Technology-Based Media in Introducing Minangkabau Culture "*Sumbang Duo Baleh*" to Children During Covid Pandemic

Sri Hartati[1,*] Zulminiati Zulminiati[2] Desmawati Roza[3]

[1] Department of Early Childhood Education, Universitas Negeri Padang, Indonesia.
[2] Department of Early Childhood Education, Universitas Negeri Padang, Indonesia.
[3] Department of Early Childhood Education, Universitas Negeri Padang, Indonesia.

Corresponding author. Email: sri.pgpaudfipunp@gmail.com

ABSTRACT

Learning and play during Corona Virus Pandemic is aid by Technological devices. Technology is also necessary introduce the local culture and this implement to introduce Minangkabau culture namely as *"Sumbang Duo Baleh,"*. *Sumbang duo baleh* reflects the attitudes and behaviours that children should apply in Minangkabau culture. This introduction of *Sumbang duo baleh* is intended to make children understand the concept fundamentally to place themselves entirely as cultured people in society and become role models for future generations. This article aims to analyze the use of technology-based media in introducing the Minangkabau culture namely *"Sumbang Duo Baleh"* to early childhood. This study uses a qualitative descriptive method with data collection techniques through interviews and documentation. The study results found that the use of technology-based media can assist teachers in achieving learning objectives. The children carried out the learning effectively and enthusiastically, and even the method of *"Sumbang Duo Baleh"* taught the children to conform to the moral values of the Minangkabau culture. This must be applied by the Minangkabau community wherever they are as an identity or characteristic of the Minangkabau community.

Keywords: Media-Based Technology, Minangkabau culture, Sumbang Duo Baleh.

1. INTRODUCTION

During Covid 19 Pandemic child stimulation should be noted and cared. Children should be introduced culture of their belong to since early ages. Early childhood is an eccentric individual with the specific figure of extension and maturing in terms of physical, cognitive, socio-emotional, artistry, language, and presenting, depending on the child's period. Early childhood is an individual in the age range 0 to 8 years. Early childhood needs the help of adults in the affair of maturation and development. Therefore, the role of the family and the school environment dramatically affects the development of children. Early childhood education (PAUD) is intended for preschool children to develop their potential early, namely on the condition that educational stimuli help children's physical and spiritual growth and development. According to the *National Association for the Education of Young Children* (NAEYC), the age range for early childhood is 0-8 years. According to Law Number 20 of 2003 concerning the National Education System relating to Early Childhood Education, it is written in Article 28 Paragraph 1, which reads, "Early Childhood Education is held for children from birth to six years and is not a prerequisite for attending basic education. Early childhood Education consists of Child Care), Playgroup, and Kindergarten. One of the formal education pathways in early childhood education is Kindergarten (TK). Kindergarten is one of the proper educational facilities for children aged 4 to 6 years. Children's growth and development occur very rapidly at an early age, so now is the right time to stimulate the child's learning period to develop all aspects of child development optimally under current demands.

Technological tools play dominant role for child learn and activities as the closure of Kindergartens Currently, technology as a learning medium is exciting and provides many conveniences such as Android, tablets and notebooks, and laptops. Everyone has the right to enjoy the available technological facilities, including in education. Smartphone technology can be used as one of the innovative media in Kindergarten to transmit education through learning methods that are concise, interesting, interactive, and can be accessed at any time [1]. The use of media technology in early childhood learning can be done through play because learning for early childhood is by playing and play is the world of children. Through play, children will gain substantial experience and knowledge. Therefore, technology can be used to convey material or knowledge in the learning process.

All children in their life are inseparable from their social environment. The ability to interact or behave with other people in the social environment is also regulated in each culture as a characteristic of local community culture. Children must be able to adapt themselves in behaving and acting with their culture in order to be well received in their environment. Children who do not behave according to Minangkabau culture are usually considered a discordant/"*Sumbang*" term. Interpreting attitudes and behaviors that are not following customary ethics in Minangkabau is discordant/"*Sumbang*"[2]. *Sumbang*, according to Minangkabau custom, is an attitude and behavior that is not under traditional ethics. Therefore, children cannot be separated from the culture in their environment. Children in their lives must make themselves cultural beings as their identity. Learning about Minangkabau culture is essential to be introduced from an early age to preserve and inherit culture. One of them is *Sumbang Duo Baleh* which means something strange or not following the ethical norms that exist in society.

