

# Revitalizing the Significance of *Sumbang Duo Baleh* in the Development of Social Ethics Among the Minangkabau Youth Generation

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## ABSTRACT

The social ethical crisis that hit the young generation today is a serious concern in the world of education and culture. Phenomena such as bullying, degradation of manners, and a decline in the sense of social responsibility are real symptoms of the weakening of moral values that should be formed from an early age. In the context of the Minangkabau community, the customary values contained in *the Sumbang Duo Baleh* are one of the sources of local wisdom that is rich in ethical guidelines and social conduct. This article aims to analyze the relevance of *Sumbang Duo Baleh* in the formation of social ethics of the younger generation, as well as offer a strategy for revitalizing these values so that they remain contextual in the modern era. The method used is a literature study with a descriptive qualitative approach, through the analysis of cultural documents, scientific literature, and reflection on cultural practices in the Minangkabau community. The results of the study show that *the Baleh Duo Contribution*, which consists of twelve ethical norms such as *kato* (speaking politely), *cembang danga* (listening well), *sumcontribution karajo* (being responsible for work), and *incest* (acting appropriately), has great potential as a guideline in shaping the social attitudes and character of the younger generation. However, these values are starting to be marginalized due to the lack of cultural literacy and the strong flow of global values. Therefore, the revitalization of these customary values needs to be carried out through synergy between schools, families, and indigenous peoples, with the support of digital technology as a medium for transforming values that are adaptive and attractive to Generation Z. The implications of this study show the need for a character education policy that is more based on local wisdom, as well as the development of culture-based learning media to strengthen the identity and integrity of the younger generation.

## KEYWORDS

Sumbang Duo Baleh,  
Social Ethics,  
Young Generation,  
Minangkabau,  
Value Revitalization

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## INTRODUCTION

The development of technology and globalization has had a major impact on the mindset and behavior of the younger generation, especially in the aspect of social ethics. The values of togetherness, good manners, and empathy began to be replaced by individualism, hedonism, and permissive attitudes towards violations of social norms (Zulkarnaen, 2022). Phenomena such as bullying on social media, disrespect to parents and teachers, and declining social concern are indications of a weakening of social ethics among adolescents. In the context of education, many institutions still emphasize academic achievement without providing adequate portions for the

formation of character and moral values (Lickona, 1991, 2018). This is a serious challenge for a nation that has a wealth of local cultural values that should be able to become a moral fortress for the younger generation.

Local values are one of the important instruments in the formation of the nation's character because they are sourced from the collective wisdom of the community that has been tested by time. In Minangkabau society, the traditional values of *basandi syarak, syarak basandi Kitabullah* are the foundation in shaping the character and behavior of the younger generation (Navis, 1984). The informal education system through the advice of parents, mamak, and traditional leaders forms a polite, honest, and responsible generation. Values such as shame (*maluak*), respect for parents (*incest tagak*), and the importance of deliberation (*raso jo pareso*) are concrete forms of social ethics that are formed through local culture. From an ethnopedagogical perspective, local values like this are very effective in shaping character because they are in accordance with the socio-cultural context of students (Akhyar et al., 2023)

*Sumbang Duo Baleh* is a system of values and customary norms in the Minangkabau society that regulates ethics of behavior in social life. Consisting of twelve prohibitions and instructions, these values include: *sumbang pikia, sumbang danga, sumbang caliak, sumbang kato, sumbang karajo, sumbang makan, sumbang minum, sumbang duduak, sumbang tagak, sumbang jalan, sumbang pikia, dan sumbang kurenah*, yang secara garis besar mengajarkan sopan santun, kejujuran, tanggung jawab, dan penghormatan terhadap norma sosial. *Sumbang Duo Baleh* It not only regulates interactions between individuals but also reflects a collective value system that leads people to live in harmony and mutual respect. In the Minangkabau traditional structure, this value is inherited orally from generation to generation through petatah-petitih, kaba, and tambo, as well as through the practice of daily life in the family and nagari.

Although *Sumbang Duo Baleh* has a vital role in shaping the social order of the Minangkabau community, these values are beginning to be marginalized in the lives of the younger generation (Basri et al., 2022; Frasandy et al., 2022). The modernization and dominance of global culture has shifted the value orientation of young people from collectivism towards individualism, so that the understanding of customary norms has become lower (Darmadi, 2017). Many young generations no longer understand the meaning and function of traditional values such as food incontinence, incontinence, and incompetence, due to the lack of cultural education both in the family and school environment. In addition, the formal education system lacks to integrate local values in its curriculum, making cultural heritage such as *Sumbang Duo Baleh* irrelevant in the eyes of a digital generation that is more exposed to external content than its own local values.

