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## The Actualization of Character Values in *Sumbang Duo Baleh* by Teacher Training and Education Students

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SYOFIANI<sup>1\*</sup>, HASNUL FIKRI<sup>2</sup>, ROMI ISNANDA<sup>3</sup>, AND YETTY MORELENT<sup>4</sup>

### Abstract

This research aimed to describe the expression form of character values in *Sumbang Duo Baleh* by FKIP students at Universitas Bung Hatta. It is quantitative research with a survey approach. The data consist of primary and secondary data. The research subjects are 402 female students of FKIP Universitas Bung Hatta in the academic year 2021/2022 who have a family background and have lived in a social environment with Minangkabau culture for the last three years. The data are collected by distributing a questionnaire through Google Forms that contains an application of *Sumbang Duo Baleh* in daily life. The results of data analysis show that the application of *Sumbang Duo Baleh* has not been actualized in the form of character in FKIP Universitas Bung Hatta student's life. From the twelve points of *Sumbang Duo Baleh*, it is still in the category of often that shows females from Minangkabau have not applied the twelve *Sumbang* properly.

### Keywords

Actualization, character, *sumbang duo baleh*, values

### Article History

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<sup>1\*</sup>Faculty member, Indonesian Language and Literature Education Study Program, Universitas Bung Hatta, Padang, Indonesia; Corresponding author: [syofiani@bunghatta.ac.id](mailto:syofiani@bunghatta.ac.id)

<sup>2,3,4</sup>Faculty member, Indonesian Language and Literature Education Study Program, Universitas Bung Hatta, Padang, Indonesia

## Introduction

Changes in the patterns of thinking and behaving in modern society bring positive and negative impacts in all circles. Modern thinking brings every human being to live dynamically and progressively and think methodologically strategically with the hope of getting better and more prosperous economically. However, sometimes, modern thoughts and patterns of life impact behavior, especially among college students.

Students of FKIP Universitas Bung Hatta come from various circles and regions, both from the Minangkabau area and outside Minangkabau. With this diversity, there will also be diversity in behaving and communicating. The reflection of this diversity can be seen when they interact with friends or lecturers. The focus of this research is female students because, for Minangkabau females, the reference in attitude and action cannot be separated from Minangkabau advice which is summarized in *Sumbang Duo Baleh*. The success of females in the education world cannot be separated from the hard work of high willingness. In addition, their success is also due to understanding and upholding traditional teachings and advice that exists in the community so that it can lead them to become successful females in struggling, learning, and working. One of the *Minang*'s customs and oral advice that is used as an ethical foundation that leads to females' success is the *Petatab Petitih Sumbang Duo Baleh* (12 things Minang females should not do). The twelve pieces of advice contained in *Petatab Petitih* include *duduak* (sitting ethics), *tagak* (standing ethics), *jalan* (walking etiquette), *kato* (speaking ethics), *caliak* (seeing ethics), *makan* (eating ethics), *pakai* (dressing ethics), *karajo* (working ethics), *tanyo* (questioning ethics), *jawek* (answering ethics), *gaua* (social ethics), and *kurenah* (behavioral ethics).

The twelve ethics are a primary part of character education since the overall of these twelve values leads a person to be emotionally intelligent. According to experts, dominant emotional intelligence leads someone to success. However, most *Minang* people today are unfamiliar with the *Petatab Petitih* in the *Sumbang Duo Baleh*. Moreover, female students who are more contaminated with modern traditions and customs consider that *Sumbang Duo Baleh* is an ancient tradition of advice that is no longer relevant to today's conditions. It has an impact on behavior, attitude, and communication. Students cannot apply the character values in *Sumbang Duo Baleh* in life, especially in the campus environment. Most of them do not understand the character education values in the advice of *Sumbang Duo Baleh*.

Research on the advice of *Sumbang Duo Baleh* has been carried out by previous researchers, such as Islami (2016), Morelent et al., (2022), and Suryana et al. (2021). However, this research has differences from previous research, especially in the research subjects. This research observes how to actualize character values through the *Sumbang Duo Baleh* for students of FKIP Universitas Bung Hatta.

