate it; if he did not like it, he left it. Sahih: Narrated by al-Bukhari (no. 3563), Muslim (no. 2064), and Abu Dawud (no. 3764). The Prophet's prohibition of drinking while standing:

عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّهُ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا

Meaning: The Prophet (SAW) reported that he forbade drinking while standing. " Qatadah said that they at that time asked Anas, "What about eating while standing?" Anas replied, "That is worse and uglier. (HR Muslim).

7. Sumbang Pakai

Discretion in dress is the etiquette of dressing; a woman should wear long, loose-fitting clothes so that her 'awrah will be covered and the view of others will be more favorable.

The evidence for donning is:

"O Prophet! Say to your wives, your daughters, and the wives of the believers, "Let them cover their veils over their whole bodies." That is so that they may be more easily recognized and so that they may not be harassed. And Allah is Forgiving, Merciful. (QS. Al-ahzab, verse 59)

Based on the hadith of Abu Daud, from 'A'ishah radiallahu anha, she said, Meaning: Asma' bint Abu Bakr once came to the Messenger of Allah (peace and blessings of Allaah be upon him) wearing a thin garment. The Messenger of Allah (peace and blessings of Allah be upon him) turned away from her and said, "O Asma, when a woman reaches the age of menstruation, nothing should be seen of her except this and this," pointing to her face and the palms of her hands.

In Minangkabau customs, a woman should dress in a way that does not resemble a man because the function of clothing is as *pandindiang malu*, *palampok tubuah*, *palinduang tubuah*, and *panutuik tubuah*, meaning that it is a shaper of the spiritual and emotional values of a Minang woman. (Thaib, 2014, p. 16)

8. Sumbang Tanyo

Sumbang tanyo, as the name implies, is more about how to ask good questions, such as not asking questions with high intonation or asking questions that are not appropriate to ask. A good question is one that is asked kindly, with good words, so that others are not offended.

The proof of sumbang tanyo is:

Abu Hurairah reported that the Prophet said:

الكلمة الطيبة صدقة

Meaning: Good speech is charity.

For a woman, the etiquette of asking questions is to use kind words that do not offend the person listening.

9. Sumbang Jawek

Sumbang jawek is the manner of answering a question. Rather than answering a question with a sour face or by yelling, it is better to answer the question carefully and seriously.

The proof for Sumbang Jawek is:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْغَضُ الرَّجَالَ إِلَى اللَّهِ الْأَدُّ
الْخَصِيمُ

It was narrated from 'Aisha r.a., who said, "The Messenger of Allah (saws) said, "The most hated person by Allah is the one who challenges the loudest and is the most skillful with his tongue'." (HR Bukhari [2457] and Muslim [2668]).

Meaning of Hadith

It is not uncommon to find a person who is engaged in arguing, knowing that he is wrong but still persisting and trying to defend his opinion. Such an attitude is a bad character trait that is hated by Allah ﷻ. This is because one's stubbornness shows one's arrogance, unwillingness to give in, unwillingness to admit one's own mistakes, and unwillingness to recognize the merits of others who reveal the truth.

10. Sumbang Karajo

A woman should do the work that a woman should do and not do the heavy work that men do. The evidence for sumbang karajo is: Women are allowed to work outside the home under the conditions of covering the aurat, avoiding fitnah, and having the permission of parents or husbands for those who are married, in accordance with the word of Allah in Surah An Nisa's verse 32:

Meaning: “And do not envy what Allah has granted some of you more than others. (For the men have a share of what they have earned, and the women have a share of what they have earned, and ask Allah for a portion of His bounty. Verily, Allah knows all things" (An Nisa verse 32).

Through this verse, it can be understood that every human being, including women, has the right to work and be rewarded for what they do. So that in Islam, the law of women who work is mubah, or allowed.

11. Sumbang Bagaua

Sumbang bagaua is a rule for making friends: do not hang out with men if there are no other women. In the sense that you should not make friends with men where there are no female friends there. Then do not hang out with small children who include playing childish games; then be sincere in helping and keeping words to friends. The evidence for sumbang bagaua is:

Al-Bukhari narrated a hadith in his Sahih no. 6477 and Muslim in his Sahih no. 2988 from Abu Hurairah that the Messenger of Allah said.

