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### REVITALIZATION OF CULTURAL VALUES IN MORAL EDUCATION

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#### ABSTRACT:

The purpose of this study is to uncover the moral behavior of Minangkabau women from the perspective of sumbang duo baleh culture. This research was conducted with a hermeneutic approach—data obtained from several books and journals. Data were analyzed using qualitative content analysis methods. The results of this study state that there are twelve ethical-moral behaviors that should not be carried out by Minangkabau women. These moral values can be implied and made the basis of moral education in schools. The results of the study can be used as a moral dilemma content to develop moral aspects.

#### INTRODUCTION

The moral is the root of behavior in society (Feinberg & Willer, 2013). This makes morals an important element in life. The moral is not only limited to determining good or bad behavior. But more to how someone is able to behave and behave in accordance with the norms prevailing in the community. The moral is identical with one's morality in behaving and behaving (Fahrudin, 2014). At this time, it can be observed that the number of unscrupulous adolescent behavior occurs in the community, including the increase in violence among adolescents, the use of bad words, disrespect, and respect for others, the increasingly obscure of good and bad moral guidelines, and so on. This is a sign of the destruction of a nation (Lickona, 2008).

In the 21st century, moral degradation is the biggest challenge for adolescents today (Samson & Allida, 2018). Moral decline is also felt by teenagers in Indonesia. The number of cases of adolescent acquaintances in various regions is a sign that adolescents in Indonesia are also experiencing moral degradation. The world of education is the main focus of many circles. Because education is a means for someone to get moral knowledge. As a follow-up, the government makes character education an effort to overcome moral degradation among adolescents. Through Government Regulation No. 19 of 2017, Indonesia's Ministry of Education and Culture (Kemendikbud) encourages a paradigm shift, that teachers not only educate the nation's children but also form positive characters so that they become a golden generation of Indonesia with 21st-century skills (Pemerintah, 2017).

The occurrence of moral degradation is caused by the fading of cultural values. Many young people have forgotten their cultural values. Some don't even know their own culture. The younger generation prefers to recognize foreign cultures compared to their own local culture. Though culture is the basic frame, which is the identity of a person. Indonesia is famous for its cultural diversity. One popular culture is the Minangkabau culture. Minangkabau is famous for having the largest matrilineal system in the world (Evers & Korff, 2000; Schrijvers & Postel-Coster, 1977). The matrilineal system is a lineage and inheritance from mothers (Hadler, 2008). Women in Minangkabau culture have many features. Women are an honor for their people because humiliation or nobility of people depends on women (Navis, 1984). Therefore women in Minangkabau are required to have good moral behavior.

A person's moral behavior is greatly influenced by the environment or culture. The moral is the principle or standard of society in comparing what is good and bad, depending on the environment and the people involved (Cherkowski, Walker, & Kutsyuruba, 2015). This means that morals have variations from one place to another. A behavior or attitude that is considered wrong in culture; in other cultures, it is permissible. As an example, in Minangkabau culture, a woman should not sit *baselo* (sitting crossed legs crossed in front), whereas, in Javanese culture, certain times, women are required to sit cross-legged. Moral behavior for women in Minangkabau is very important. In Minangkabau, if someone has done a wrong behavior (*sumbang*) is often referred to as having nobody (*ndakbaradaik*). For the Minangkabau people, it is said to be non-populated (*ndakbaradaik*) is a big slap. This statement means that the person is also called a person who does not know religion. Because Minangkabau has a very strong motto, that is the *adat basandi syara', syara' basandi kitabullah*. This means that all customary provisions are based on religion (al-Quran).

On this day, women in Minangkabau have begun to forget their cultural values. Cultural values have become a moral dilemma for adolescents in Minangkabau. Many conflicts that occur in Minangkabau adolescent girls are in conflict with cultural values. Even though the Minangkabau culture has regulated and protected women not to behave wrongly. This study will explore how moral behavior for young women from the perspective of Minangkabau culture.