## Literature Review

Character education has a strong magnet when signs of degradation of the character quality of the nation's children appear. Character education is a solution to the problem of

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many ethical violations. A person is said to have character if he manages to absorb the values and beliefs that society wants and use them as a moral force in his life.

Character is a stable attitude, morals, and personality as a result of a progressive and dynamic consolidation process, the nature of a person in responding morally to situations; a person's moral, attitude, and personality that is formed from the internalization of various virtues that are believed and used as a basis for perspective, think, behave and act. Thus, the character represents the identity of a person who obeys moral rules or standards and manifests in actions.

Character education can be interpreted as a conscious effort of a person or group to internalize character values as enlightenment so that students know, think, and act morally in dealing with every situation. It is also in line with Lickona (2009) that character education is an effort to help students to understand, care, and act based on ethical values. Lickona (2009) also defined a person with character as a person's original nature in responding to manifested situations morally in concrete actions in the form of good behavior, honesty, responsibility, respect for others, and other good characteristics. It is like what was expressed by Aristotle, that character is closely related to habits that are continuously carried out. Furthermore, the success of character education begins with understanding good characters, loving them, and imitating those good characters. These three are crucial to form moral maturity in living a life. Thus, they can judge good and bad things and face pressure from the outside and temptations from within (Lickona, 2009).

Character education must begin in the womb. The inculcation of values and norms is carried out through examples of the behavior of all family members. The data show that 50% of adult intelligence has occurred since the child was 4 years old. The further 30% increase occurs at 8 years old, and the remaining 20% in the middle or late second decade. Character education is an activity that is carried out in a planned and conscious way to direct students to develop their potential. To be beneficial, besides cognitive and psychomotor competencies, the potential developed refers to the formation of attitudes (characters).

Furthermore, Lickona (2009) divided universal noble values into nine pillars of character, such as (a) love of God and all His creations, (b) independence and responsibility, (c) honesty or trustworthiness, diplomacy, (d) respect and courtesy, (e) generous, helpful and cooperative, (f) self-confident and hard work, (g) leadership and justice, (h) kind and humble, and (i) tolerance, peace, and unity. The nine characters need to be instilled holistically with the method of *knowing the good, desiring the good, and doing the good*, so a person can understand, feel,, or love and at the same time implement the values of virtue. First, *knowing the good*, means that someone knows the values of goodness as a whole, learns to be responsible for themselves to build their good character, and then loves them consciously. Second, *loving the good*, which is loving with the precise awareness and understanding that the values within contain positive and good things. Therefore, motivating oneself and others to love culture is very important. It can be done by understanding it properly, and a commitment to preserve it and keeping the value together, so it becomes a good habit. Third, *acting the good* is a good value that is understood and loved, embodied in daily behavior, so it becomes a habit to accept good things, reject good things and broaden the mind to improve not good character.

Character values can be applied through education, including higher education. Most learning in educational institutions today only maximizes the cognitive aspect without paying

attention to the character values of students so that they lose their identity as religious, moral, and traditional human beings. It can be seen from the deteriorating behavior of students in learning; lack of fighting spirit, dishonesty, less ability to respect others' opinions, less democratic, undisciplined, not independent, and less creative, and in the Minangkabau female students' understanding of the character education values in the *Sumbang Duo Baleh* that contain moral values to maintain.

Character education is a way to encourage Minangkabau female students to grow and develop with the competence of thinking and adhering to principles in their lives and having the courage to do the right thing even though they are faced with various challenges. It can shape a person's behavior or character to distinguish between good and bad and apply it in life. It is shown in the habitual ways of thinking and behavior that help individuals to live and work together as families, communities, and nations and help them to make responsible decisions.

Females in Minangkabau society have a very high position. It is because there is a kinship system that adheres to a matrilineal system, which makes females have to be able to maintain themselves and their dignity according to Minangkabau custom. For this reason, the importance of thousands of *petatab*, *petitih* because it collects all the rules, provisions, regulations, and laws relating to all aspects of social life and contains an indirect meaning. In the traditional teachings, it is mentioned *bakato kieh*, as well as *Sumbang Duo Baleh*, which contains a very philosophical means that needs to be explained with *raso*, *pareso*, *malu*, and *sopan*.