عن أبي هريرة رضي الله عنه قال : قال رسول الله ص.م إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَنْبَغُ
مَا فِيهَا يَهْوَى بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. (رواه البخاري)

"Verily, the servant who utters a word without thinking about its consequences will be plunged into a hell whose depth is farther than the distance between the east and the west."

12. Sumbang Kurenah

Sumbang kurenah is a norm that regulates small gestures and behaviors such as not whispering in a crowd, laughing at people in distress, laughing out loud, and joking excessively. The evidence for sumbang kurenah is: The Messenger of Allah said, "If there are three of you, don't just whisper to the two of you" (hadith).

Based on the character values contained in the concept of sumbang duo baleh, it is clear that it is closely related to the morals taught in Islamic education. So it is very synchronous that the concept of sumbang duo baleh is socialized back to schools, especially during adolescence at this junior high level.

b. Bundo Kanduang Program for Socializing Sumbang Duo Baleh in Junior High Schools in Padang City

Based on an interview with the Chairperson of Bundo Kanduang Kota Padang regarding the education program, especially socializing Sumbang Duo Baleh, she said that the socialization and coaching program for the concept of Sumbang Duo Baleh had been carried out at SMPN 10 Padang, Pertiwi Junior High School, and SMP 24 Padang City. This activity has been carried out since 2018. The junior high school education unit level is the target chosen by Bundo Kanduang because junior high school is a period of adolescence that is at risk of promiscuity. So that with the guidance of the concept of Sumbang Duo Baleh, teenagers can understand how the Minang character really is. Even Islamic education teaches how to be morally good, how to sit, walk, eat, and so on, in line with the concept of Sumbang Duo Baleh. (Fauzia, interview, 2022)

The schools that were selected as places for the socialization of Sumbang Duo Baleh felt very grateful and felt helped by this Bundo Kanduang activity. As expressed by the principal of SMPN 24 Padang City and in line with the vice principal of SMPN 10 Padang City, the socialization of sumbang duo baleh by Bundo Kanduang provides an understanding to students about how to get along well in accordance with customs and Islamic education. For example, in sumbang kato, students understand and start applying

kato nan ampek in everyday life at school. How to talk to teachers, friends, and younger siblings (Dwifa Kesuma, interview, 2022)

This is also confirmed by Mrs. Siti Faizatul Hikmah, a PAI subject teacher at SMPN 24 Padang City, that with the socialization and guidance on *sumbang duo baleh* provided by Bundo Kanduang Padang City to students, it also helps PAI teachers in terms of character education or *akhlakul karimah*. (Siti Faizatul, interview, 2022) Likewise, Mrs. Melda said that in addition to the socialization of Bundo Kanduang related to *Sumbang Duo Baleh* material, inputs were also given by Bundo Kanduang in schools that held activities related to strengthening the concept of *Sumbang Duo Baleh*, such as eating *bajamba*. In this activity, the teacher provides students with an understanding of *sumbang makan*, such as eating with the left hand, eating noises, and so on. So that way, students immediately practice the *bajamba* eating activity.



Figure 2: Bajamba eating activity,
Bundo Kanduang socialization about *Sumbang Duo Baleh*

So, the author can conclude that there are several forms of Bundo Kanduang's efforts made to promote the concept of *sumbang duo baleh* in Padang City Junior High School, namely in the form of coaching through socialization of material about *sumbang duo baleh* to Padang City Junior High School, providing input to the school to create programs both intracurricular and extracurricular related to *sumbang duo baleh*, and providing input to introduce *petatah-petitih* related to *sumbang duo baleh* in the school environment area.

