



Keminangkabauan Local Content Curriculum *Sumbang Duo Baleh* Contributed Material At Payakumbuh City State High School

Nova¹, Ulva Meri¹, Widya Syafitri¹, Darul Ilmi¹, Hayati¹,
Niimmasubhani²

¹ Universitas Islam Negeri Sjech M. Djamil Djambek, Indonesia

² STAI Darul Qur'an Payakumbuh, Indonesia

✉ niimmasubhani@gmail.com

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Abstract

This study aims to examine the implementation of the Minangkabauan local content curriculum, with a special focus on the material of *Sumbang Duo Baleh*, at the State Senior High School of Payakumbuh City. This local content curriculum is designed to introduce and preserve Minangkabau cultural values among the younger generation, with *Sumbang Duo Baleh* as one of the important elements in the culture. This research used a qualitative method with a descriptive approach. Data were collected through in-depth interviews with teachers, direct observation in the classroom, and analysis of related documents. The results showed that the implementation of the Keminangkabauan local content curriculum in the State Senior High School of Payakumbuh City was carried out through interactive and contextual teaching methods, which involved students actively in the learning process. The *Sumbang Duo Baleh* material is taught by combining folklore, traditional games, and hands-on activities to improve students' understanding of ethical values and social norms in Minangkabau culture. In conclusion, the Keminangkabauan local content curriculum with *Sumbang Duo Baleh* materials succeeded in increasing students' cultural awareness and cultural identity, and contributed positively to the preservation of Minangkabau culture.

INTRODUCTION

Minangkabau culture, with its rich values and traditions, is one of the important cultural heritages in Indonesia (Malik, 2016). In the midst of strong globalization, maintaining and preserving local culture is a significant challenge. The adverse effects of globalization are enormous.

How to

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Globalization has a huge impact on the lifestyle of today's younger generation (Sutria, 2019). Moral crises occur from children to adolescents (ilham hadi, hadi purwanto, annisa miftahurrahmi, fani marsyanda, 2019). The moral crisis includes promiscuity which is a trend among Indonesian teenagers today.

They imitate western culture whose promiscuity is very free, according to them it is a cool thing. Even though this is very different from the culture in Indonesia and violates God's prohibitions (Bashori, 2021). This process of imitating western culture has resulted in the emergence of cultural shock and dysfunctionality in the younger generation, which generally occurs in students and college students. One effective way to achieve this is through education, especially by integrating cultural values into the school curriculum. Education is an effort carried out in educational institutions, both formal, informal and non-formal with the aim of realizing a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves and society (Thulus Gajay Syahbana et al., 2023). State Senior High Schools in the City of Payakumbuh, as an educational institution located in West Sumatra, plays an important role in this cultural preservation effort. An important role in this cultural preservation effort. Subjects must be restudied in the independent curriculum with an emphasis on cultural values. on the cultural values within. The younger generation will be able to understand and appreciate their cultural heritage by learning the customs (Luthfianda & Sufriadi, 2024), arts, languages, and traditions of the Minangkabau people as a whole. In addition, learning about Keminangkabauan can help understand one's own environment (Sulastri, 2018). Through the *adat basandi syarak-syarak basandi kitabullah* system (Adat et al., n.d.), the Minangkabau people have a harmonious relationship with their natural surroundings. Surrounding nature. Learning about this can help understand the importance of preserving nature and utilize it wisely. Local cultural wisdom is very important to maintain and preserve. Unfortunately, in the formal education education curriculum in West Sumatra in 2013, the subject of Minangkabau Nature Culture has lost its importance. Minangkabau has lost the importance of its local cultural wisdom. This is is very noteworthy because this loss can lead to the identity and cultural values of the Minangkabau people are increasingly lost (Illahi et al., 2024). The Keminangkabauan local content curriculum is an initiative that aims to introduce and teach Minangkabau cultural values to students (Salsabila, 2024). One of the important materials in this curriculum is *Sumbang Duo Baleh*. *Sumbang Duo Baleh* is one of the Minangkabau cultures. Minangkabau society, in which twelve provisions and prohibitions are contained that must be obeyed by every Minang woman such as *sumbang duduak*, *sumbang tagak*, *sumbang jalan*, *sumbang kato*, *sumbang caliak*, *sumbang makan*, *sumbang pakai*, *sumbang karajo*, *sumbang tanyo*, *sumbang jawek*, *sumbang bagaua*, *sumbang kurenah* (Nova, 2018), these twelve rules contain ethics and social norms that guide community life. Social norms that guide the lives of Minangkabau people.

