

INTEGRATION OF RELIGION AND *MINANGKABAU* CULTURE: IMPLEMENTATION OF *SUMBANG DUO BALEH* IN CULTURE ART AND CRAFT LEARNING IN THE CHARACTER STRENGTHENING EFFORT OF STUDENTS IN THE STATE ISLAMIC ELEMENTARY SCHOOL

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Abstract

This study aims to explore about; Firstly, the integration of Minang kabau cultural values and Islamic values through the implementation of the *SUMBANG Duo Baleh* in learning art and culture and craft. Secondly, the Implementation of the *SUMBANG Duo Baleh* in The Character Strengthening Effort of Students in The State Islamic Elementary School (MIN) of Padang City. The type of research used is field research with qualitative descriptive method, data collection technique in the form of interview with teacher and madrasah principal, observation in the classroom and outside the classroom, and documentation in the form of learning data sets and learning material while data analysis techniques adopt data. Milles and Huberman interactive data collection, data presentation, data reduction to draw conclusions. The results of the study show that firstly, the implementation of the *SUMBANG Duo Baleh* by integrating Islamic values in learning is carried out through an internalization process by means of teacher teaching and teaching specifically in learning art and culture and craft. The teacher teaches and practices BAM learning from grade 4 to grade 6, and invites students to apply it together in everyday life. Secondly, the implementation of *SUMBANG Duo Baleh* in the character strengthening effort of of students, namely by inculcating character values based on the nation's culture which is taken from the meaning of *SUMBANG Duo Baleh* such as religious values, discipline, honesty, caring for the environment and others, and giving examples in everyday life, and learn to always remember and run it. In addition to forming character, students also understand and do not depend on local culture.

Keywords: Character, Integration, Religion, *SUMBANG Duo Baleh Culture*,

Abstrak

Penelitian ini bertujuan untuk mendalami tentang; Pertama, Integrasi nilai-nilai Budaya Minangkabau dan nilai-nilai Islam melalui implementasi SUMBANG Duo Baleh pada pembelajaran seni budaya dan prakarya. Kedua, Implementasi SUMBANG Duo Baleh dalam upaya Penguatan Karakter Peserta Didik di Madrasah Ibtidaiyah Negeri (MIN) Kota Padang. Jenis penelitian yang digunakan adalah penelitian lapangan (field research) dengan metode deskriptif kualitatif, teknik pengumpulan data berupa wawancara kepada guru dan kepala madrasah, observasi di kelas dan di luar kelas, dan dokumentasi berupa data perangkat pembelajaran dan materi ajar dari guru sementara teknik analisis data mengadopsi data interaktif Milles dan Huberman yaitu pengumpulan data, penyajian data, reduksi data sampai pada penarikan kesimpulan. Hasil Penelitian menunjukkan bahwa pertama, implementasi SUMBANG duo baleh dengan mengintegrasikan nilai-nilai Islam dalam pembelajaran dilakukan melalui proses internalisasi dengan cara guru menuliskan dan mengajarkan secara khusus dalam pembelajaran

seni budaya dan prakarya. Guru mengajarkan dan mempraktikan dalam pembelajaran BAM dari kelas 4 hingga kelas 6, dan mengajak siswa bersama-sama menerapkannya dalam kehidupan sehari-hari. Kedua, pengimplementasian SUMBANG duo baleh dalam upaya Penguatan Karakter Peserta Didik yaitu dengan cara penanaman nilai karakter berlandaskan budaya bangsa yang diambil dari makna SUMBANG duo baleh seperti nilai religus, disiplin, jujur, peduli lingkungan dan lain lain, dan mencontohkan dalam kehidupan sehari-hari, dan membiasakan siswa untuk selalu mengingat dan menjalankannya. Selain membentuk karakter, peserta didik juga memahami dan melestarikan nilai budaya local.

Kata Kunci: Karakter, Integrasi, Agama, Budaya SUMBANG Duo Baleh

INTRODUCTION

Nowadays, the occurrence of various cases of violence in the world of education has actually caused deep concern, such as in Bukittinggi, since 2014, cases of violence to extortion by classmates have been experienced by elementary school students which are suspected to be the effects of violent games and films watched by students. Secretary of the Indonesian Child Protection Commission (KPAI) Erlinda responds to cases of student violence at Trisula Perwari Elementary School in Bukittinggi, West Sumatra (Setiawan, 2014).

In line with the case of violence in Bukittinggi in 2014, violence again in the world of education occurs in high school students in Tanah Datar who are abused by their peers into a coma ("TribunSumsel.com," 2019). Chairperson of the Child Protection Agency (LPA) of West Sumatra Province, Ery Gusman, describes the data on cases of violence against children, including the types of cases of sexual violence against children, the number of which has been increasing from year to year since 2016. ("Republika.co.id," 2019).