2. Supporting and inhibiting factors in the reconstruction of the concept of character education based on the value of *sumbang duo baleh* by Bundo Kanduang in Padang City Junior High School

Based on interviews with the head of Bundo Kanduang, the author found that the reconstruction of character education based on the value of *sumbang duo baleh* by Bundo Kanduang in Padang City Junior High School has supporting and inhibiting factors. The following are the supporting factors:

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a. Support from various related parties, such as the school, government, and police, in organizing this activity

Based on the author's interview with the head of Bundo Kanduang, she mentioned that the school really welcomed the activities of Bundo Kanduang related to the socialization of this *sumbang duo baleh*. And in addition to members of the Bundo Kanduang of Padang City in the field of education, the police and government also participated in assisting and securing Bundo Kanduang activities related to the socialization of this *sumbang duo baleh*. (RM, interview, 2022)

Support from related parties can support the success of character education reconstruction activities based on the value of *sumbang duo baleh* by Bundo Kanduang in SMP Padang City.

b. Positive response from students to the *Sumbang Duo Baleh* material

As expressed by Dinda, the delivery of material by Bundo Kanduang about *Sumbang Duo Baleh* made her feel aware that many things about her attitude so far have not been in accordance with the character of Minang girls who should be. (Dinda, interview, 2022) The same thing was also mentioned by Fauzan: so far he has not known much about the philosophy of Minang Kabau customs, including the concept of *sumbang duo baleh*. Through socialization with Bundo Kanduang, he feels very grateful and must learn to improve it again. (Fauza, interview, 2022)

The inhibiting factors are as follows:

a. The COVID pandemic has made socialization activities less than optimal.

The socialization or coaching activities for *sumbang duo baleh* material that have been carried out in Padang City junior high schools have been constrained and less than optimal due to the COVID outbreak that hit in 2019 yesterday. So that online socialization has a less real effect on students. (Fauzia Zainin, Interview, 2022). Indeed, this is the obstacle that makes this socialization activity less than optimal. However, the author sees that there is still communication and coordination between Bundo Kanduang and the school so that the school continues to help introduce students to *Sumbang Kato* in every learning process. This was confirmed by the head of SMPN 10 Padang City and Pertiwi Junior High School that strengthening the value of *sumbang dua baleh* is very helpful for students' character education to be in accordance with customs and religion. (Jafri, interview, 2022)

b. Lack of parental involvement in strengthening the value of *sumbang duo baleh* in familiarizing at home.

One of the students at SMP 24 Padang City said that while at school she learned about *sumbang duo baleh*, her parents did not remind her about this value at home. (Ninda, interview, 2022) The role of the family, school, and government/community is certainly needed to achieve the success of this *sumbang duo baleh* value-based character education. If one of them does not play a role, it will be the weak point of this program.

c. The influence of outside culture obtained by students through social media and the internet.

It is undeniable that the influence of social media, which is able to become the mecca of the younger generation today in fashion, entertainment, and lifestyle, is a challenge in the implementation of this program.

D. CONCLUSION

Based on this research, it can be concluded that:

1. The form of Bundo Kanduang's efforts in reconstructing the concept of character education based on the value of *sumbang duo baleh* at the junior high school level in Padang City is by providing socialization and coaching material about *sumbang duo baleh* to Padang City Junior High School, providing input to the school to create programs both intracurricular and extracurricular related to *sumbang duo baleh*, and providing input to the school to introduce *petatah-petitih* in the form of writing related to *sumbang duo baleh* in the school environment area.

2. Supporting factors in the reconstruction of the concept of character education based on the value of *sumbang duo baleh* at the junior high school level in Padang City are the support of various related parties such as the school, government, and police in organizing this activity. Positive response from students to the *Sumbang Duo Baleh* material. While the inhibiting factors are the COVID-19 pandemic making socialization activities less than optimal, a lack of parental involvement to strengthen the value of *sumbang duo baleh* in familiarizing when at home, and the influence of outside culture obtained by students through social media and the internet, It is undeniable that the influence of social media, which is able to become a mecca for today's young generation in fashion, entertainment, and lifestyle, is a challenge in implementing this program.

Based on the results of the research that the author has found, the author suggests that future authors continue and refine this research by developing the concept of program implementation from Bundo Kanduang in terms of planning, implementation, and evaluation. In order to see systemized and measurable processes and results in the future.

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