

# Honest Character Based on Minangkabau Culture in Education

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## ABSTRACT

This research examines and reveals the honest character based on Minangkabau culture in education. Minangkabau has a philosophy of life that adheres to customs and religion, as expressed in the customary expression "Adat basandi syarak, syarak basandi Kitabullah, syarak mangato adat mamakai, alam takambang jadi guru. It becomes a frame for the community in speaking words, acting in family and community life and in the world of education. The cultural values expressed in the words of wisdom in this philosophy are loaded with the values of character education. One of the character values expressed is honest character. Honest character is reflected in one of the principles of Pancasila, namely just and civilized humanity. So the character values in Minangkabau culture is synergized with Pancasila as the way of life of the Indonesian people. The purpose of this study was to determine the value of honest character based on Minangkabau culture in education. The research method used was qualitative with the hermenutic type. This study produced honest character values in the aspect of saying what it is (*jalan pasa nan kaditurik, labuah goloang nan kaditampuah*) and holds a promise (*Hitamnyo manahan tapo, putiahnyo manahan sasah*) in the context of Minangkabau culture in education.

**Keywords:** *Honest Character in Education, Minangkabau Culture.*

## 1. INTRODUCTION

Strengthening moral education or character education in the current context is very relevant in overcoming the moral crisis that is currently hitting our country. These crises include increasing cases of promiscuity, increasing rates of violence against children and adolescents, crimes against friends and family, theft of teens, cheating habits, lack of respect for the values of politeness, indifference and indifference to social problems, drug abuse. Drugs, pornography, and the destruction of other people's property have become social problems that have yet to be resolved completely. Therefore, character education is very important.

Character education is an effort to cultivate someone's intelligence in thinking, appreciation in the form of attitudes, and practice in the form of behaviour in accordance with the noble values that become his identity, manifested in interactions with God, himself, society and the environment [1]. Character is formed by several factors, both internal and external [2]. The purpose of character building requires changes in behaviour, attitudes and personality in students [3].

Character values that need to be developed such as religion, tolerance and honesty are expected to be able to alleviate or minimize moral decency which is currently showing an increase in terms of numbers and of course this has fatal consequences for the erosion of the character values themselves.

These character values come from four strengths as formulated by the Research and Development Agency of the Ministry of National Education, namely: a. Religion: Indonesian society is a religious society; therefore, the life of individuals, society and the nation is always based on the teachings of their religion and beliefs. Politically, state life is based on values that come from religion, b. Pancasila: The Unitary State of the Republic of Indonesia (NKRI) is upheld on the principles of national and state life called Pancasila. Pancasila is contained in the Preamble to the 1945 Constitution and is further elaborated in the articles contained in the 1945 Constitution. This means that the values contained in Pancasila become values that regulate political life, law, economy, society, culture and art, c. Culture: as a truth that there is no human being who lives in a society that is not based on cultural

values recognized by that society. Cultural values are used as the basis for giving meaning to a concept and meaning in communication between members of the community.

Law No. 20 of 2003 on the National Education System explains that one of the functions of national education is to develop a national culture based on local culture. This indicates that local culture provides color and contributes to the enrichment of national culture itself. This educational function can develop the potential of students to construct character as national identity starting from individuals because individuals with character are a reflection of citizens with character. One of the local cultures that also provides color in strengthening character values is Minangkabau culture. Minangkabau culture is known as the philosophy of "adat basandi syarak, syarak basandi Kitabullah" This philosophy is summarized in proverb/quotes as a reference in the language and behaviour of the nation's children should be. Minangkabau customs are the rules that govern the life of the Minangkabau people. These rules are binding for the Minangkabau people. This attachment can be understood that when the Minangkabau people do not carry out their customs and do not adhere to Minangkabau customs, then that person is considered a person who violates Minangkabau customs. Thus, the Minangkabau custom is a rule that must be obeyed by the Minangkabau people. Minang customary rules become a reference in tribal, national and community life. The Minangkabau custom is an inseparable reference from the life of the community itself [4]

This paper actually wants to reveal how the noble values of honest character based on Minangkabau culture in the frame of parables or expressions through petiti that are characteristic of Minangkabau culture. The purpose of this study was to determine the value of honest character based on Minangkabau culture

## 2. METHOD

This study uses qualitative research methods with the hermeneutic type. Hermeneutics is a type of qualitative research by examining and interpreting text books. [5] Palmer (1969) states that hermeneutics is a study of understanding, especially the task of understanding text. [6] This research understands text in the form of expressions that are manifested through Minangkabau petiti maps.