The Minangkabau people must be good at maintaining and upholding the honour intended for them to maintain their dignity and nobility so that they become role models for the next generation. The contribution of *Sumbang Duo Baleh* must be understood that children can act according to the norms of Minangkabau culture such *as 1) sitting etiquette; 2) Standing ethics; 3) walking etiquette; 4) Speech etiquette; 5) Ethics to see; 6) Ethics to eat; 7) Dress etiquette; 8) Work ethics; 9) Questioning ethics; 10) Ethics answers; 11) Social ethics, and 12) Behavioral ethics* [3]. These customary rules must be introduced from this age which regulates Minangkabau children in behaving and speaking as they should. The introduction of *Sumbang* gives children lessons about the forms of mistakes that children must avoid so that children's behavior is by the norms of Minangkabau society.

Technology-based media to introduce local culture *Sumbang Duo Baleh* can be in the form of an illustration or comparison between patterns of behavior that are deviant or inappropriate and behavior that reflects the attitudes and behaviors that children should apply in Minangkabau culture. This introduction is intended so that children understand the concept fundamentally to place themselves entirely as cultured people in society and become role models for future generations.

Based on the inspections and interviews of researchers in several Kindergartens in Padang, West Sumatera, it was found that there was the use of technology-based media in introducing the culture of *Sumbang Duo Baleh*. Introducing the local Minangkabau culture is vital so that children are readily accepted in the community and as an effort to preserve and inherit culture. The use of technology media in this learning is considered attractive. It is hoped that the use of technology media can create a modern feel in disseminating or introducing elements of Minangkabau culture from an early age. The introduction of the culture of *Sumbang Duo Baleh* makes children who uphold a culture that follows the norms of the Minangkabau community. This makes the child an individual who can adjust to the community. Based on this description, the authors are interested in observing the use of technology-based media in introducing culture, entitled "Analysis the Use of Technology-Based Media in Introducing Minangkabau Culture "*Sumbang Duo Baleh*" for Early Childhood."

2. RESEARCH METHODS

The research is conducted during Corona Virus Pandemic. The study used a qualitative descriptive method. The study was conducted in several kindergartens in Padang, West Sumatera. Data collection techniques through interviews and documentation. The observation tool used is in the form of an interview format conducted with resource persons in Kindergarten. Documentation data in photos, recordings, and videos as attachments strengthens research results.

3. RESULTS AND DISCUSSION

Early childhood is an individual figure who is in rapid maturation and development. Early childhood is a figure who needs maximum stimulation in growth and development [4]. Early childhood is in the age scope 0-6 years. Early childhood is an individual figure undergoing a process of rapid and essential development for the next life [5]. Each child has its unique characteristics according to age stage. Therefore, the treatment or teaching given must also pay attention to and consider the characteristics and stages of development. Early childhood is an individual undergoing a fundamental development process for the next life and has several specific characteristics.

Therefore, this developmental process should emphasize all aspects of child development.

Early childhood has characteristics that make it different from teenagers and adults. At this time, children are curious about what is around them. Unique early childhood has the following characteristics: a) Children are egocentric; b) children have curiosity; c) is unique; d) children are rich in imagination and fantasy; e) children have short concentration power [6]. This is what distinguishes early childhood from others. Characteristics of early childhood a) Unique; b) Egocentric; c) Active and energetic; d) Strong curiosity and enthusiasm for many things; e) Explorative and adventurous; f) Spontaneous; g) Happy and rich in fantasy; h) Still easily frustrated; i) Lack of consideration in doing something; j) Short attention span; k) Passionate to learn and learn a lot from experience; l) Show more interest in friends. This goes hand in hand with the increasing age and development of the child [7].

Early childhood education (PAUD) is an academic unit that provides a basic framework for forming and developing attitudes, basic knowledge, and skills [8]. PAUD is an educational institution that focuses on the growth and development of children. PAUD is a conscious effort to facilitate children's physical and spiritual growth and development from birth to the age of six, which is carried out through the provision of experience and stimulation that is rich and develops in an integrated and comprehensive manner [9]. So that children can grow and develop healthily and optimally by society's values, norms, and expectations, early childhood education will make it knowledgeable and civilized to adapt or adjust to people's lives.