*Sumbang Duo Baleh* contains twelve attitudes of females who are considered *sumbang* according to Minangkabau custom. Dignity as *bundo kanduang* is expected to not do anything wrong by staying away from *sumbang* behavior, actions, or temperament as contained in Minangkabau custom that there are 12 for females and 16 for men. If *sumbang* is not shunned or accustomed to the social intercourse of Minangkabau females, the shame that is a bulwark for the glory of a woman will be lost in herself, as well as invite various forms of actions that lead to forms of disobedience.

*Sumbang Duo Baleh* consists of twelve things that are considered taboo and forbidden by Minang females, such as: (1) *sumbang duduak*, (2) *sumbang tagak*, (3) *sumbang jalan*, (4) *sumbang kato*, (5) *sumbang caliak*, (6) *sumbang makan*, (7) *sumbang pfakai*, (8) *sumbang karajo*, (9) *sumbang tanyo*, (10) *sumbang jawek*, (11) *sumbang gaua*, and (12) *sumbang kurenab*. The twelve *sumbang* above show how important Minang females' customs and manners are in their daily lives so that their role as *Bundo Kanduang* is maximized and their honor is maintained.

## Methodology

This research is quantitative with a survey approach. According to Creswell (2012), quantitative research is a method that consists of some processes, such as collecting, analyzing, interpreting, and writing research results. In addition, the survey approach is one approach in quantitative research where the researcher administers a survey to the sample or population of the research to describe the population's attitudes, opinions, behavior even characteristics.

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(Creswell, 2012). The researchers used this method to gain data about character values in *Sumbang Duo Baleh* by students of FKIP Universitas Bung Hatta.

### ***Research design, site, and participants***

The data in this research consist of primary data and secondary data. Primary data were the behavior and habits of students when sitting, standing, walking, looking, eating, dressing, working, socializing, and the way students talk, ask and answer. Meanwhile, the secondary data were data about female students' backgrounds obtained through the database of Universitas Bung Hatta and other students' perceptions of the behavior and words of female students who are the research subjects.

This research was conducted at FKIP Universitas Bung Hatta. The research subjects were 402 female students of FKIP Universitas Bung Hatta in the academic year 2021/2022 who have a family background and have lived in a social environment with Minangkabau culture for the last three years. It means that the parents are Minangkabau and live in a Minangkabau-cultured environment. It can be seen from their biodata and high school background.

### ***Data collection and analysis***

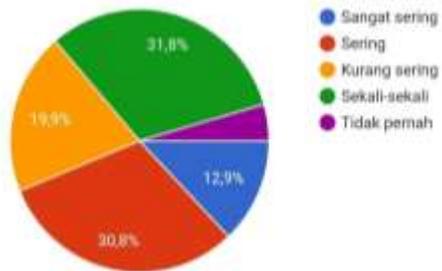
In collecting the data, the researchers used a questionnaire. The questionnaires were distributed to the respondent of this research which consisted of 402 female students of FKIP Universitas Bung Hatta in the academic year 2021/2022 who have a family background and have lived in a social environment with Minangkabau culture for the last three years through Google Form that contains an application of *Sumbang Duo Baleh* in daily life. This research used content analysis techniques. Data on students' behavior and words were classified according to the type of *Sumbang*. Furthermore, data were described and interpreted based on the context of its appearance by referring to *the Sumbang Duo Baleh concept*. The form and context tendency of the behavior and words' appearance was used as the basis to conclude research findings.

### **Findings and Discussion**

*Sumbang Duo Baleh*, as a Minangkabau local wisdom in the form of unwritten rules in Minangkabau customs that contain etiquette and politeness values, should remain the attention of all elements of society, including the world of education. If this is not paid attention to, it is feared that local wisdom will slowly disappear. The data obtained in the form of character values in *Sumbang Duo Baleh* by the students of FKIP Universitas Bung Hatta which include: (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*, and (12) *sumbang kurenah*. Below are the descriptions.

Statement 1: "*duduak di ateh motor mengangkang*" *sumbang duduk*."

From the 402 respondents, 12,9% stated very often, 30,8% stated often, 19,9% stated less often, 31,8% stated occasionally, and 0% stated never.