Juvenile delinquency (Taufik Muhamad, Hyangsewu Pandu, 2020), especially among women, is a social problem that is quite complex and often becomes the society's main concern. Although more often associated with adolescent boys, this phenomenon is also increasingly involving adolescent girls, which shows a change in social dynamics and gender roles in society. Changes in social dynamics and gender roles in society (Efendi & Ibnu Sholeh, 2023). Female juvenile delinquency can include a variety of deviant behaviors such

as promiscuity, drug abuse, brawls, to problems of drug abuse, brawls, to psychological problems such as anxiety disorders or depression (Fitriana, 2018). Some factors that influence juvenile delinquency include a less supportive family environment, the influence of peers, and the impact of technological developments. Peer influence, as well as the impact of technological developments and social media (Andriyani, 2020). Disharmonious families or poor parenting can make adolescent girls seek escape. Can make adolescent girls seek escape or attention outside the home (Rochaniningsih, 2014). On the other hand, the influence of peers, who are often involved in negative behavior, can worsen the situation (Nova, 2024). In addition to in addition, advances in technology and social media have also had a major impact, in which adolescent girls are often exposed to content that is not in accordance with norms and ethics (Takdir, 2024). Ethics (Takdir & Fauziah, 2024), which can encourage them to engage in behaviors that are harmful to themselves. Engage in behaviors that are harmful to themselves. Social and economic factors, such as family economic difficulties (Gilbert, 2000), also influence adolescent girls' decision to seeking recognition or material goods, which often leads to involvement in unhealthy activities. In unhealthy activities. The impact of female juvenile delinquency is extensive, affecting psychological development (R. O. A. Putri et al., 2024), social relationships, and their academic achievement (A. P. Putri, 2023). Therefore, handling this problem requires more serious attention, both from families, communities, and the government, to create solutions that support the character building and well-being of of adolescent girls (Fitriana, 2022).

This *Sumbang Duo Baleh* material not only teaches students about customary rules, but also values such as mutual cooperation, respect, and social responsibility (Sulistiyati, n.d.). The implementation of the Keminangkabauan local content curriculum with *Sumbang Duo Baleh* material in the Public High School of Payakumbuh City is expected to provide students with a deep understanding of their own culture. Through contextual and interactive learning, students can internalize these values and apply them in everyday life. This is important to form a young generation that is not only knowledgeable about their culture, but also proud and able to preserve it. This research focuses on the implementation of the local content curriculum of Keminangkabauan, especially the material of *Sumbang Duo Baleh*, in State Senior High School of Payakumbuh City it is hoped that this research can provide a clear picture of the effectiveness of the curriculum, as well as the challenges and opportunities faced in efforts to preserve Minangkabau culture through formal education.

METHODS

This study used a qualitative method with a descriptive approach to explore (Subandi, 2011) the implementation of the local content curriculum of Keminangkabauan, especially the material of *Sumbang Duo Baleh*, in State Senior High Schools in the City of Payakumbuh. This descriptive qualitative approach is used to understand the phenomenon in depth and contextually, in collecting data, in-depth interviews were conducted with teachers who teach *Sumbang Duo Baleh* material, principals and students, aiming to get a perspective on teaching, students' understanding of the material as well as the challenges faced. Furthermore, direct observation was carried out in the hall and classroom of the *Sumbang Duo Baleh* teaching process to see the teacher's teaching methods, student participation. Furthermore, there was documentation and collecting documents such as syllabus, lesson plans, and teaching materials to understand the flow and structure of the content in the curriculum. Finally, data analysis and validity and reliability were carried out using triangulation techniques to compare

data from various sources and ensure validity and reliability. Feedback from participants was also used to ensure accurate interpretation