Early childhood education aims to develop the capacities and intelligence of each child optimally according to their level of development. Early childhood education aims to guide and develop the competence of each child in order to develop the potential of each child so that it can develop optimally according to the type of intelligence [10]. Therefore, guidance and potential development are carried out optimally in learning to implement early childhood education.

Media is a term that is closely related to learning. Media is to attract students' attention to the subject matter presented so that using media creatively will increase the possibility for students to learn more, keep in mind what they learn better, and improve performance in performing skills following the learning they are learning. expected [11]. Media has an important role in conveying messages and information on learning materials. The media learning aims to facilitate learning in the classroom, increase efficiency learning, and able to increase learning concentration [34].

The use of media in learning is crucial to maximizing the learning objectives designed by the teacher [12]. Learning media is a medium used to transmit knowledge. The purpose is to stimulate students' interest in learning. The use of learning media in teaching and learning can generate new desires and interests, generate motivation and stimulation for learning activities, and even have a psychological impact on kids [13]. Therefore, the media must be considered to be following the child's developmental stage, and the message or information is conveyed correctly. Based on the description above, it can be concluded that the media is a means of delivering learning and assisting teachers in providing information and knowledge to achieve learning objectives.

The main media used in this reserch is power point media. The use power point has many benefits, including: 1) Increase self-confidence, as know Power Point has various features which helps the presentation to be more interesting and makes a person more confident in explaining, 2)Help design slides to be more attractive, Power Point delivers the best result with great background, animation, and design features provide can even be added with songs, videos or photos, 3) Making listeners are more focused on the information [35]. Power Point media has various features or points from each presentation so that it makes listener more focused, even the information conveyed can be in the form of images, videos or sound. This is confirmed by the opinion of Sukiyasa and Sukoco that the lessons taught in visualization are interesting and loading animations, images, and sound effects will be more easily accepted and understood by children during the learning process [36].

The word culture comes from the Sanskrit language, namely *buddhayah*, which is a plural form of *buddhi* (*mind or reason*) defined as matters relating to the mind, in English culture is called "culture," the word culture is also sometimes often translated as "*kultur*" in Indonesian. Culture is an idea, feeling, action, and work of humans during their lives. All these ideas, feelings, actions, and works are generated from human efforts in interacting in the social environment.

Culture is significant in society because culture is identity [14]. Culture makes a society different from other societies. In society, culture has value, but it is different in every society. Culture in the people of West Sumatra is known as Minangkabau Culture. Minangkabau natural culture is one of the local wisdom of the West Sumatra region [15]. As a part of Malay culture, Minangkabau is an area rich in cultural traditions [16].

Minangkabau is an ethnic group in Indonesia that speaks and respects Minangkabau customs. The Minang cultural area covers the areas of West Sumatra, Riau, Bengkulu, Jambi, the west coast of Sumatra, Aceh, and also Negeri Sembilan Malaysia [17]. Minangkabau adat has a natural philosophy of takambang as a teacher (progressive nature becomes a teacher). For the Minangkabau people, nature is everything, not just a

place of birth and death, a place to live and develop. According to Minangkabau culture, nothing in nature is useless. Everything has its benefits, depending on the place, time, and circumstances. Minangkabau culture can be in the form of written records, works of architecture/traditional buildings, objects of cultural heritage, works of art/traditional handicrafts, advice passed on verbally and from generation to generation.

As concerned as this description, it can be concluded that culture is an idea, feeling, action, and work of humans during their lives resulting from human efforts in interacting in a social environment. Culture is an identity that makes a society different from other communities. Culture in the people of West Sumatra is known as Minangkabau Culture. Minangkabau natural culture is one of the local wisdom of the West Sumatra region.

Culture is helpful for the people of a place as a characteristic or identity. Local cultural wisdom is valuable as intelligence produced by specific cultural communities based on experiences that are found and lived alone to become the common property of these community groups [18]. The culture of each community is different, so it becomes a differentiator for each community in a place. Local cultural wisdom is helpful as a form of knowledge found by specific local communities through a collection of experiences in trying and being integrated with an understanding of a place's culture and natural conditions [19]. This forms a habit, tradition, or attitude that is considered characteristic of the community. One of them, such as *Sumbang Duo Baleh*, is an attitude that is considered strange or wrong in Minangkabau society, so it must be avoided to remain under the norms of Minangkabau society.