A series of cases disclosed in several online newspapers in which researchers find only a small part of the iceberg phenomenon, namely violence against children which occurred in West Sumatra and Indonesia generally. The phenomenon of violence which occurs in various schools is naive if we are separated from the start of erosion, even to the loss of religious teachings and also the teaching or rule of Minang SUMBANG duo baleh culture to students.

SUMBANG duo baleh or in Indonesian is defined as discordant behavior which is such as: SUMBANG duduak, SUMBANG tagak, SUMBANG diam, SUMBANG bajalan, SUMBANG kato, SUMBANG caliak, SUMBANG bapakaian, SUMBANG bagaua, SUMBANG karajo, SUMBANG tanyo, SUMBANG jawab, SUMBANG kurenah. (Piliang, 2014).

SUMBANG according to *Minangkabau* culture is an attitude and behavior that is not in accordance with customary ethics. SUMBANG according to *Minangkabau* culture is not necessarily donated according to culture in other places (Ibrahim, 2014). Meanwhile, the *duo baleh* in the Indonesian Minang language dictionary is the twelve (Piliang, 2014). So, SUMBANG Duo Baleh negatively can be understood as twelve inappropriate behaviors which are usually carried out by the later Minang generation because they have forgotten the noble habits or behaviors taught or exemplified by their ancestors. (Tanjung, 2017).

If look at it for a moment, the above is certainly very inversely proportional to the character cultivation carried out by several countries in the world, one of which is Japan. Character is not taught specifically in one subject but is integrated in all subjects. The person in charge of character building is the teacher. According to Tatang (2012), students are taught how to do the procedures when crossing the road, sitting in the train, which is not only in the form of theory but is also practiced together on the train. Not only in schools, the character of students in Japan is formed through activities in the surrounding community. In every area/corner in Japan, there are posters that show that you should always be polite, disciplined, respect each other, and so on within the scope of character education. As revealed in his research Royes, N., et al., said that the

implementation of character education occurs when the spending process is ongoing (Royes, N., dkk).

Strengthening character is one of the priority programs of President Joko Widodo (Jokowi) and Vice President Jusuf Kalla. In the Nawa Cita, it is stated that the government will revolutionize the nation's character. The Ministry of Education and Culture implements strengthening the character of the nation's successors through the Strengthening Character Education (PPK) movement which is launched in 2016. In accordance with President Joko Widodo's direction, character education at the basic education level obtains a larger portion than education that teaches knowledge. For elementary schools, it is 70 percent while for junior high schools, it is 60 percent. ("Biro Komunikasi dan Layanan Masyarakat Kemendikbud," 2017).

One form of strengthening the character of students at the elementary school level can be created in the learning process through planting and appreciating the noble values of local culture. One of the cultures which exist in Indonesia is the *Minangkabau* culture in the West Sumatra region. This culture is inseparable from the noble values which have been embraced and developed by the *Minangkabau* community from the past until now (Piliang, 2014).

The noble values of *Minangkabau* culture demand a greater portion of women to be able to place their role as special women. This is strongly influenced by the *Minangkabau* culture which adheres to matrilineal understanding (Piliang, 2014). When *Minangkabau* women are unable to place their role or violate existing norms and rules in *Minangkabau* culture, in other words, having attitudes and behaviors which are not in accordance with customary ethics in *Minangkabau* is called *SUMBANG* (Ibrahim, 2014).

In the Big Indonesian *Minangkabau* dictionary, *SUMBANG* is defined as deviant and awkward behavior and is one of the rules of *Minangkabau* customary law (Usman, 2002). Meanwhile, the meaning of discord according to *Minangkabau* custom is an attitude and behavior that is not in accordance with customary ethics. *SUMBANG* according to *Minangkabau* custom is not necessarily *SUMBANG* according to custom in other places (Ibrahim, 2014).

Based on several cases and phenomena that have been described above, it shows that the character of students is starting to decline. This is certainly not in line with the formulation of Law number 20 article 3 of 2003 concerning the purpose of National Education that education should function to form good character or behavior for students. One of several indicators that must be achieved in national education is the formation of character.

According to Muhaimin (2013), character is the soul of education. This is reinforced by the statement of the Ministry of Education and Culture that the implementation of character strengthening through the Strengthening Character Education (PPK) movement which has been launched since 2016. The implementation of character at the basic education level is prioritized at 70% while knowledge only gets a portion of 30% (online sumber: *risetdikti.go.id*. Senin, 17 Juli 2017). Kemdiknas (2010) says that every character value is integrated in every subject taught by students. The integration of character through one of the general and religious subjects at school cannot be separated from the term character that already exists in religious teachings. Characters which grow from noble values as have been implemented in several countries including Japan have long been taught by Islam in which the values contained in the Qur'an are referred to as morals. Aquami et al., (2022) say that the method used in assessing the strengthening of the character of students is reward and punishment and peer tutoring.

