

Reconstructing the *Kato Nan Ampek* Culture: A Model of Communication Ethics Education to Address the Moral Degradation of Children in the Village of Batang Palupuh, West Sumatra

Sri Sundari Hardiyanti^{1*}, Muhammad Anas Hawari², Nabila Agustin³, Ahmad Dzaki Almufid⁴, Aisyah Zalfaa Ar Rahma⁵

^{1,2,3,4,5} Universitas Sumatera Utara, Medan, Indonesia.

*Correspondence author: srisundarihardiyanti@gmail.com

ARTICLE INFO

Keywords:

Moral Degradation; Kato Nan Ampek; Communication Ethics

Article history:

Received 11 October 2023
Revised 21 November 2023
Accepted 29 November 2023
Available online 31 December 2023



licensed under [CC BY 4.0](https://creativecommons.org/licenses/by/4.0/)

DOI: <https://doi.org/10.32734/qxkg8a67>

ABSTRACT

The moral degradation that occurs among children in Batang Palupuh village, West Sumatra is caused by internal and external factors. The internal factors that cause moral degradation in children are parenting and the shifting role of Tungku Tigo Sajarangan. This research aims to reconstruct Kato Nan Ampek culture as a solution to overcome the moral degradation that has occurred. In this research, the research method used is ethnographic qualitative research. From the results of the research conducted, it was concluded that to overcome moral degradation through Kato Nan Ampek culture, it must begin with parenting and improvements to the role of Tungku Tigo Sajarangan. Then, to better understand the children of Batang Palupuh Village Kato Nan Ampek culture, they were assisted by resolving problems related to external factors, namely the development of science and technology and curriculum changes.

How to cite:

Hardiyanti, S. S. ., Hawari, M. A., Agustin, N., Almufid, A. D., & Ar Rahma, A. Z. (2023). Reconstructing the Kato Nan Ampek Culture: A Model of Communication Ethics Education to Address the Moral Degradation of Children in the Village of Batang Palupuh, West Sumatra. *Humanities & Language: International Journal of Linguistics, Humanities, and Education*, 1(1), 09-14.

1. Introduction

Batang Palupuh Village, Agam Regency, West Sumatra Province is one of the areas of the Minangkabau community that is currently beginning to fade its culture. The progress of the times and the development of science and technology have caused the loss of public interest in learning Minangkabau culture, including children as the successors of this culture in the future. Education does not only improve intelligence but also must be able to teach morals and virtues. But in reality, the process of globalization with culture is not going well. It is crucial to have character education with a cultural base so that development runs according to local wisdom that is in accordance with the environment (Sulhan, 2018). The lack of learning about culture-based character education makes children in Batang Palupuh Village begin to ignore the culture of communication in everyday life. In Minangkabau custom, there are rules in communication, namely *Kato Nan Ampek*. *Kato Nan Ampek* is a binding norm for all Minangkabau people in communicating and expressing their thoughts in daily life. The higher a person applies *Kato Nan Ampek* in communicating with others, the more

valuable or more valued that person is in the midst of society (Tedi Sunjaya, 2020). The loss of Kato Nan Ampek culture in community interactions, especially among children, is the result of curriculum changes that have eliminated local content such as Minangkabau Natural Culture subjects. In addition, the shift in the role of mamak in Minangkabau also contributed to the fading of culture, especially Kato Nan Ampek. Indeed, the role of a mamak is to educate, guide in terms of inheriting roles, supervise education, and a place to ask anything by the *kemenakan* (Rahmat Hidayat, et al, 2023).

2. Methods

The subjects in this research were children from Batang Palupuh Village, grades 1 to 6 of elementary school. Data collection was carried out on 23 July - 5 August 2023 in Batang Palupuh Village, Palupuh District, Agam Regency, West Sumatra.

Data collection in the research used a qualitative ethnographic approach. In conducting observations and interviews, researchers used the live-in method by staying in Batang Palupuh village for some time. Thus, researchers were able to conduct observations and interviews directly with the people of Batang Palupuh Village. Interviews were conducted informally and used open-ended questions. In addition, the author also used secondary data collection techniques by searching for several sources of literature related to the Kato Nan Ampek culture.

The following is an overview of the stages of research that have been carried out.