Local wisdom is evidence of facts, concepts, beliefs, and people's perceptions of the world around them. This includes observing and measuring the environment, solving problems, and verifying local wisdom [20]. Local cultural wisdom is beneficial to be instilled from an early age. Cultural values that contain elements of local wisdom as local ideas that are wise, intelligent, and valuable are instilled and followed by community members as an advantage of the cultural and geographical conditions of the local community. Local wisdom is a product of past culture and must be used to live [21]. Noble values related to local wisdom help build children's character, including love for God, love for nature and its contents, responsibility, discipline, and independence, Honest, Respectful and polite, Compassionate and caring, Confident, creative, hard work, and never give up, Justice and leadership, Kind and humble, Tolerance, love of peace, and unity [22].

Based on this description, it can be concluded that local cultural wisdom is practical as intelligence produced by specific cultural communities based on experiences that are found and lived alone so that they become shared property by these community groups. In addition, a local culture is a form of knowledge found by specific local communities through a collection of experiences in trying and being integrated with an understanding of a place's culture and natural conditions. This forms a habit, tradition, or attitude that is considered characteristic of the community. Local cultural wisdom is beneficial to be instilled from an early age. Cultural values that contain elements of local wisdom as local ideas that are wise, intelligent, and valuable are instilled and followed by community members as an advantage of the cultural and geographical conditions of the local community.

"Sumbang" comes from the Minangkabau language, which means something strange or wrong. "*Sumbang*" is an act that does something inappropriate or guilty [23]. **Minangkabau culture is an attitude and behavior that does not conform to customary ethics. Explain that attitudes and behaviors that do not conform to Minangkabau's customary morality are called** *Sumbang* [2]. *Sumbang*, according to Minangkabau, culture is not necessarily wrong or strange according to the culture in other places.

Sumbang Duo Baleh contains appropriate rules, especially Minangkabau women in good behavior or good character by avoiding taboos, prohibitions, or discord [24]. The contribution of the duo baleh is the twelve pieces of advice contained in *Petition Petatatah* including: 1) *duduk* (sitting etiquette); 2) *tatak* (standing etiquette); 3) *Jalan* (walking ethics); 4) *Kato* (speaking etiquette); 5) *caliak* (seeing etiquette); 6) *makan* (eating etiquette); 7) *pakai* (dress etiquette); 8) *Carajo* (work ethic); 9) *tanyo* (ethics of asking); 10) *jawek* (answering etiquette); 11) *gaua* (social etiquette), and 12) *kurenah* (ethical behavior) [3]. Understanding and practicing the contribution of *Sumbang Duo Baleh* has the principle of the teachings of mind and shame, which are mostly oriented to morals and *akhlak*, following the teachings brought by the Prophet Muhammad SAW as the saying goes, *"adat basandi syarak, syarak basandi Kitabullah"* which means culture based on Islamic religious law which is shari'a and based on holy Qur'an and Hadith (the prophet Muhammad behaviour and action story).

Based on this description, it can be concluded that *Sumbang duo baleh* is an attitude and behavior that is not under customary ethics which consists of 12 pieces of advice such as sitting ethics, standing ethics, walking ethics, speaking ethics, seeing ethics, eating ethics, dress ethics, work ethics, ethics asking questions, answering ethics, social ethics, and behavior ethics. These customary rules are closely related to cultivating character in children, especially in behaving and speaking correctly. These twelve values lead a person to be intelligent.

The concept of *Sumbang Duo Baleh* is vital to understand in Minangkabau culture, both for men and women. However, women are generally prioritized as candidates for *Bundo Kanduang* in Minangkabau culture. All regulations in Minangkabau aim to maintain

the pattern of behavior of the Minangkabau people as a characteristic of a cultured society based on Islam [25]. One of these regulations includes *Sumbang duo baleh*. It also aims to maintain interaction and adapt to the social environment [26].

Sumbang duo baleh is a guide to regulate a woman's behavior to not deviate from her nature and social status in society. *Sumbang*, *jangga*, or *can do*, is an unkind act and should be avoided by women in Minangkabau because it will shame their tribe and people. A person who often performs *Sumbang duo baleh* is considered an impolite person or "*indak bataratik*" in Mining terms. This is a benchmark in assessing a person's behavior in Minangkabau culture.