## METHOD

This research uses the hermeneutic method. The hermeneutic method is a method to interpret the interpretation of the text and other signs that are considered as a text (Ricoeur, 2016). The purpose of this interpretation is to find ideas and habits of a culture that are very different from others (Huang, 2006). Data obtained from books and several articles that have been published in Indonesia about Minangkabau culture. Data will be analyzed by qualitative content analysis methods. Qualitative content analysis is used to interpret the meaning of the contents of text data (Hsieh & Shannon, 2005). In this study, researchers will provide an interpretation of moral education studies for women in Minangkabau and Minangkabau cultural perspectives. The data will be interpreted by interpreting the contents of moral values in the Minangkabau culture.

## RESULT

An important element in the ideology of the Minangkabau community is the concept of adat. The anthropology translates adat as law, in the simple form of adat means the way, the Minangkabau way of doing things. The term adat is very close to the anthropological concept of culture. When speaking related to adat, it means that the speaker is drawing attention to what is considered unique about the Minangkabau people, especially the rules of behavior, inheritance, and management of property related to the matrilineal kinship system (Kahn, 1980; Schrijvers & Postel-Coster, 1977).

Women have special positions in Minangkabau (Blackwood, 2001; Jong, 1980; Kato, 2014; Sanday, 1992). This privilege can be seen from the customary way of protecting women's ethics. In the Minangkabau cultural order, the behavior of women in the frame of *sumbang duo baleh*. The *sumbang duo baleh* is 1) *sumbang duduak*, 2) *sumbang tagak*, 3) *sumbang jalan*, 4) *sumbang kato*, 5) *sumbang caliak*, 6) *sumbang makan*, 7) *sumbang pakai*, 8) *sumbang karajo*, 9) *sumbang tanyo*, 10) *sumbang jawek*, 11) *sumbang gaua*, dan 12) *sumbang kurenah* (Devi, 2014; Erianjoni, 2015; Hakimy, 1997; Ibrahim, 2009; Iskandar, Mardianto, & Putra, 2017; Islami, 2016).

### *Content Analysis of the Contribution of Duo Baleh*

Understanding discordance, according to Minangkabau custom, is an attitude and behavior or ethics that are not in accordance with adat. In the Indonesian dictionary, *sumbang* means wrong or out of place. *Duobaleh* means twelve (12), so it can be interpreted that the contribution of duo baleh is twelve wrong attitudes and behaviors and shows a violation of customary ethics. *Sumbang duo baleh* behavior is a rule that guides women not to behave in a despicable manner, has good speech, is merciful, and is sociable among peers. *Sumbang duo baleh* is a special ethic for women in Minangkabau. The following is an interpretation of the values of *sumbang duo baleh* for Minangkabau women.

**Table 1.** Interpretation of *Sumbang Duo Baleh*

| No | <i>Sumbang Duo Baleh</i> | Interpretation   |
|----|--------------------------|--|
| 1  | <i>Sumbang Duduak</i>    | <i>Duduak</i> means sitting. <i>Sumbang duduak</i> is the wrong behavior for women when sitting. Can be interpreted as an ethic that regulates the procedures, attitude and sitting position |
| 2  | <i>Sumbang Tagak</i>     | <i>Tagak</i> means standing. <i>Sumbang tagak</i> is a behavior that should not be carried out by women when standing. This is related to standing, standing, and standing                   |
| 3  | <i>Sumbang Diam</i>      | <i>Diam</i> means residence. <i>Sumbang diam</i> is a condition of residence that cannot be occupied or entered by women   |
| 4  | <i>Sumbang Jalan</i>     | <i>Jalan</i> means walking. Are an attitude and ethics when walking, in terms of how to walk, situations, time and running conditions  |
| 5  | <i>Sumbang Kato</i>      | <i>Kato</i> meaningful word. It is ethical for women when communicating or speaking  |
| 6  | <i>Sumbang Caliak</i>    | <i>Caliak</i> means I see. The meaning of ethics female perspective on something   |
| 7  | <i>Sumbang Pakai</i>     | <i>Pakai</i> means a dress. The meaning of dress ethics for women in terms of quality, shape, and use.   |
| 8  | <i>Sumbang Gauah</i>     | <i>Gauah</i> means to associate. Interpreted as women's ethics in getting along  |
| 9  | <i>Sumbang Karajo</i>    | <i>Karajo</i> means work. It is a female ethic in terms of what it does  |
| 10 | <i>Sumbang Tanyo</i>     | <i>Tanyo</i> means asking. Interpreted as a form of attitude and ethics in asking questions  |
| 11 | <i>Sumbang Jawek</i>     | <i>Jawek</i> means to answer. Is someone's ethics when answering statements from others  |
| 12 | <i>Sumbang Kurenah</i>   | <i>Kurenah</i> means behavior or signs. They are interpreted as signs or behavior of someone towards another person.   |