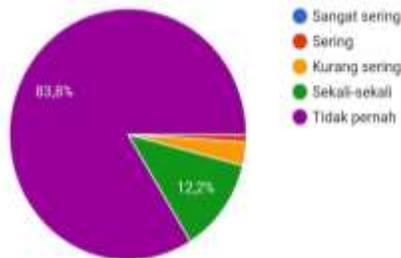


*Sangat sering*: Very often  
*Sering*: Often  
*Kurang Sering*: Less often  
*Sekali-sekali* : Once in a while  
*Tidak pernah*: Never

In this *sumbang duduk*, the conclusion was that 0% percent of female students answered that they sat on motorbikes like females sitting. Sitting astride is not sitting for females in Minangkabau because females must kneel. However, on the motorbike, they had to sit sideways. Thus, the conclusion was that all students always sat straddled like a male on a motorbike.

Statement 2: “standing with non-muhram” *sumbang berdiri.*”

From 402 respondents, 0% stated very often, 0% stated often, 0% stated less often, 12,2% stated occasionally, and 83,8 % stated never.

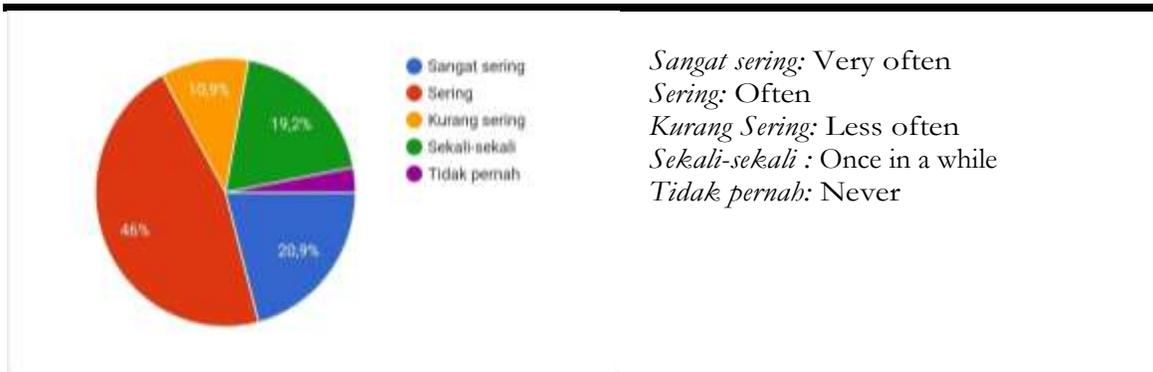


*Sangat sering*: Very often  
*Sering*: Often  
*Kurang Sering*: Less often  
*Sekali-sekali* : Once in a while  
*Tidak pernah*: Never

In *sumbang berdiri*, 83.8% or 337 students answered that they never stand on the side of the road with non-mahram. In this case, the conclusion was that they had a sense of shame standing on the side of the road, especially with males.

Statement 3: “walking with female friends” *sumbang berjalan.*”

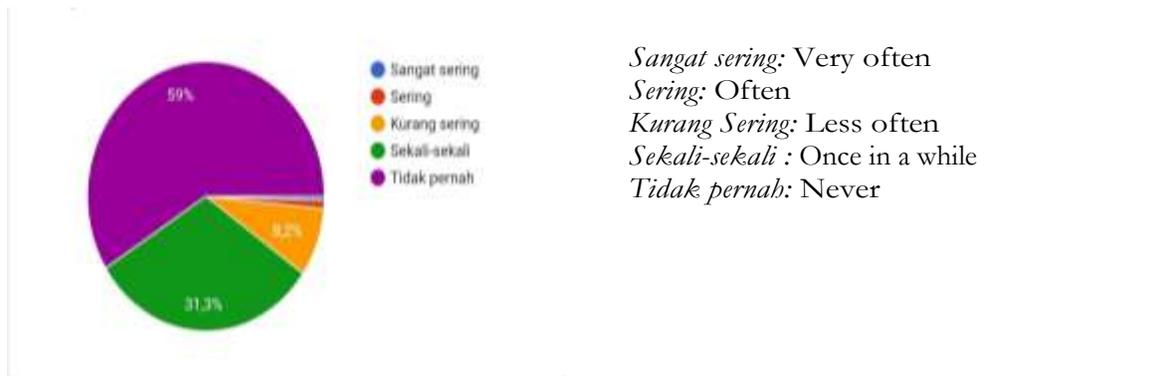
From 402 respondents, 20,9% stated very often, 46% stated often, 10,9% stated less often, 19,2% stated occasionally, and 0% stated never.