RESULT AND DISCUSSION

1. Implementation of the Keminangkabauan Local Content Curriculum in State Senior High Schools in Payakumbuh City

Research shows that the preparation and planning of the Keminangkabauan local content curriculum is well done. The teachers involved have received special training and complete teaching materials to teach *Sumbang Duo Baleh*. The teaching methods applied are interactive and contextual, such as the training of *Sumbang Duo Baleh* material held by the Education Office, this was carried out before the Governor's regulation on local Content, as well as teacher training or seminars related to *Sumbang Duo Baleh* after the Governor's regulation, held with *Niniak Mamak*, *Alim Ulamo*, *Cadiak Pandai*, *Bundo Kanduang*, as well as cultural practitioners and cultural activists. Teachers used various approaches such as folklore, traditional games, group discussions, and hands-on activities to help students understand the *Sumbang Duo Baleh* material. Students showed high enthusiasm in following the lesson. They actively participated in class activities and showed a good understanding of the values taught in *Sumbang Duo Baleh*.

2. Understanding and Internalization of Cultural Values

Students understand the main values contained in *Sumbang Duo Baleh* such as *gotong royong*, respect and social responsibility (Fitriana, 2018). They were able to relate these concepts to their daily lives. Observations showed that students not only understood these values but also began to apply them in their daily interactions. Examples of such application include cooperation in group tasks, mutual respect between friends, and active participation in school activities. Also applying the twelve rules in *Sumbang Duo Baleh* such as women (*duduak*) sitting no longer cross-legged instead trying to kneel, (*tagak*) standing which usually likes at the door now has begun not to block people coming in and out at the door, (*jalan*) walking which usually heard the rattling of anklets, since it was opened then it was no longer heard, even in walking has begun not to stomp the feet too loudly, (*kato*) saying has begun to gradually keep the tongue, not saying words that have no end, nor speaking that does not hurt the hearts of those who listen to it, (*caliak*) as well as the way of seeing, not everything that must be seen clearly, especially seeing the opposite sex, trying to keep the view so that no problems or slander occur, eating as well as in eating *sumbang* has tried not to sound (*bacapak*) has begun to ask permission first before eating what will be eaten, then *sumbang pakai* usually students like to wear tight clothes, and transparent headscarves, now since the enactment of the obligation to wear *basiba* clothes (*Siba Basiba.Pdf*, n.d.) *sumbang karajo* in this work in the classroom shows that women do not do the work usually done by men, although it does not discuss the condition of students outside the School, but this is also related a little, this is in accordance with the economic situation of each student. Another case is when *sumbang tanyo* is asked out of place, for example, when one of the students is sick, then sometimes there

are jokes that are out of place, such as “still alive, and parents have the same illness that has died first, so after students get the material *Sumbang Duo Baleh* students will try to change their jokes carefully, if later the joke happens to each of them, *sumbang jawek* the habit of answering in a way that is often a problem for one another, such as *ma tau wak*, *wak lalok*, with the material that has been obtained, students try to answer as best they can that does not offend other students, then in *sumbang bagaua* a female student often considers being friends with men to be normal, men and women are different, both in terms of physique, strength, thinking power, ability and aurat that must be covered, the difference between men and women is seen in the Qur'an verse Surah Al-Imran verse 36:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“And when the wife of 'Imran gave birth to her child, she said: 'My Lord, I have indeed borne a daughter; and Allah knows better what she has borne; and a son is not like a daughter. Indeed, I have named her Maryam, and I seek refuge for her and her offspring in You from the accursed shaitan.”

This verse shows that in the Islamic view, there is a difference between men and women. However, it should be remembered that this difference is not a reason to discriminate against either party, but rather shows that both have their own privileges and roles that complement each other in life. *Sumbang kurenah* who usually likes to whisper in a crowd, when in a crowd don't cover your nose, and jokes are not in the crowd, when in the crowd do not cover your nose, and jokes do not exceed the capacity of a student. As much as possible, as reasonable as possible, and emphasize caution, emphasize caution.