### ***Content Analysis of Moral Behavior in Sumbang Duo Baleh***

Moral behavior is a form of someone's actions that occur in good or bad behavior. Moral behavior is an act that is based on social standards that contain virtue values (Lickona, 2008; Staub, Bar-Tal, Karylowski, & Reykowski, 1984). Moral behavior contains two moral components, namely, good behavior and bad behavior. The results of this study will lay out the interpretation of the values of *sumbang duo baleh* in the moral behavior of women in Minangkabau.

**Table 2.** Interpretation of Moral Value of *Sumbang Duo Baleh*

| No | <i>Sumbang Duo Baleh</i>  | Interpretation of Good Behavior Ethics   | Interpretation of Bad Behavior Ethics  |
|----|---|--|--|
| 1  | <i>Sumbang duduak: duduak sopan bagi padusi ialah basimpuah, bukan baselo co laki-laki, apo lai mancangkuang, batagak lutuik. Nyampang duduak di kurisi, bae manyampiang, rapekan pao arek-arek. Jikok bagonceang, usah mangkangkang abih-abih, manjajokan dicaliak urang</i> | The way to sit politely for a woman is to kneel (sitting with both legs folded back and crushed on the buttocks). If sitting on a chair, the allowed way to sit is to sit with your feet together. | The wrong way to sit is to sit cross-legged (sitting crossed legs crossed), sitting with both legs wide open, sitting with one foot raised up to where to sit. |
| 2  | <i>Sumbang tagak: Usah panagak tantang pintu atau janjang turun naiak. Ijan panagak ditapi labuah kalau ndak ado nan dinanti. Sumbang tagak jo laki-laki apo lai bukan muhrim, kunun lai barundiang-rundiang</i>  | Women are prohibited from standing in front of the entrance, standing on the side of the road alone without any need. Standing with the opposite sex, who is not a mahram.                         | Wrong standing ethics is a woman standing at the entrance or on a ladder, which is a street by many people—standing together opposite sex who is not sent.     |
| 3  | <i>Sumbang diam: Jan tingga dirumah laki-laki na indak ado padusi di rumah. Kok masuk kadalam biliak mintak izin ka nan punyo</i>   | Women are prohibited from living in the homes of men who are not Muslims. Women are forbidden to visit if there are no other women in the house.   | Women who live or spend the night in the homes of men who are not Muslims. A woman who visits a man's house without another woman.                             |
| 4  | <i>Sumbang jalan; Bajalan musti bakawan, paliang</i>  | Women in the street walk alone, may not walk in haste. Do not  | I was walking in a hurry. When walking often looks backward. Walk  |

| No | <i>Sumbang Baleh Duo</i>   | Interpretation of Good Behavior Ethics   | Interpretation of Bad Behavior Ethics   |
|----|--|--|---|
|    | <p><i>kurang jo paja ketek. Usah bajalan bagageh-gageh, malasau, mandongkak dongkak Bajalanlah bak siaganjua lalai, pado pai suruik nan labiah. Alu tataruang pantangnyo patah, samuik tapijak indak nan mati. jikok bajalan jo laki-laki, malangkahlah di balakang. Usah maampang jalan waktu bajalan sasamo gadang</i></p>                 | <p>walk or be with men who are not Muslims.</p>  | <p>alone. I was walking at night with the opposite sex, who is not a mahram.</p>                                  |
| 5  | <p><i>Sumbang kato: Bakatolah jo lamah lambuik. Duduakan hetong ciek-ciek nak paham mukasuiknyo. Ijan barundiang bak murai batu, bak aia sarasah tajun. Jan menyolang kato rang tuo, dangakan dulu sudah-sudah. Jan manyabuik kumuah wakatu makan, manyabuik mati dakek sisakik. Kurang elok, indak tapuji maminta utang di nan rami</i></p> | <p>The ethics of a woman when talking to others must be gentle and polite. Don't interrupt other people's conversation before it's finished.</p> | <p>Speak out loud, speak obscenities. They are cutting off other people's conversation.</p>                       |
| 6  | <p><i>Sumbang caliak: Kurang taratik urang padusi, pamana pancaliak jauh, pamadok</i></p>  | <p>In looking at something, you cannot focus on one point. You can't look at others for too long. Do not see something that is</p>               | <p>Looking at people for too long and only focus on one point that is on other people. See things repeatedly.</p> |