In this *sumbang berjalan*, 0% of students stated never. In other words, they were always accompanied by a male outside the house, which is not allowed according to religion and customs in Minangkabau. In this case, *sumbang berjalan* was not actualized in their daily life.

Statement 4: “*sumbang menyela pembicaraan orang*” *sumbang berbicara*.

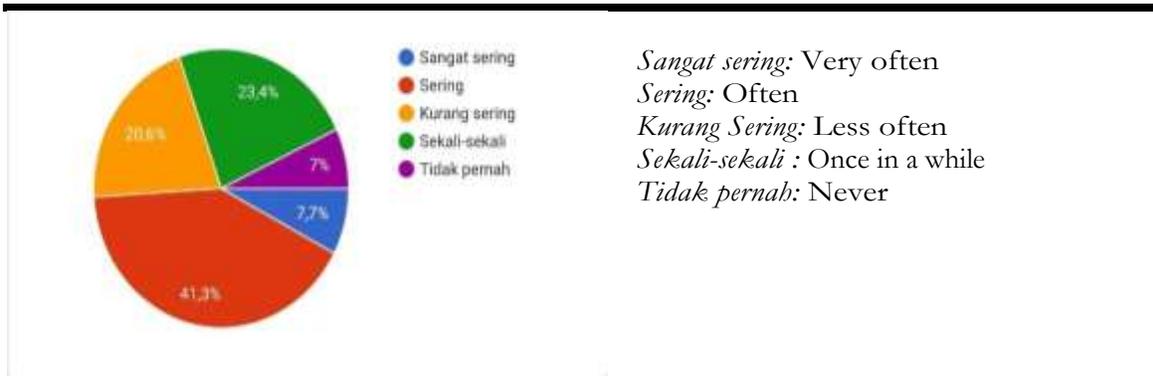
From 402 respondents, 0% stated very often, 0% stated often 0%, 8,2% stated less often, 31,3% stated occasionally, and 5.3% stated never.



In *sumbang berbicara*, the conclusion was that 31,3% or 125 female students occasionally interrupted people's conversations and did not even matter who they were talking to. It was a bad thing, especially for females.

Statement 5: “dealing with males, bowing their head” *sumbang terlibat*.

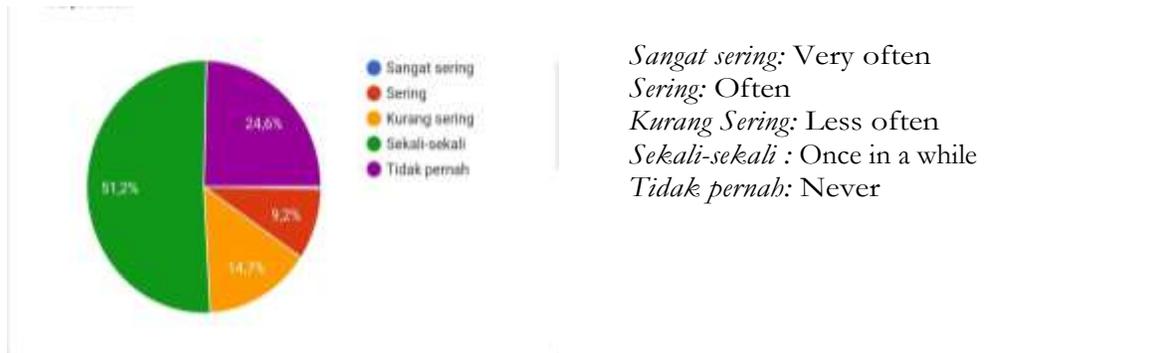
From the 402 respondents, 7,7% stated very often, 41,3% stated often, 20,6% stated less often, 23,4% stated occasionally, and 7% stated never.



In *sumbang melibat*, there were various answers from the students. However, 41.3% or 166 female students stated often bow their heads when dealing with males who were not their relatives. However, 7% or 28 students stated they were never looked down on when dealing with males.