Based on the results of observation of preliminary research, there is no internalization of *Minangkabau* cultural values in the area of education, especially teaching and learning activities in school/madrasah. The three previous studies discussed general cultural values such as tolerance, multiculturalism, in our study, which specifically discussed the noble values of the *Minangkabau* regional culture, namely *SUMBANG duo baleh* to learning. In MIN 3 of Padang City, it is quite clear that this school applies practical values of *Minangkabau* culture in interacting such as the use

of the speech "*kato nan ampek*" or in Indonesian it means four words, namely firstly, *kato mandaki* or the word climbing is a speech to those who are older than us, secondly, *kato manurun* or the word descending is the manner of speaking to those who are younger than us, thirdly, *kato mandata* or the horizontal word is the manner of speaking to our peers or to people of the same age as us and fourthly, *kato malereang* or the word sloped is how to talk to people we respect.

However, what needs to be investigated more deeply about the integration of practical values of *Minangkabau* culture contained in SBdP learning as an effort to strengthen character so that research will be carried out in MIN of Padang City. The results of this study are expected to be able to foster character in students both in theory and practice. Thus, the implementation of character is not only done when the student is in school but also in the family and community. In addition, SBdP subjects are not only seen as complementary subjects because SBdP subjects can foster character in students so that they are moral and dignified. This research is a preliminary study which the researcher will develop in the form of model from *research and development* (R&D) in an effort to find a model for integrating *Minangkabau* religious and cultural values in all subjects at the MI/Elementary School level.

RESEARCH METHOD

The research will be conducted in the Odd Semester of the 2021/2022 Academic Year MIN of Padang City for 7 MIN. Through this qualitative descriptive research, researchers will examine whether it is true that the 7 MIN of Padang City carry out their lessons which have integrated religious values and *Minangkabau* cultural values and to what extent this has been implemented. In addition, it will reveal its influence on strengthening the character values of students based on the nation's cultural character. This research is later expected to be developed into a development research that presents a model that is applied to learning the theme of the SBdP subject matter which has *Minangkabau* culture and Islamic nuances.

The type of research applied is field research with qualitative descriptive methods. Sources of research data are teacher and school principal. Data collection technique and research instrument are obtained from teachers related to the implementation of SBdP learning that integrates *Minangkabau* cultural values with Islamic values in theme learning through the teachings of the *SUMBANG duo baleh* in MIN of Padang City. The data obtained from the Head of Madrasah relates to the Madrasah's commitment to incorporating *Minangkabau* cultural values and Islamic values in the learning of themes in MIN of Padang City. Observation is made on teachers and students of MIN of Padang City both in face-to-face learning and in virtual learning (zoom) in collecting data about the form of integrating *Minangkabau* cultural values and Islamic values in SBdP learning in MIN of Padang City. A documentation study is conducted to collect data related to the implementation of integrating cultural values and Islamic values in SBdP learning and the form of integrating *Minangkabau* cultural values and Islamic values in SBdP learning in MIN Padang City. The documentation collected can be in the form of teacher learning administration files, learning tools prepared by the teacher, teaching materials, photos and other documentation related to the integration of *Minangkabau* cultural values and Islamic values in SBdP learning, especially regarding the *SUMBANG duo baleh* in MIN of Padang city.

Data analysis technique is carried out by organizing data that describes into units, synthesizing, compiling into patterns, choosing which ones are important and what will be studied, and making conclusions which can be told to others. This adopts the interactive theory of the Miles and Huberman model in Sugiyono (2015) which states that the activities in qualitative data analysis are carried out interactively and take place continuously until complete so that the data is full. Activities in data analysis are data reduction data display and conclusion drawing/verification data. According to Sugiyono (2015) the validity of the data in this qualitative research includes internal validity (credibility), external validity (transferability), reliability (dependability), and objectivity

(confirmability).

RESULTS AND DISCUSSION

Integration of *Minangkabau* cultural values and Islamic values through the Implementation of the *SUMBANG Duo Baleh* in MIN of Padang City

Lubis & Nasution (2017) mentions that the implementation of character education can be conducted through Integrated Character Education, namely: 1) Integration in self-development program, including being integrated into routine activities at school, integrated in spontaneous activities, integrated in exemplary, and integrated into conditioning. 2). Integration in Subjects. 3). Integration in School Culture.