| No | <i>Sumbang Duo Baleh</i>   | Interpretation of Good Behavior Ethics   | Interpretation of Bad Behavior Ethics   |
|----|--|--|---|
|    | <i>arah balakang, pamatuik diri surang. Nyampang pai ka rumah urang, pajinak inceh mato, jan malanja sapanjang rumah. Usah pancaliak jam, wakatu ado tamu. Ijan panantang mato rang jantan, aliahan pandangan ka nan lain, manakua caliak ka bawah</i>   | not good repeatedly in others.   |   |
| 7  | <i>Sumbang pakai: Jan babaju sampik jo jarang, buliah ndak nampak rasio tubuah, apo lai tasimbah ateh bawah nan ka tontonan rang laki-laki. Satantang mode jo potongan, sasuaikan jo bantuak tubuah, sarasikan jo rono kulik, sarato mukasuik ka di tuju, buliah nak sajuak dipandang mato</i> | A woman's dress ethics must be loose. Women are prohibited from using narrow clothing and body shape. Women are prohibited from wearing clothes that resemble men. | She dressed tight, which forms the curve of the body—wearing transparent clothes. The dressing does not fit into place. |
| 8  | <i>Sumbang Gauah: Usah bagaua jo laki-laki kalau awak surang padusi. Jan bagaua jo paja ketek, main kalereang jo sepak tekong, kunun kok lai semba lakon. Paliharo lidah dalam bagaua, ikhlas-iklas dalam</i>  | Intercourse ethics for a woman is to get along with equal and fellow women. You shouldn't associate with a man if only he is a woman.                              | A woman who gets along with many male friends. Joking with men who exceed the limits                                    |

| No | <i>Sumbang Baleh Duo</i>   | Interpretation of Good Behavior Ethics   | Interpretation of Bad Behavior Ethics   |
|----|--|--|---|
|    | <i>manolong, nak sanang kawan ka awak</i>  |  |   |
| 9  | <i>Sumbang karajo: kakok karajo rang padusi iolah nan ringan jo nan alui, sarato indak rumik-rumik. Cando padusi mambajak sawah, manabang, jo mamanjek. Jikok ka kantua, nan rancak iyo jadi guru</i>  | Women should do light and gentle work. Not doing complicated and heavy work  | Women who do male work  |
| 10 | <i>Sumbang tanyo: barundiang sasudah makan, batanyo salapeh arak. Sangeklah cando, tanyo tibo ikua di ateh. kasa Usah batanyo di indak mambali. Nyampang tasasek karantau urang ijan batanyo bakandak-kandak. Buruak muncuang dijawek urang, cilako juo kasudahannyo. Simak dulu dalam-dalam, baru tanyo jaleh-jaleh</i> | Ask well, you can't ask rude questions. If there are things that are unclear, listen first. If you don't understand it then just ask clearly | Asking questions makes people feel offended. Questions that lead to bringing down other people. |
| 11 | <i>Jaweklah tanyo elok-elok, usah mangandang mamburansang. Jan asa tanyo bajawek, kunun kok lai bakulilik.</i>   | Answer the question well. Give a good explanation to those who ask   | Give answers that invite confusion. Give answers that make others feel hurt                     |
| 12 | <i>Sumbang kurenah: kurang patuik, indaklah elok babisiak sadang</i>   | A woman may not make suspicious behavior or behavior. Like the example of whispering   | Showing behavior or signs that make others feel uneasy, feel                                    |