Statement 6: “*eating while standing*” *sumbang makan*.

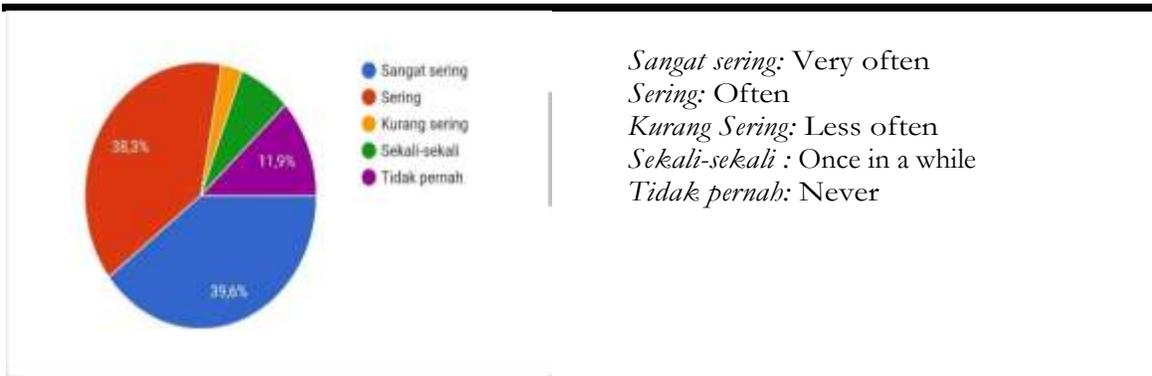
From 402 respondents, 0% stated very often, 9,2% stated often, 14,7 stated less often, 51,2% stated occasionally, and 24.6% stated never.



*Sumbang makan*, with the statement eating while standing and talking. 51.2% or 206 female students said they ate while standing and talking. According to the prevailing custom in Minangkabau, if a person eats, he is not allowed to talk, especially while standing. For females, it is very inappropriate.

Statement 7: “*dress modestly and not tight*” *sumbang pakai*.

From 402 respondents, 39,6% stated very often, 38.3% stated less often, 0% stated occasionally, and 11,9% stated never 11.9%.



In *sumbang berpakaian*, 11.9% or 48 female students did not dress modestly and tight. It was influenced by their environment and habits when they were in their hometown. In addition, FKIP, as an LPTK that produces teachers, has been conditioned that they are prohibited from wearing tight clothes and long pants to campus.

Statement 8: “like to lift heavy things when working” *sumbang kerja*.

From 402 respondents, 12,4% stated very often, 33,1% stated often, 17,4% stated less seldom, 31,% stated occasionally, and 6% stated never.



In this *sumbang kerja*, the answers given by the respondents also varied. 33.1% or 133 students were in the category of often. It means that 133 female students often lift heavy things when working that should be done by males. One of the reasons for this was that in FKIP, the ratio of the number of males to females was not balanced. There were more females than males, so if there were activities on campus, many students intervened to do them.

Statement 9: “ask politely” *sumbang tanyo*.

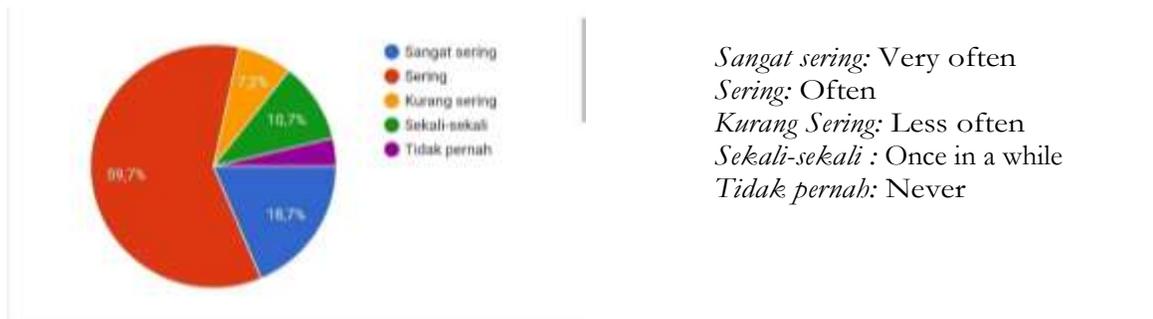
From 402 respondents, 31,1% stated very often, 52.2% stated often, 0% stated less often, 0% stated occasionally, and 8.2% stated never.