The existence of *Sumbang duo baleh* rule provides guidelines for the community to avoid deviant actions. *Sumbang duo baleh* aims to maintain control of the norms that become the rules of movement, especially Minangkabau women [27]. It aims to inform the role and position in Minangkabau society to avoid discordant and discordant attitudes [28]. A person who commits a deviant act will be reprimanded by an older person and even ostracized in the Minangkabau community. Based on this description, it can be concluded that the existence of *Sumbang duo baleh* rule becomes a guideline in instilling Minangkabau cultural values. The contribution of *Sumbang duo baleh* must be avoided in acting by the moral values of the Minangkabau community. Someone who can avoid discordant attitudes will maintain good relations in the community.

The contribution of *Sumbang duo baleh* is helpful in one's community life, especially in the formation of character and behavior so that it can be well received in the community. All rules and traditions need to be introduced because they are helpful to preserve Minangkabau culture so that the characteristics of the Minangkabau community do not change from time to time [29]. The rules contained in Minangkabau customs discussed in *Sumbang duo baleh* in a psychological review help prevent deviations in behavior by Minangkabau cultural values; norms in society [30].

The concept of *Sumbang duo baleh* helps maintain honor and courtesy to avoid disgraceful acts and wrongdoing because of the manners of everything and must be maintained in any way [31]. Which should not be changed), known as *Sumbang duo baleh*, helps introduce discordant attitudes and behaviors so that children do not engage in inconsistent behavior [32]. *Sumbang duo baleh* help behave and act in Minangkabau society days [33].

Based on the results of observations and interviews, it was found that the use of technology-based media can assist teachers in achieving learning objectives, one of which is the introduction of *Sumbang duo baleh*. *Sumbang duo baleh* 's contribution is helpful as a reference for the norms of behavior and actions in everyday life. The children carried out the learning effectively and enthusiastically, and even *Sumbang duo baleh* taught the children to conform to the moral values of the Minangkabau culture. Children understand better when learning using technology-based media because it is considered more concrete and exciting. The Minangkabau community must apply this as an identity or characteristic of the Minangkabau community.

4. CONCLUSIONS AND SUGGESTIONS

Technology-based media to introduce local culture "*Sumbang duo baleh*" can be in the form of an illustration or comparison between patterns of behavior that are deviant or inappropriate or *Sumbang duo baleh* and behavior that reflects the attitudes and behaviors that children should apply in Minangkabau culture. This introduction is intended so that children understand the concept fundamentally to place themselves entirely as cultured people in society and become role models for future generations. The use of technology-based media can assist teachers in achieving learning goals, one of which is the introduction of *Sumbang duo baleh*. *Sumbang duo baleh*'s contribution is helpful as a reference for the norms of behavior and actions in everyday life. The learning was carried out effectively and enthusiastically by the children. The Minangkabau community must apply this as an identity or characteristic. It is recommended that teachers and parents continue to introduce culture as a child's identity in learning activities using suitable media, technology-based media.

REFERENCES

[1] A. Priyanto, "Pengembangan Kreativitas Pada anak AUD melalui aktivitas bermain", *J. Ilm. Guru "COPE"*, vol 02, no 02, bll 41–47, 2014.

[2] Ibrahim, "Tambo Alam Minangkabau", *Bukittinggi Kristal Multimed.*, 2014.

[3] N. Islami, "Internalisasi Nilai-Nilai Karakter dalam Petuah Sumbang Duo Baleh Bagi Mahasiswi Asal Minangkabau di Kota Purwokerto Tahun 2016", *Int. Conf. Moslem Soc.*, vol 1, no 1, bll 44–59, 2016, doi: 10.24090/icms.2016.1828.

[4] D. Roza, N. Nurhafizah, en Y. Yaswinda, "Urgensi Profesionalisme Guru Pendidikan Anak Usia Dini dalam Penyelenggaraan Perlindungan Anak", *J. Obs. J. Pendidik. Anak Usia Dini*, vol 4, no 1, bll 277–283, 2020, doi: 10.31004/obsesi.v4i1.325.

[5] Y. N. Sujiono, "Konsep Dasar Pendidikan Anak Usia Dini", *Jakarta PT Indeks Macanan Jaya Cemerlang*, 2011.

[6] D. Suryana, "Pendidikan Anak Usia Dini (Teori dan Praktik Pembelajaran)", *Unp Press penerbit UNP Press padang*, bll 21–22, 2013.