One form of integrating *Minangkabau* cultural values and Islamic values, in other studies, into learning is by internalizing / providing deep appreciation in classrooms that teachers instill in their students. Therefore, the researchers collect research data starting from the opinions of teachers in MIN of Padang City, including:

Mrs. Nur, M.Pd, MIN 1 teacher, reveals that the application of *Minangkabau* cultural values and learning themes, especially SBdP subject, is carried out in class IV, in particular Theme 1 about the Beauty of Diversity, sub Theme 1 about the cultural diversity of my Nation. During the lesson, the teacher's introductory activity invites students to sing together the chants of applause of *SUMBANG duo baleh*, which contains:

Tepuk SUMBANG 12

Puk-puk-puk

*SUMBANG duduak, SUMBANG tagak, SUMBANG bajalan puk-puk-puk SUMBANG kato,
SUMBANG caliak, SUMBANG makan, puk – puk – puk
SUMBANG pakai, SUMBANG karajo, SUMBANG tanyopuk – puk – puk
SUMBANG jawek, SUMBANG bagaua, SUMBANG kurenah. Puk – puk
SUMBANG 12 warisan nenek moyang Yes – yes – yes*

Beside that, Islamic values are also included in learning through praying together before starting the lesson and closing the lesson, 5-10 minutes of reading the Qur'an together on Friday. Furthermore, according to the Head of MIN 1 of Padang City, Mr. Am, M.Pd explained that the madrasah's commitment is in the form of verbal delivery to the teacher assembly at the beginning of the semester to prepare learning tools such as lesson plans. Teachers are required to include Islamic values, regardless of the subject. As a special feature, it cannot be released in Madrasah. Especially in MIN of Padang City, before the government launched character education, MIN has implemented character education. All activities build character because we have 18 character cultures according to what the government has proclaimed. 18 cultural character must be instilled in children.

Similar to the results of the researcher's interview with teacher in MIN 2 of Padang City, Mrs. D.A, S.Pd revealed that the implementation of the teaching of *SUMBANG duo baleh* is carried out on theme 4 about Health is Important. In lesson 3, on Social Interaction in Socio-Cultural Development in Aspects of Customs and Traditions, it is conveyed that preserving a regional custom and carrying out the customary norms of an area is important, in Minang in particular it is the norm of *SUMBANG Duo Baleh*, namely:

Developing Costum and Tradition

1. Preserving customs in an region
2. Aplying norms of customs in an region



Picture 1. Material that incorporates *Minangkabau* cultural values in learning

Then, Mrs. DA also told the students that "the noble values of *SUMBANG duo baleh* have been taught long ago by our religion, namely Islam. Moral teachings which need to be considered such as etiquette in speech, behavior, respect for elder, etc. This is also emphasized by the Head of MIN 2 of Padang City. Mr. Y, M.Pd who revealed that Islamic values are included in learning apart from praying together before starting lesson and closing lesson as well as getting used to them in everyday life. In classroom learning, teacher is also reminded to always include Islamic values and be role models for students.

In MIN 3 of Padang City, Ibu As, M.Pd states that the inculcation of Islamic values in the classroom is carried out to show students' religious attitudes such as entering class saying greetings and reading prayers before the lesson began. Regarding the teachings of *SUMBANG duo baleh* in the context of preserving *Minangkabau* cultural values, it is inserted into learning by starting from writing in learning tool (RPP) as in the steps of core activities such as; Firstly, students are presented with a picture regarding the celebration of August 17th. (observing), secondly, students are stimulated to ask questions related to the text (ask), thirdly, students ask questions and say must be polite and have a purpose which must understand *kato nan ampek*. He has to know who he is talking to. It is forbidden to interrupt other people and speak with too much excitement. *SUMBANG Bakato* (*SUMBANG* in saying words), fourthly, Then, the students are accompanied by the teacher to answer questions based on the text. (Try), fifthly, students answer questions with answers as necessary and appropriate which do not answer arbitrarily so that people have to ask again and again because they are getting confused. Answer only the necessary things correctly. (*SUMBANG jawek*), Sixthly, the teacher explains how to measure angles using an arc and interactive videos. Seventhly, With the guidance of the teacher, students try to solve the problem of measuring angles. (reasoning). Eighthly, with the guidance of the teacher, students discuss the answers to these questions. (communicating), Ninthly, After completing the questions, the teacher divides the students into several groups. Tenthly, the teacher explains the basic movements of the dance with the formation and musical accompaniment. Eleventhly, students are assigned in groups to make dances with formations and musical accompaniment at the next meeting. Twelfthly, When walking and dancing, students should not be in a hurry but must remain careful. It is assumed that an ant that is trampled on does not even die. Then, it is so careful. (*SUMBANG bajalan*) As the Minang proverb says; "*Bajalan si ganjua lalai, pado pai suruik nan labiah Alu tataruang patah tigo, samuik dipijak indak mati*". In the end of the activity, students were asked to work on practice question.