In *sumbang tanyo*, the highest percentage was in the category of often 52.2% or 210 female students answered it. It means asking a question is good because asking politely and not testing or demeaning others. It is because FKIP, as prospective teachers, has been taught the values of etiquette by varying them in the BAM (Minangkabau Natural Culture) course. In addition, in lectures, lecturers instill character values in students.

Statement 10: “*katiko manjawek dengan seperlunya*” *sumbang jawek*.

From 402 respondents, 18,7% stated very often, 59,2% stated often, 7,2% stated less often, 10,7% stated occasionally, and 0% stated never.



*Sumbang jawek* is one of the *Sumbang Duo Baleh* in Minangkabau. The custom in Minangkabau is that when people ask questions, we have to answer as necessary, not at length. The highest percentage was the category of often, 59.2% or 238 female students have actualized the contribution and responsibility based on the advice in *Minangkabau*.

Statement 11: “like to hang out with other girls” *sumbang bergaul*.

From 402 respondents, 13,2 % stated very often, 46% stated often, 19,9% stated less often, 15,2 % stated occasionally, 5,7 % stated never.



In *sumbang bergaul*, 5,7% or 30 students were still hanging out with not only females friends but also male friends. Meanwhile, the highest percentage was 46%, or 185 students often hung out with females friends compared to male friends.

Statement 12: “likes to cover his nose when sitting with people” *sumbang kurenab*.

From 402 respondents, 0% stated very often, 8,5% stated often, 1,2% stated less often, 30,6 % stated occasionally, and 48% stated never.



In this *sumbang kurenab*, 48%, or 193 female students stated they never behaved strangely when sitting with people. However, in the category of occasional, 30.6%, or 123 female students did something inappropriate, even if only once. It indicated that they sometimes whispered if they saw the other person acting strangely. The application of *Sumbang Duo Baleh* in students' daily activities is in the following table:

**Table 1.** *The application of sumbang duo baleh percentage*

<b><i>Sumbang Duo Baleh</i></b>	<b>Percentage of Daily Application (%)</b>				
	<b>Very often</b>	<b>Often</b>	<b>Less Often</b>	<b>Occasionally</b>	<b>Never</b>
<i>Sumbang duduak “sumbang duduk”</i>	12,9	30,8	19,9	31,8	0
<i>Sumbang tagak “sumbang berdiri”</i>	0	0	0	12,2	83,3
<i>Sumbang jalan</i>	20,9	46	10,9	19,2	0
<i>Sumbang kato “sumbang bicara”</i>	0	0	8,2	31,3	5,3
<i>Sumbang caliak “sumbang melihat”</i>	7,7	41,3	20,6	23,4	7
<i>Sumbang makan</i>	0	9,2	14,7	51,2	24,6
<i>Sumbang pakai</i>	39,6	38,3	0	0	11,9
<i>Sumbang karajo “sumbang bekerja”</i>	12,4	33,1	17,4	31,1	6
<i>Sumbang tanyo “sumbang bertanya”</i>	31,1	52,2	0	0	8,2
<i>Sumbang jawek “sumbang menjawab”</i>	18,7	59,2	7,2	10,7	0
<i>Sumbang gaua “sumbang bergaul”</i>	13,2	46	19,9	15,2	5,7
<i>Sumbang kurenab ‘sumbang tingkah laku’</i>	0	8,5	11,2	30,6	48
Average	13,1	30,4	10,8	21,4	16,7

Table 1 showed that the largest percentage was 30,4% in the category of often. It means that in daily life, students often violate the rules of *Sumbang Duo Baleh* in life, both at home and on campus. From this explanation, the conclusion was that the values of *Sumbang Duo Baleh* in the daily lives of female students were still not actualized in their lives, both at home and on campus. [Islami \(2016\)](#) revealed that the application of the *Sumbang Duo Baleh* had begun to fade. It was due to assimilation with other ethnic groups that influence student culture. Technological advances also impacted daily behavior and were less selective in accepting renewal. The same thing was also found in student activities at home and on campus. The diversity of regional backgrounds of FKIP students affected the pattern of life, especially concerning the application of the *Sumbang Duo Baleh*.