| No | <i>Sumbang Baleh Duo</i>   | Interpretation of Good Behavior Ethics   | Interpretation of Bad Behavior Ethics |
|----|--|--|---------------------------------------|
|    | <i>basamo. Usah manutuik hiduang di nan rami, urang jatuah awak tagalak, galak gadang nan bakarikiakan. Bueklah garah nan sakadarnyo, buliah ndak tasingguang urang mandanga. Jikok mambali durian, usah kuliknyo ka laman urang. Paliharo diri dari talunjuak luruih kalingkiang bakaik, nan bak musang babulu ayam</i> | when someone else passes by. laughing at others by seeing it, as if something was wrong with that person | offended. It makes people feel hurt.  |

### *Implications of Moral Values in Education*

Education is one that is considered as the main movement held for students. Through education, students learn to determine what is good and what is bad. Education and values are inseparable. In the process of education, values will help someone to have more character and ethics. Education and morals will succeed if they go hand in hand. This means that education must be accompanied by moral learning, so students will have good affective support for cognitive aspects.

The practice of education is also inseparable from cultural values because, in essence, the urgency of education is to maintain cultural values. Cultural values-based education provides a broad space of creativity for education practitioners but is still controlled by cultural norms that have become the identity or character of an area. Culture-based education can be interpreted as a form of cultural internalization. This internalization is interpreted as an effort to plant and develop cultural values to become part of the individual self.

Every culture has its own values. Many values are contained in culture, religious values, social values, moral values, and educational values. These values will guide individuals in daily life. If someone displays wrong behavior, this shows that cultural values are starting to fade. This is the responsibility of all elements including education. Education is a place for people to learn ways of good behavior. Character education is an excellent strategy for designing good behavior for

students. Through the character, education is expected to give birth to superior generations who have good character and morals.

A good education pattern combines academic functions with the cultural patterns of the community. Cultural values can be used as subject matter for teachers to enhance moral knowledge and moral action for students. Now cultural values are a dilemma for students. Because their attitudes and behaviors do not reflect the cultural characteristics of the area. Moral behavior cannot be released with cultural values. The measurement of good or right behavior depends on the culture prevailing in the society.

Culture can be used as a moral learning content for teachers to teach moral knowledge, moral reasoning, and moral behavior to their students. For example, in the guidance and counseling of cultural values, this can be used as a moral dilemma for students. This content can be used as an interesting discussion material for students at school. Thus students will have the knowledge, reasoning, and moral behavior of a culture. So it is expected that students can consider good deeds and bad deeds which are in accordance with the norm values that are held personally and in accordance with the existing environment (O'Flaherty & Doyle, 2014). Based on the analysis of this research, twelve ethical values of behavior can be applied in the world of education for women in Minangkabau. If this ethic is applied in education, of course, this will become a habit for students, then education will give birth to young people who have character and moral character.

## CONCLUSION

The women in Minangkabau are special. Because of this privilege makes Minangkabau women have rules in behavior. Contributing *duo baleh* is a moral behavior that should not be practiced by women in Minangkabau. The contribution is something that Minangkabau women must avoid when interacting with others. Contribute the same thing as Taboo. Taboo is a deviant behavior from the norm, which this action will affect other members of the community (Fershtman, Gneezy, & Hoffman, 2011). The same thing also expressed by (Miller, 2006) taboo is a prohibition on saying, touching, doing certain things in society, and found in all cultures. Taboo and discord have similarities in terms of behavior that deviates from the social rules that apply in society. There are twelve taboos in community culture, and this is what is called the discordant *duo baleh*. Today's conditions are many discordant *baleh duo* among Minangkabau teenage girls who have started to fade or disappear. The same thing happened in Malaysia. The results of the study Ismail, Noh, & Omar (2016) state that much Malay personnel now do not know about taboo from their ethnic groups. Moral values contained in the contribution of the *duo baleh* can be a moral dilemma for young women, where they must become the ideal figure of Minangkabau young women amid increasing moral degradation. Moral conflict becomes a mediation that affects the human mind in solving moral problems that involve social agents (Mandel & Vartanian, 2008). Therefore discord *duo baleh* becomes a moral conflict that mediates the moral behavior of adolescent girls today.

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