It is different in MIN 4 of Padang City, as expressed by Mrs. Ik, S.Pd, a more complete implementation of the *SUMBANG duo baleh* can be found in the Minang Kabau Natural Culture Material (BAM). This *SUMBANG duo baleh* learning starts to be taught from grade 4 to grade 6

students. Furthermore, the practice is carried out in grade 6 starting from semester 1 on traditional dance, namely the *pasambahan dance* after the National Final Examination (UAN) is carried out *baarak bako* or wearing complete traditional clothes how to do this. waiting for *bako* in custom, complete with *petatah petitih* (reciprocated rhymes) ,the true Minang custom. *SUMBANG duduak* (correct way of sitting) and others are all practiced. It is no less important to inculcate Islamic values in each activity as further stated by Mrs. Ik that: "every time we start something, we always get used to reading the sentence "*Bismillahirrahmanirahim*", starting class by reading a prayer and so after the teaching and learning process" so that children are accustomed to the *basmalah* sentence."

In MIN 5 of Padang City, as stated by Mr. Al, S.Ag that currently due to the pandemic, madrasah is still carrying out online (virtual) learning so students only send assignments via WhatsApp. The teaching of *SUMBANG duo baleh* is currently very difficult to do, but during face-to-face activities, activities which apply *SUMBANG duo baleh* are often done such as makan *bajamba*(eating together), *baarak bako* (complete with traditional Minang kabau clothes). for the material and practice of traditional dances have started to be taught from grade 4 students.

In MIN 6 of Padang city, the implementation of the *SUMBANG duo baleh* has started to be applied from grade 4, namely in the BAM subject. The 4th grade teacher, Mrs. N, S.Pd.I, explains that, currently, learning is still being done online via WA. Learning during this pandemic is not conducive considering that students do not have gadgets to study. Sometimes, children have to wait for their parents to come home from work to send assignments and there are also children who have 1 gadget with their siblings at home so they have to take turns using cellphone. Unfortunately, the photos from last year's lesson have been deleted by us homeroom teachers because our cell phones are full of memory. MIN 6 before the pandemic also carried out the practice of the *pasambahan* dance, the *Bako Baarak* is also complete with traditional clothes and a procession on the road like the *Bako Baarak* in Minang Kabau but since the pandemic this activity has not been able to be carried out because it is not allowed to gather together as stated by Mrs. De, S. Pd I (principal of MIN 6).

Finally, in MIN 7 of Padang City, the implementation of the *SUMBANG duo baleh* on BAM subjects at MIN 7 is included in the local content, namely the Natural Culture of Minang KABAU (BAM), which is taught only for grades 3 to 6 with only local content. In grade 3, the *SUMBANG duo baleh* material has started to be taught. MIN 7 also holds extra-curricular activities 1 x a week, namely traditional dances such as: *pasambahan* dance and other traditional dances. In addition, there are *tahfizh Quran* activities as the implementation of Islamic values in learning.

At the end of the academic year in March, MIN 7 held a hands-on practice of *SUMBANG duo baleh* by makan *bajamba*(eating together). The practice of makan *bajamba* has taught students the correct way or custom of eating in *Minangkabau* and how to sit or *SUMBANG duduak* for men and women in *Minangkabau* . The *Makan Bajamba* also begins with praying as the implementation of *petatah petitih*, namely the custom of *besandi sarak*, the usual *sarak besandi Kitabullah* and complete in Minang Kabau. *Baarak bako* is also carried out, this activity involved or collaborated with traditional bundo kundang stakeholders and village officials. Other activities with Islamic nuances such as *kasidah rabana* also participated in these activities as explained by Mr. M. Y, S. Ag as the head of the Madrasah in MIN 7 Padang city.

From the data which has been described above, the researcher can conclude that the integration of *Minangkabau* cultural values is carried out by the process of internalizing values in theme learning in MIN of Padang City. some MIN teachers implement it, firstly, by writing in learning tools, and teaching specifically in SBdP learning in grade 4 with themes related to the theme of culture, tradition and customs, secondly, teaching and practicing in BAM learning from grade 4 to grade 6.

Implementation of the *SUMBANG Duo Baleh* in an effort to strengthen the character of students at MIN Padang City.

The government through the Ministry of Education and Culture launches 18 values in national character education which are formulated in 5 Main Characters of Character Strengthening Education, 1) Religious, 2) Nationalist, 3) Independent, 4) Mutual Cooperation, and 5) Integrity, the five core values are described in 18 values determined by government of Indonesia.