## 3. RESULT AND DISCUSSION

Honest character value in the aspect of saying what it is (Lahia jo bathin saukuran, isi *kulik umpamo lahia, ganggam arek pagangan taguah*). Honest character is the prayer of character education values that must be developed and implemented in everyday life. Honest is

behavior based on trying to make himself a person who can always be trusted in words, actions, and work. Honest if interpreted in standard is to admit, say or provide information that is in accordance with reality and truth [7]. "Honesty is defined as everything a person does according to his conscience and existing regulatory norms". Honest means keeping promises or abilities, whether in words or in the heart. Honesty is a value that everyone needs to have, so it needs to be instilled continuously in the life of every human being [8]. In the Koran, the word honest is synonymous with the word true, this is as expressed in surah At taubah verse 119 which means "O people who believe, fear Allah, and you should be with the true person". This verse provides an explanation that people who believe and fear have honest and correct behavior. This is also supported by the words of the Prophet Muhammad which stated that you should be honest, because actually an attitude of honesty leads someone to the path of goodness, and goodness leads him to heaven, as long as someone is honest and wants to always be honest, then Allah records him as an honest, and heartfelt person. your hearts with lies, because these lies actually lead to making up acts, as long as someone lied and continued to lie, Allah will record him as a liar.

Honest character values in Minangkabau culture, as expressed in the contents of *kulik umpamo lahia, ganggam arek p trade taguah*, mean that words match deeds, and that is what must be practiced in life. In fact, this expression in Minangkabau culture implies the conformity of what is being discussed with what is being done. In Minangkabau, there are still rules regarding customary (criminal) law, which are contained in the Nan Duopuluah Law. The Nan Duopuluah Law is divided into two parts, namely the Nan Salapan Law and the Nan Duobaleh Law. The Nan Salapan Law determines crimes, and the Nan Duobaleh Law provides evidence that violates the Nan Salapan Law. There are 8 (eight) forms of behavior that are mentioned as customary offenses in the Nan Salapan Law, namely: 1. dago-dagi; 2. inconsequential; 3. head-tails; 4. stealing; 5. stab-kill; 6. clamoring and clamoring; 7. upeh-poison; and 8. broadcast-burn. Of the eight forms of customary offenses in the Nan Salapan Law, the only ones that tend to get the attention of the customary rulers are "misbehaving" and "dago dagi" [9]. The Nan Salapan Law regulates eight types of acts that violate the law. one of them is dago-dagi, Dago is an act of disorder with rumors so that there is an uproar, while dagi is an act of spreading slander so that it harms others. Actions that are not in accordance with the words of deeds will cause many violations or problems in social life. Will disturb the harmony of community life itself. The problems that arise are various as described in the Nan Salapan Law, such as spreading information that is not in accordance with reality, twisting facts, or adding information with the intention of provoking and dividing a person, group and society. In the Minangkabau custom, the expression

for people who behave not in accordance with their actions is given moral sanctions such as the *petitih Sakali lancuang ka exam sa umua hiduik not picayo* means that once someone does something wrong forever people do not believe. This is a quality that should be avoided in life, because liars are disliked, even hated in their relationships. An honest person is a person who is upright, telling the truth. Every action is done sincerely and sincerely, not easily tempted by rewards that damage the nature of sincerity itself. He never cheated. *Our pituah urang tuo-tuo - satali pambali kumayan, sakupang pambali katayo, sakali lancuang ka ujian, saumua hiduik urang indak picayo.* The impact of being honest, saying whatever needs to be applied in this life, with this honesty mutual suspicion between us does not happen, especially if there are people who are hypocritical. ignore it and are difficult to work with. It is not wrong, today to say that honest is increasingly rare and has been buried, and no longer attractive to most people. *parang. Walau dipancuang lihie putuiah. Satapak jan namuah suruik. Nan bana diubah tidak, Aso hilang kaduo tabilang. Sabalun aja bapantang mati. Namun hiduik hanyo sakali. Pado hiduik bacamin bangkai. Eloklah mati baputiah tulang [10]*

Some exposure to the parable implied by the Minangkabau *petitih* shows that in fact honest character values which are one of the pillars of strengthening the character values themselves provide space and nuances that are full of guidance for human life itself

#### 4. CONCLUSION

The character values in the Minangkabau culture become a reference for the community in speaking and behaving and how they are applied in everyday life, especially in education. The parable that is pronounced in the form of the *petitih* is an inseparable part of the life system of the Minangkabau people wherever they are.

One of the character values in education such as honest character has several dimensions such as saying what it is, acting on the basis of truth and keeping promises. To interpret these three dimensions, it is found that the description of parables in the context of Minangkabau culture is very much, of course in this case leads to a *petitih* saying.

Expectations are embedded in the extent to which honest character values in the Minangkabau cultural frame are able to become guidelines and references in speaking and behaving in the community at all levels of education, without any exceptions.

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