The data analysis result showed that as Minangkabau females, female students did not understand the nature of the twelve behaviors of *Sumbang Duo Baleh*. It was also obtained from the questions given through the Google Form that their knowledge and understanding of *Sumbang Duo Baleh* were still minimal. From the questions, the students stated they did not know about the rules of *Sumbang Duo Baleh* and did not understand the rules at all. Meanwhile, Minangkabau females should understand the local wisdom of their culture.

In addition, interviews were also conducted with several students who lived in a neighborhood. The daily life of female students did not reflect Minangkabau females who were ethical and had polite manners. In behaving, they did not act like females with a sense of shame, such as when laughing. They always showed a loud voice while opening their mouths wide. In fact, according to Minangkabau philosophy, females should not laugh out loud because it was inappropriate for others to see. The environment in which they lived also influenced the way to behave, so the rules in the form of prohibitions in Minangkabau were not actualized in their lives. In their daily life, they sometimes hung out with friends who were not from Minangkabau, so they were also influenced by the outside culture brought by their friends.

Regarding to this, Iskandar and Putra (2017) emphasized that the twelve prohibitions included: *sumbang duduak*, *sumbang togak*, *sumbang jalan*, *sumbang kato*, *sumbang coliak*, *sumbang makan*, *sumbang pakai*, *sumbang korojo*, *sumbang tanyo*, *sumbang jawek*, *sumbang bogaua*, and *sumbang keurenab*. If a Minang woman has violated the rules set by Tambo, then she is not classified as a *parampuan*. Another finding by Morelent et al. (2022) is that the current generation is very easily influenced by the assimilation of society and highly developed technology without selectively sorting it out. As a result, it impacts the formation of students' character. Permana et al. (2018) stated that character education is an effort to educate children, so they can make wise decisions and practice them in everyday life to make a positive contribution to their environment. The role of parents in introducing the rules of *Sumbang Duo Baleh* to children is no longer the main thing in the household, so children do not understand the prohibitions that should not be carried out that has an impact on the formation of their character when in the outside environment.

### Conclusion

Based on the results of the data analysis, the conclusion is that the application of *Sumbang Duo Baleh* has not been actualized in the form of character in the lives of students of FKIP Universitas Bung Hatta. From the twelve *sumbang*, which is a written rule in Minangkabau, it is still in the category of often. It means as a woman who comes from Minangkabau has not applied the twelve *sumbang* properly. The instruments given to the students also show their lack of concern regarding the rules of the *Sumbang Duo Baleh*. There are even those who do not know that in Minangkabau there are rules that can be seen from twelve kinds of attitudes and behaviors that approach mistakes that are unpleasant to hear and unsightly that also indicate violations of Minangkabau ethics and customs.

### Declaration of Conflicting Interests

The authors declared no potential conflicts of interest.

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### Biographical Notes

**DR. SYOFIANI, M.PD.** is working at the Indonesian Language and Literature Education Department, Faculty of Teacher Training and Education, Universitas Bung Hatta, Indonesia. Email: [syofiani@bunghatta.ac.id](mailto:syofiani@bunghatta.ac.id)

**DR. HASNUL FIKRI, M.PD.** is working at the Indonesian Language and Literature Education Department, Faculty of Teacher Training and Education, Universitas Bung Hatta, Indonesia. Email: [hasnul.fikri@bunghatta.ac.id](mailto:hasnul.fikri@bunghatta.ac.id)

**ROMI ISNANDA, SPD., M.PD.** is working at the Indonesian Language and Literature Education Department, Faculty of Teacher Training and Education, Universitas Bung Hatta, Indonesia. Email: [romiisnanda@bunghatta.ac.id](mailto:romiisnanda@bunghatta.ac.id)

**DR. YETTY MORELENT, M.HUM.** at the Indonesian Language and Literature Education Department, Faculty of Teacher Training and Education, Universitas Bung Hatta, Indonesia. Email: [yettymorelent@bunghatta.ac.id](mailto:yettymorelent@bunghatta.ac.id)