Although a number of studies have raised the importance of local cultural values in character education, specific and in-depth studies on the revitalization of *Sumbang Duo Baleh* as a Minangkabau traditional value system in the formation of social ethics of the younger generation are still relatively limited. Most studies (Islami, 2016) only highlight the general implementation of local cultural values in the context of learning without distinguishing the types and structures of values in detail. While research Fitri (2021) focuses more on the importance of traditional values as an instrument of character education, but has not elaborated educational and contextual strategies in reviving values such as *Sumbang Duo Baleh* in the midst of modernization challenges. Thus, there is a research gap in terms of: (1) the analysis of the content and specific functions of *Sumbang Duo Baleh* as a guide for social ethics, (2) the lack of education and technology-based revitalization strategies to internalize these values in the lives of the younger generation, and (3) the lack of integration between formal and informal education in the inheritance of these values. Therefore, this article is here to fill this gap with an analytical and solutive approach that is relevant to the needs of today's social ethics.

This article aims to analyze the role and relevance of *the values of Sumbang Duo Baleh* in shaping the social ethics of the Minangkabau young generation and offer a revitalization strategy that is contextual to the needs of the times. This revitalization is important so that traditional values are not only a symbolic legacy, but can live in the daily life practices of the younger generation through formal education, family, and digital media. Through an ethnopedagogical approach and the integration of a curriculum based on local wisdom, the values of *Minus Duo Baleh* are expected to

be re-instilled as a strong and contextual character foundation in facing the moral challenges of the 21st century. Thus, strengthening local cultural values will be a strategic step in building an ethical, cultured, and dignified society (Ali & Mulasi, 2023; Bahardur, 2018).

## METHOD

This study uses a descriptive qualitative approach with a literature study method to explore the values in *the Sumcontribution of Duo Baleh* through text analysis and cultural documentation, in order to understand the socio-cultural meaning holistically (Creswell, 2014). Data sources include traditional manuscripts, petatah-petitih, pantun, and interviews with traditional leaders, teachers, and youth, plus participatory observations in schools and communities, as well as scientific literature, to strengthen validity through triangulation (Sugiyono, 2013). Data analysis was carried out through the stages of data reduction, cultural interpretation, and thematic inference, to find the symbolic meaning of traditional values and their relationship with the formation of social ethics of the young generation of Minangkabau (Spradley, 1980).

## RESULT AND DISCUSSION

### 1. Identify Values of *Sumbang Duo Baleh*

*Sumbang Duo Baleh* as a customary norm, Minangkabau contains twelve prohibitions or codes of conduct that reflect a holistic and integral social ethical system in people's lives. The twelve aspects include *sumbang pikia* (thought), *sumbang danga* (hearing), *sumbang caliak* (vision), *sumbang kato* (speech), *sumbang karajo* (work behavior), *sumbang makan*, *sumbang minum*, *sumbang duduak* (how to sit), *sumbang tagak* (how to stand), *sumbang jalan*, *sumbang pakai* (dress), dan *sumbang kurenah* (behavior or habit). Each form of this incest contains values such as good manners, responsibility, empathy, self-control, and social shame (*malu baso*) which functions as a controller of community behavior internally. These values are transmitted through *petatah-petitih*, rhymes, and traditional expressions such as "shame is not a head, polite is not a moment", which emphasizes the importance of self-respect and family as a moral foundation. Thus, *Sumbang Duo Baleh* is not only a prohibition of behavior, but also a construction of values inherent in the informal education of the Minangkabau people (M. Dahrizal, personal communication, November 14, 2024; Navis, 1984; Yus, 2023).

The values in *Sumbang Duo Baleh* are very relevant in the context of character education, especially in responding to the moral crisis of the current Indonesian young generation. Survey of the Ministry of Women's Empowerment and Child Protection (KPPPA, 2022) showed a significant increase in cases of bullying, verbal violence, and intolerant behavior among students. On the other hand, the report PISA (2022) also shows the low ability of Indonesian students in aspects of social collaboration and empathy. In this context, traditional values such as deliberation, social responsibility, and manners as reflected in *the Sumbang Duo Baleh* can be a solution based on local wisdom. Strengthening these values through local culture-based education not only enriches the character curriculum, but also deeply rooted in the nation's identity and identity. Therefore, the identification and revitalization of these values is not only cultural preservation, but also a pedagogical strategy in forming a moral and cultured generation (Lickona, 1991).

The social problems that plague Indonesian adolescents today show an alarming trend, especially in the aspect of moral degradation and weakening of social values. Data from the Ministry of Women's Empowerment and Child Protection (KPPPA) in 2023 recorded that bullying cases among students increased by 27.6% compared to the previous year. This phenomenon not only reflects physical or verbal violence, but also points to the weakness of social control based on cultural values. In addition, the UNICEF report (2022) also shows that individualism and self-isolation tendencies increased by 35% in post-pandemic adolescents, which has an impact on a lack of empathy and healthy social interactions. This symptom is accompanied by a decrease in respect for parents and teachers, which is often manifested through behavior that defies authority and disobedience to norms. This situation shows that there is a void of values that should direct adolescents' behavior in social life.