Meanwhile, the implementation of the *SUMBANG Duo Baleh* in Theme learning in MI/SD which seeks to strengthen the character of students can be described in the table below:

Table. 1 Character Values of *SUMBANG Duo Baleh*

No	<i>SUMBANG Duo Baleh</i>	Character Value
1	<i>SUMBANG Duduak</i> (<i>SUMBANG</i> when sitting)	Discipline
2	<i>SUMBANG Tagak</i> (<i>SUMBANG</i> when standing)	Discipline
3	<i>SUMBANG Bajalan</i> (<i>SUMBANG</i> when walking)	Environmental care
4	<i>SUMBANG Bakato</i> (<i>SUMBANG</i> in saying)	Honest
5	<i>SUMBANG Mancaliak</i> (<i>SUMBANG</i> in viewing)	Religious
6	<i>SUMBANG Makan</i> (<i>SUMBANG</i> when eating)	Religious
7	<i>SUMBANG Bapakaian</i> (<i>SUMBANG</i> in Dressing)	Religious
8	<i>SUMBANG Karajo</i> (<i>SUMBANG</i> when working)	Responsibility
9	<i>SUMBANG Tanyo</i> (<i>SUMBANG</i> in asking)	Curiosity and Value
10	<i>SUMBANG Jawek</i> (<i>SUMBANG</i> in answering)	Respectful and Democratic
11	<i>SUMBANG Bagaua</i> (<i>SUMBANG</i> in hanging out)	Friendly and Tolerance
12	<i>SUMBANG Kurenah</i> (<i>SUMBANG</i> in behaving)	Peace Love and Social Care

SUMBANG is anything which is wrong and contrary to customary rules, especially etiquette in the Minang field. Every woman is a candidate for *bundo kanduang*. In the future, she will inherit and pass on the property of the same family. In addition, women will later become the first religious school for their children. So, it is necessary to maintain the ethics and values of women. *SUMBANG Duo Baleh* is an unwritten rule in Minang custom which upholds ethical values and courtesy. It contains twelve rules and prohibitions that every Minang woman must obey. Breaking this rule would result in humiliating punishment, not only for himself but also for his mother and family. Although not limited to women in this study, male students are also included. Here are 12 things you shouldn't do to donate (mistakes):

Firstly, *SUMBANG Duduak* (*SUMBANG* when Sitting) is a custom which regulates that the most appropriate sitting for women is kneeling. Woman can't cross your legs like a man, woman can't lift your legs and squat. Sitting in a chair must be sideways and thighs pressed together. When riding, woman can't straddle but you have to be sideways. *SUMBANG Duduak* (*SUMBANG* when Sitting) strengthens the value of the Discipline character. The results of the observations that the researchers observed, the teacher before starting the lesson prepared learning conditions such as: students sitting neatly, hands on the table, facing forward, not sideways or back to the teacher. Then, learning begins by reading the prayer first. Next, the researcher continued with interviews with teachers such as Mrs. N in MIN 1, Mrs. D, S.Pd.I in MIN 2, Mrs. A in MIN 3, Mrs. Ik in MIN 4 with several questions, including: "what is the importance of preparing student conditions? before learning", then answered with the same goal, namely so that all students are in a ready condition before learning begins, their minds and bodies are united and focused on the lesson and also ensure that students attend attendance.

Secondly, *SUMBANG Tagak* (*SUMBANG* when Standing): Even when standing, women and men are arranged to stand politely and without wearing their hips, Forbidden to stand on stair or in front of door, Forbidden to stand on the side of the road if there is nothing to wait for, and of course,

it is forbidden to stand alone with a non-mahram. *SUMBANG Tagak* (*SUMBANG* when Standing): strengthens the value of the Discipline character. The researcher observes that students are taught and are accustomed to raising their hands while saying excuse me if they wanted to stand up or leave the class. Furthermore, from the results of interviews with several questions, including: how do students if they want to stand up or leave the class for example going to the toilet, then the teacher answers: "we teach and always get used to students who want to leave class must raise their hands and say excuse me/ permission sir teacher, and revealing the purpose of the permit, then we will ask you to leave the class." In this way, students are expected to be able to apply it in the community.

Thirdly, *SUMBANG Bajalan* (*SUMBANG* when Walking) *Bajalan si ganjua lalai, pado pai suruik nan labiah Alu tataruang patah tigo, samuik dipijak indak mati*, When walking, women and men must be friends and should not be in a hurry but must remain careful. For example, an ant that is trampled on does not even die. That's how careful it is. *SUMBANG Bajalan* (*SUMBANG* while Walking) strengthens the character value of Caring for the Environment. The results of the researchers' observations, students are taught and accustomed to lifting and walking carefully, especially if on the highway, as expressed by Mrs. As, M.Pd from MIN 3 who stated that: "we do not get tired of conveying to be careful in walking, especially on a big road, because our MIN location is on the side of a big road. We convey which appeal not only when we enter class but also during the flag ceremony." In line with the statement above, it is also emphasized by Mrs. N, M.Pd, one of the teachers from MIN 1 who said "we call on students to be careful when crossing either to or from school because our MIN position is close to the highway and also We tell you not to take/cut plants while walking and not to play with friends while on the road.