3. Challenges in Implementation

One of the main challenges faced is the limited time in the school schedule to teach local content in depth. The biggest challenge lies in the role of the teachers who teach the *Sumbang Duo Baleh* material, the teachers who teach the *Sumbang Duo Baleh* material are not from the field of cultural studies, some teachers have educational backgrounds in English, Mathematics, Indonesian, and Chemistry, so the teaching system is constrained both in delivery and in finding materials that are considered acceptable to students. Not all students have the same interest in cultural materials, so teachers need to make extra efforts to maintain student engagement and interest.

Interactive and contextual teaching methods have proven effective in helping students understand and internalize Minangkabau cultural values. The use of folktales and traditional games as teaching aids provides a real context for students, making it easier for them to understand and remember the values taught. The teacher acts as a facilitator who helps students connect cultural values with their daily lives. Teachers' ability to create an inclusive and engaging learning environment greatly contributes to the success of this program. The specialized training provided to teachers prior to the implementation of the Keminangkabauan local content curriculum is essential. This training ensures that teachers have a solid understanding of the material and effective teaching methods, so they can teach *Sumbang Duo Baleh* confidently and competently. The implementation of the Keminangkabauan local content curriculum with *Sumbang Duo Baleh* material successfully increased students' cultural awareness. Students became prouder of their cultural heritage and showed greater interest in learning and preserving Minangkabau culture.

The twelve sumbang mentioned above contain educational values (Banda, 2016). Some of the educational values that can be taken from the sumbang are as follows:

1. Awareness: Minangkabau women must be aware of things that are out of place in various aspects of life such as sitting, walking, and talking, so that every move of their lives is accepted by the community and maintains the glory of custom.
2. Respect for Self and Environment: Minangkabau women must respect themselves and the environment, be grateful for their bodies, keep their bodies covered, and be kind to others. This mutual respect is important so that they are not excluded from society and are respected by others.
3. Self-Protection: Minangkabau women must protect themselves from things that bring dishonor by taking care of their clothing, socializing, speaking, and behavior. Protecting the aurat is very important because it can prevent men's evil intentions.
4. The Value of Shame: Shame should be a part of Minangkabau women. They should be ashamed if their actions and thoughts are not in accordance with customs, and avoid the causes of shame so as not to lower their dignity.
5. Sociable Ethics: Minangkabau women should have good social ethics, maintain their speech and behavior, and be good at choosing friends to maintain beneficial relationships.
6. Respect: Minangkabau women should be respectful in every aspect of life, respecting others means respecting oneself, and developing this respectful attitude by avoiding awkward things.
7. Courtesy: Minangkabau women should have good manners, which is their regalia, by avoiding *sumbang* berbicara and *sumbang kurenah*.

The above values help Minangkabau women maintain their privilege as inheritors of the Minangkabau matrilineal culture. Minangkabau culture educates women not to act discordantly by learning from nature. Recommendations for curriculum development to overcome the challenge of time constraints, schools can consider integrating cultural values into other subjects, so that students can continue to learn and internalize Minangkabau cultural values in various learning contexts.

CONCLUSION

The twelve *sumbang* mentioned contain various educational values that are important for Minangkabau women. These values include awareness of what is appropriate, respect for oneself and the environment, the ability to protect oneself, positive shame, good social etiquette, respect, and good manners. By internalizing these values, Minangkabau women can maintain their privilege and dignity as inheritors of a unique matrilineal culture. Education according to Minangkabau custom is generally to nature, which emphasizes learning from experience and the surrounding environment. Introducing and preserving Minangkabau culture among the younger generation to maintain cultural identity, teaching the 12 ethics and customary rules that exist in Minangkabau which include manners and social etiquette, is done through lectures, discussions and hands-on practice for understanding and application of customary values, as well as shaping students' characters to be more polite and respectful of social ethics. The lack of teaching resources is overcome by working with

traditional leaders and cultural experts. Overall, this curriculum specialized in *Sumbang Duo Baleh* is important for cultural preservation and student character building despite facing several challenges.

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