[7] H. Khairi, "Karakteristik Perkembangan Anak Usia Dini dari 0-6 Tahun", *J. Warn.*, vol 2, no 2, bll 15–28, 2018.

[8] R. Sapriani, "Profesionalisme Guru PAUD Melati Terpadu dalam Meningkatkan Mutu Pendidikan pada Era Revolusi Industri 4.0", *Pros. Semin. Nas. Progr. Pascasarj. Univ. PGRI Palembang*, bll 741–754, 2019.

[9] M. Waspodo, "Pengembangan Profesional Berkelanjutan bagi Guru PAUD", *J. Ilm. VISI P2TK PAUD NI*, vol 7, no 1, bll 77–81, 2012.

[10] Trianto, "Desain Pengembangan Pembelajaran Tematik bagi Anak Usia Dini", *Jakarta: Kharisma Putra Utama*, 2011.

[11] D. K. Putri, M. Handayani, en Z. Akbar, "Pengaruh Media Pembelajaran dan Motivasi Diri terhadap Keterlibatan Orang Tua dalam Pendidikan Anak", *J. Obs. J. Pendidik. Anak Usia Dini*, vol 4, no 2, bll 649–657, 2020, doi: 10.31004/obsesi.v4i2.418.

[12] P. Pahenra, S. Salma, N. Nurlina, H. Said, en Asriana, "Optimalisasi Guru dalam Membuat Media Pembelajaran untuk Mestimulasi Kemampuan Kognitif Anak Usia Dini", *J. Educ. Teach.*, vol 1, no 2, bll 67–74, 2021, doi: 10.51454/jet.v1i2.16.

[13] R. Kriyantono en B. I. Pratama, "Pemanfaatan Permainan Komputer Berlisensi Free Software sebagai Media Pembelajaran Anti Korupsi Pada Anak", *J. Abdimas BSI J. Pengabdi. Kpd. Masy.*, vol 2, no 2, bll 374–386, 2019, doi: 10.31294/jabdimas.v2i2.5929.

[14] K. L. Muslim, "Nilai-Nilai Islam Dalam Budaya Dan Kearifan Lokal", *Fuaduna*, vol 1, no 1, bll 48–57, 2017.

[15] Z. Zr en D. Eliza, "Pengembangan Science Book Anak untuk Pengenalan Literasi dan Karakter Berbasis Budaya Alam Minangkabau", *J. Obs. Pendidik. Anak Usia Dini*, vol 5, no 2, bll 1567–1577, 2021, doi: 10.31004/obsesi.v5i2.896.

[16] Syamsuarni en D. Eliza, "The Development of Kato Nan Ampek Picture Storybook Models Through Literacy of Minangkabau Culture to Develop the Character During Early Childhood", *Atl. Press*, vol 449, no Icece 2019, bll 31–35, 2020, doi: 10.2991/assehr.k.200715.007.

[17] Maryelliwati en W. Rahmat, *Sastra Minangkabau dan Penciptaan Sebuah Karya*. Padang Panjang: Institut Seni Indonesia Padang Panjang, 2016.

[18] S. Suyadi en I. D. Selvi, "Implementasi Mainan Susun Balok Seimbang Berbasis Kearifan Lokal Yogyakarta untuk Anak Usia Dini", *J. Obs. J. Pendidik. Anak Usia Dini*, vol 4, no 1, bll 385–394, 2019, doi: 10.31004/obsesi.v4i1.345.

[19] A. Sulianti, R. M. Safitri, en Y. Gunawan, "Implementasi Pendidikan Kewarganegaraan Berbasis Kearifan Lokal dalam Membangun Karakter Generasi Muda Bangsa", *Integralistik*, vol 30, no 2, bll 100–106, 2019, doi: 10.15294/integralistik.v30i2.20871.

[20] Y. Trisa, A. Suprijono, en M. Jacky, "Implementation of Local Wisdom of Mining Culture (Studies Of The Mining Diaspora in Surabaya)", *Indonesia. J. Soc. Stud.*, vol 2, no 1, bll 27–36, 2019.

[21] S. Darihastining, S. N. Aini, S. Maisaroh, en D. Mayasari, "Penggunaan Media Audio Visual Berbasis Kearifan Budaya Lokal pada Anak Usia Dini", *J. Obs. J. Pendidik. Anak Usia Dini*, vol 5, no 2, bll 1594–1602, 2020, doi: 10.31004/obsesi.v5i2.923.