Fourthly, *SUMBANG Bakato* (*SUMBANG* in Saying) is saying that must be polite and with a purpose which must understand *kato nan ampek*. He has to know who he was talking to. It is forbidden to interrupt other people's conversation. said too excitedly. *SUMBANG Bakato* (*SUMBANG* in Saying) reinforces the value of the Honest character. The results of observations of researchers in class and online learning via zoom. Students will start talking when the teacher asks or asks firstly. only then, students convey their ideas, or answer questions. Countinously, the researcher interviewed with the following questions: "how do teachers teach students not to lie in conveying something. Then, expressed by Ms. D.A, S.Pd as a teacher at MIN 2 that "we always convey the importance of speaking honestly, politely and politely and getting used to it both inside and outside the classroom. also added by Mrs. Ik, M.Pd from MIN 4, students and teachers are required to greet and shake hands when they meet. we are also the teachers are routinely given a picket list to wait for the arrival of students to come in front of the school gate.

Fifthly, *SUMBANG Mancaliak* (*SUMBANG* in seeing) is that people (woman) are prohibited from meeting men who are not their husbands. She has to lower his gaze and guard her gaze. When there are guests, try not to look at the clock too often becausebecause it is considered to be expelling guests subtly. *SUMBANG Mancaliak* (*Donate* in seeing) this reinforces the value of the character Honest. The results of observations by researchers during the Daily Examination (UH), students are prohibited from seeing (cheating) their friends' work. This is also supported by the results of an interview with Mr. T, S.Pd.I, he said that "During the Daily Examination (UH) or Mid Semester, students are given exam questions and do it individually. For students who are caught copying their friends, we will reprimand them if they persist, we usually take the exam assignments.

Sixthly, *SUMBANG Makan* (*SUMBANG* when eating) which means eating in moderation, eating slowly, and doo not eat while standing or walking. Try not to eat and talk unless absolutely necessary. Don't make a fuss while eating or the crew is called "*mancapak*". *SUMBANG Makan* (*SUMBANG* when Eating) strengthens the Religious character. The researchers observed this during recess, precisely in the school canteen. there are still many students who eat in the canteen standing and while talking with their friends and some are fighting for food. For students who brought school supplies, the researchers observed that they are more orderly because they brought their own

supplies (not asking/interfering with each other). The researcher also asks the teacher with the question "How to teach students to eat in an orderly manner", conveyed that the teacher in MIN 6 "is only an appeal because we cannot always supervise students while shopping in the canteen during breaks because time is limited and usually During our break we do other administrative tasks in the teacher's room."

Seventhly, *SUMBANG Bapakaian* (*SUMBANG* in Dressing) means that clothes must be polite, clean, and neat, do not wear clothes which are rare and tight, let alone to print the curves of the body, and wear clothes that fit each function. clothing to the market is certainly different from prayer clothes. This *SUMBANG Bapakaian* (*SUMBANG* in Dressing) strengthens the Religious character. The results of the researcher's observations on student clothing, when students enter school, they will look neat clothes (shirts go into their pants), clean, and smell good but when they take a break they will immediately change drastically. the clothes are removed from the pants, dirty, and smelled of sweat. This the researchers paid more attention to because of rest most of the male students do sports such as playing ball, running chase, and playing throwing. Unlike the female students who mostly play in the classroom, the clothes don't change much. This is also emphasized when interviewing teachers in MIN 7 that "these children come to school when they first come, the clothes are neat, clean and smell good (the smell of perfume or telon) but when it's time for a break, it's no longer the shape, sir. ". But when they enter class later, students will immediately tuck their shirts into their pants for fear of being reprimanded (pinch).

Eighthly, *SUMBANG Karajo* (*SUMBANG* While Working) Ideally, women's work is light and easy work. Rough and heavy work should be left to men or asked for help from existing men. *SUMBANG Karajo* (*SUMBANG* While Working) strengthens the character of Responsibility. The results of the researchers' observations finds when the teacher gives assignments before learning ended and homework (PR). The majority of students completes the work given by the teacher and it is found that some students do not complete the work but are still assessed by the teacher. The results of the researcher's interview with Mrs. N in MIN 1 of Padang City, she is said that "we demand the curriculum, always before the end of learning we give assignments, can quizzes, guess words, or questions, then also give homework for students to do at home. So far, almost all students are working on and submitting the assignments that we give. There are some students who don't collect but just haven't finished completing the homework given. for students' sense of responsibility, we always teach and get used to it in class and outside the classroom.