In this context, *Sumbang Duo Baleh* as an ethical value system in Minangkabau culture offers local solutions that are firmly rooted in social norms and character education. For example, *incest teaches* the importance of speaking politely and not hurting, which is the main principle in overcoming the phenomenon of *verbal bullying* that is rampant in schools. *Incumbency* or listening ethics instills the value of being willing to understand and respect the opinions of others, which is very important in forming an inclusive and empathetic attitude. Meanwhile, *incest* and *incest regulate* behavior in dress and daily behavior to be in accordance with the norms of decency and not harm others. These values not only shape civilized behavior, but also internalize a sense of social responsibility in adolescents. Therefore, reviving the teachings of *Sumbang Duo Baleh* through formal and informal education can be a cultural strategy in strengthening the character of the younger generation and answering the challenges of the globalization era.

## 2. Value Revitalization of *Sumbang Duo Baleh*

The revitalization of *the values of Sumbang Duo Baleh* in the context of the formation of social ethics of the younger generation requires a collaborative, contextual, and creative strategy. In the realm of formal education, strategic steps can be taken to strengthen the local content curriculum that integrates traditional values into subjects such as PPKn, Bahasa Indonesia, dan Seni Budaya (Heristian et al., 2022). Study by Syamsidar (2022) It shows that students who get learning based on local wisdom show an increased understanding of social norms and ethics. In addition, cultural-based extracurricular activities such as traditional speech exercises (*pidato pasambahan*), Traditional pantun and drama competitions have proven to be effective as a means of internalizing values because they are participatory and build emotional and social experiences. Through this approach, students not only know theoretically, but also experience and feel directly the values contained in *the Baleh Duo Discord*.

Furthermore, this revitalization cannot be separated from the role of the social environment such as the family, indigenous communities, and non-formal educational institutions. The involvement of *ninik mamak* (traditional stakeholders), teachers, and parents in the habituation of values and behavior examples is very important. The socialization of traditional values through family activities, customary assemblies, and youth forums needs to be strengthened so that values are not only taught, but also inherited. In addition, digital technology is also an important tool in the revitalization strategy. The use of platforms such as YouTube, TikTok, and Instagram to disseminate educational content with traditional nuances—whether in the form of narrative videos, digital comics, or cultural podcasts—is able to bridge traditional values into visual and digital language that is familiar to Gen Z. This innovation has proven effective in increasing the involvement of the younger generation in cultural values, as shown by a Kominfo survey (2022) which states that 83% of teenagers are more responsive to cultural content that is delivered through interactive digital media.

The implementation of traditional values such as *Summing Duo Baleh* into the lives of Generation Z faces significant challenges amid the flow of globalization and rapid technological development. One of the main challenges is the lack of local cultural literacy among teenagers. A survey by the Language Development and Development Agency (2022) shows that more than 60% of Indonesian students cannot mention the traditional values of their region specifically, including in West Sumatra. The dominance of global popular culture brought by social media such as TikTok and YouTube further strengthens the individualistic and hedonistic mindset, so that values such as deliberation, good manners, or shame (*shame basandi syarak*) are increasingly marginalized in daily life. In addition, the formal education curriculum that has not been consistently integrated with local wisdom values also makes students further away from their own cultural roots.

However, these challenges actually open up strategic opportunities if the approach used is contextual, creative, and technology-based. Generation Z is known as a digital native who is responsive to visual, interactive, and fast-paced narratives. According to Khasanah (2019) This generation learns more effectively through digital media that combines audio, video, and interactivity. Therefore, *Sumbang Duo Baleh* can be revived through various media such as animated short videos, cultural podcasts, educational games, and interactive content on social media. Research



Uyeni (2023) also shows that the involvement of the younger generation in cultural-based creative projects, such as creating traditional digital comics or short films with the theme of Minangkabau ethics, has been proven to increase understanding and pride in their cultural heritage. With this approach, local ethical values are not only taught textually, but also brought to life in relevant and engaging digital cultural experiences, making *Sumbang Duo Baleh* a source of positive identity in the midst of a global era.

## CONCLUSION

The revitalization of *the values of Sumbang Duo Baleh* is a strategic step in strengthening the social ethics and character of the young generation of Minangkabau in the midst of globalization and an increasingly complex moral crisis. Values such as manners (*csent, responsibility*), and empathy are not only cultural heritage, but also moral guidelines that are contextual and relevant to the challenges of today's adolescents. To ensure the sustainability of these values, synergy is needed between schools as formal educational institutions, families as a basis for character development, and indigenous peoples as guardians of heritage values. Schools can integrate these values in the curriculum of local content, while families and *ninik mamak* can be agents of instilling value through example and strengthening cultural identity. Recommendations for follow-up research include the development of a learning model based on *Sumbang Duo Baleh*, evaluation of the effectiveness of digital media based on local culture, and action studies in schools that systematically implement traditional values. With a collaborative and adaptive approach, *Sumbang Duo Baleh* has great potential to become a distinctive, strong, and rooted foundation of character education that is rooted in local Minangkabau wisdom.

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