[22] A. . Fallis, "Bentuk-Bentuk Kearifan Lokal", *J. Chem. Inf. Model.*, vol 53, no 9, bll 1689–1699, 2017.

[23] Y. Yulianti, A. A. SM, en F. Lestari, "Undang-Undang Sumatera Barat (Minangkabau) Tahun 1837-1862", *Hist. Madania*, vol 4, no 1, bll 31–60, 2020.

[24] F. Astuti, "Makna Simbolis Sumbang Duo Baleh dalam Seni Pertunjukan Wanita Minangkabau", *J. Pendidik. Bahasa, Sastra, dan Seni*, vol 12, no 2, bll 1–12, 2011, doi: 10.24036/komposisi.v12i2.3917.

[25] M. Sayuti, "' Alam Takambang Jadikan Guru ' (AJTG) Learning Model of Budaya Alam Minangkabau (BAM)", *Atl. Press*, vol 485, no Proceedings of the 3rd International Conference on Language, Literature, and Education (ICLLE 2020) "Alam, bll 261–267, 2020.

[26] H. WS en E. Emidar, "Social Functions of Traditional Minangkabau Expression: Local Knowledge and Wisdom in Speech", *Atl. Press*, vol 148, no Icla 2017, bll 195–199, 2018, doi: 10.2991/icla-17.2018.34.

[27] F. Astuti en Z. Iriani, "Makna Simbolis Sumbang Duo Baleh dalam Karya Tari Koreografer Sumatera Barat: Suatu Tinjauan Gender", *Direktorat Ris. dan Pengabdi. Masy. Direktorat Jenderal Penguatan Ris. dan Pengemb. Kementrian Riset,Teknologi dan Pendidik. Tinggi Sesuai dengan Surat Perjanjian Penugasan Pelaks. Progr. Penelit. No 046/Sp2H/LT/DRPM/II/2016Tanggal 17*, 2016.

[28] R. Ananda en F. O. Zuve, "Oral Literature and Development of West Sumatra: Reconstructing the Minangkabau Cultural Values through Role and Position of Women in Kaba at Dendang Pauah Show", *Atl. Press*, vol 263, no Iclle, bll 484–491, 2018, DOI: 10.2991/iclle-18.2018.82.

[29] S. Affandi en E. Kosasih, "The Form of Culture in Oral Tradition of Traditional Ceremony in the Minangkabau Tribe", vol 257, no Icollite 2018, bll 254–259, 2019, doi: 10.2991/icollite-18.2019.56.

[30] N. Hidayat, E. Chair, en E. Setiadi, "Synthetic Analysis of Alam Takombang Manjadi Guru as a Method of Normalizing the Customary Law of Kampar", *Atl. Press*, vol 413, no Icolgis 2019, bll 129–134, 2020, doi: 10.2991/assehr.k.200306.197.

[31] E. Gani, "Sumbang Duo Baleh : Education-Valued Expression for Minangkabau Women", *Atl. Press*, vol 485, no Proceedings of the 3rd International Conference on Language, Literature, and Education (ICLLE 2020) Sumbang, bll 142–146, 2020, DOI: 10.2991/assehr.k.201109.024.

[32] F. Jambak en D. Eliza, "The Model Development of Picture Story Books Sumbang Kurenah Through Minangkabau Culture Literacy for Early Childhood Character Building", *Atl. Press*, vol 44, no Icece 2019, bll 168–169, 2020, doi: 10.2991/assehr.k.200715.008.

[33] F. Astuti, "The Transformation of Sumbang Duo Baleh Values for Minangkabau Women Dancers (Based on Local Culture)", *Atl. Press*, vol 255, no Icade 2018, bll 114–118, 2019, doi: 10.2991/icade-18.2019.26.

[34] Ah-Sanaky, H. 2011. *Media Pembelajaran Buku Pegangan Wajib Guru dan Dosen*. Yogyakarta: Kaukaba Dipantara.

[35] Septiana, N. 2019. *ICT Dalam Pembelajaran MI/SD*. Duta Media Publishing.

[36] Sukiyasa, K. & Sukoco, S. 2013. Pengaruh Media Animasi Terhadap Hasil Belajar dan Motivasi Belajar Siswa Materi Sistem Kelistrikan Otomotif. *Jurnal Pendidikan Vokasi,* 3(1).