Ninthly, *SUMBANG Tanyo* (*SUMBANG* in Asking) is in asking, first listen to the explanation of others, then ask politely. Meaningfully, polite is not to test let alone humiliate others. *SUMBANG Tanyo* (*SUMBANG* in Asking) strengthens the character of Curiosity and Appreciation. The researcher observes that the students are being taught and are accustomed to raising their hands while saying before conveying ideas/questions, also when the teacher gave the opportunity, and then, the students asked questions. Furthermore, from the results of interviews with several questions including: how do students if they want to ask questions, then, the teacher answers: "we teach and always get students who want to ask questions to raise their hands firstly and then we invite them. Sometimes, we also start with the children, my children have something to ask?, then, the students will ask questions". In this way, students are expected to be able to apply it in the community.

Tenthly, *SUMBANG Jawek* (*SUMBANG* in Answering Jawek) is the same when asked, answer as necessary and accurately and do not answer arbitrarily so that people have to ask repeatedly because they are getting confused. Answer only what is necessary, what is not necessary, do not need to be answered. *SUMBANG Jawek* (*SUMBANG* in Answering) strengthens the character of Respect and Democracy. The researcher observes that students are taught and are accustomed to raising their hands firstly and then, being asked to submit statement/answer. Also, when the teacher gives the opportunity, the students answer. Furthermore, from the results of interviews with several questions including: how do students if they want to answer questions, then

the teacher answers: "we teach and always get students who want to answer questions to raise their hands firstly then we invite them, sometimes we teachers start with my children have something to answer?, then, the students will answer the question".

Eleventhly, *SUMBANG Bagaua* (*SUMBANG* in Associating) is the association of Minang adult women must be maintained. Someone should not get too close to his non-mahram let alone walk alone. In addition, it will look discordant if adult women hang out with small children let alone join their games. *SUMBANG Bagaua* (*SUMBANG* in Associating) strengthens the character of Friendship and Tolerance. From the observations that the researchers do to get along and behave from students to teachers, they are very respectful, from teachers to students nurturing and loving. It is clear that the sense of kinship had been built in the school. It is found that some students have disagreements and some are fighting, which so far have been handled by the teacher and do not reach the BK room or call their parents. This was also emphasized by the statement from Mrs. W, M.Pd who stated that "we always teach and get used to behaving friendly to fellow students and especially to teacher". We always build a sense of kinship both inside the classroom and outside the classroom to outside the school environment.

Twelfthly, *SUMBANG Kurenah* (*SUMBANG* in behavior) is in your daily behavior. You have to be able to take care of other people's feelings. That Do not whisper, cover your nose in a crowd, laugh out loud, etc. Keep your mouth away from things that will offend a lot of people. *SUMBANG Kurenah* (*SUMBANG* in behavior) strengthens the character of peace-loving and social care. From the observations that the researchers do, to get along and behave from students to teachers they are very respectful and from teachers to students nurturing and loving. It is clearly seen that the sense of kinship which is built in the school is met by several students where they have disagreements and some are fighting. So far, it has been handled by the teacher and has not reached the BK room or called the parents. This is also confirmed by the statement from Mrs. W, M.Pd stating that "we always teach and get used to behaving friendly and kind to fellow students, especially to teachers". We always build a sense of family, both inside and outside the classroom, to outside the school environment.

CONCLUSION

The integration of religion and culture in the context of character education is quite effective in shaping the character of students. Students not only practice good character but also understand and preserve local culture and character which have recently been eroded by globalization. As found in this study, the integration of *Minangkabau* Religion and Culture, the *SUMBANG duo baleh*, can shape the character of students in MIN of Padang City. Integration is conducted through learning art and culture and craft with two patterns; firstly, the teacher prepares and writes on learning tools such as lesson plan, teaching material, and learning media, secondly, it is delivered during the learning process such as singing the applause clapping *SUMBANG duo baleh* and delivering the subject matter.

Furthermore, in relation to efforts to strengthen the character of students in MIN of Padang City, internalization of values such as *SUMBANG duduak* and *SUMBANG tagak* to strengthen the value of discipline, *SUMBANG bejalan* to strengthen the value of Caring for the Environment, *SUMBANG bakato* to strengthen the value of Honesty, *SUMBANG mancaliak*, *makan* dan *SUMBANG bapakaian* to strengthen religious values, *SUMBANG karajo* to strengthen the value of responsibility, *SUMBANG tanyo* to strengthen the values of Curiosity and Respect, *SUMBANG jawek* to strengthen values of Respect and Democracy, *SUMBANG Bagaua* to strengthen the values of Friendship and Tolerance, and finally *SUMBANG kurenah* to strengthen the values of Peace Love and Social Care. However, this study still has limitations to examine the cooperative relationship between teachers and parents in the implementation of religious and cultural integration. Therefore,

it is necessary to carry out further research in subsequent studies.

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