Figure 1: Research Stages

For more details, here are the stages of the qualitative research method:

Preparation: At this stage, the researcher discusses the selection of research locations that have compatibility with the topic of the problem taken. After reaching an agreement, the researcher then takes care of the permits needed for research activities, preparation of research instruments, and determination of informants to be interviewed at the research location. Following the agreement, the interviewees consisted of 5 Ninik Mamak and 1 Bundo Kanduang as culturalists, 1 Alim Ulama, and 10 teachers at SD N 01 Batang Palupuh as Cadiak Pandai.

Observation and interview: At this stage, the research team collected data by observing the environment and interviewing informants who had been determined and conducting Focus Group Discussions with Teachers at SD N 01 Batang Palupuh to analyze problems at the school with consideration as the first and most important place for Cultural Reconstruction.

Data Processing: At this stage, data collection is completed. The results of observations, interviews, and Focus Group Discussions were written in verbatim form and then arranged according to the coding analysis system to facilitate the discovery of related cultural themes. The data was previously clarified to get a cultural narrowing. Then, the cultural themes that became the basic nature of the culture added new perspectives and were written in this article.

3. Results

To find out the causes of moral degradation in the children of Batang Palupuh Village, the first step was to observe the communication patterns and behavior of the children of Batang Palupuh Village. On days 2 to 5, researchers visited SD N 01 Batang Palupuh to observe the children. We conducted follow-up interviews with 3 Niniak Mamak, 1 Bundo Kandung, and several Batang Palupuh villagers as culturalists, scholars, and religious scholars. In addition, the researcher also conducted a Focus Group Discussion with the teacher of SD N 01 Batang Palupuh.

3.1. Originality

Research that has been conducted related to Kato Nan Ampek culture by previous researchers has several differences which can be seen in the attachment. Research that has been conducted by the Kato Nan Ampek RSH PKM team is more focused on the Reconstruction of Kato Nan Ampek Culture and the results of this research make Kato Nan Ampek culture a Model of Communication Ethics Education to Overcome the Moral Degradation of Children in Batang Palupuh Village, West Sumatra.

3.2 Kato Nan Ampek in Communication Ethics Education

Kato Nan Ampek is a guideline for communicating well and correctly for the Minangkabau community, which consists of Kato Mandaki, Kato Mandata, Kato Malereang, and Kato Manurun. Kato Mandaki is the ethics of communication to elders while Kato Manurun is the opposite. Then, Kato Mandata is communication ethics to people who are equal and Kato Malereng is communication ethics that uses figurative words to people whose positions are elder or respected. Ethics in communication according to Sari, (2020), is the key to good communication where communication ethics makes us aware of mistakes in behavior that will lead to misunderstandings in the environment around us. Kato Nan Ampek in Minangkabau society is a communication ethic that completely regulates how to communicate well with people of the same age, older people and younger people. Therefore, an understanding of Kato Nan Ampek must be instilled in the younger generation in Batang Palupuh Village as a form of ethical education in communicating in everyday life and slowly overcoming the problem of moral degradation in children in Batang Palupuh Village, Palupuh District, Agam Regency, West Sumatra Province.

3.3 Analysing the Causes of Moral Degradation in Children of Batang Palupuh Village

In the research conducted, it was found that children in the social development of parent-child relationships experience gaps in emotional bonding relationships. Some parents are busy pursuing careers or personal activities. In a historical flashback, initially, education was given to children by leaving them with Malin or teachers in *Surau*. However, since modernization, many parents have switched to a secular education system and have full control over their children (Yulanda et al., 2022). This is reinforced by the arguments of the Bundo Kandung informant, there are differences in the daily lives of children in the past with the current younger generation explained by the informant that, the younger generation in the past was active in attending traditional

meetings, to stay overnight at the *surau* to get a good knowledge of customs and religious lessons.

According to Juarmen (2020), in the flashback of Indonesian historiography, the Reformation period was a challenge for Islamic education in the Minangkabau realm. The West Sumatra region, which is famous for its religion, cannot be separated from unpleasant political issues. This is exacerbated by globalization, which makes it easy for information to enter, and the development of new technologies that make people complacent. The growing secular culture is also the reason why Cadiak Pandai or scholars in madrasahs no longer have the capability to teach religion as they did before.

In addition to the problems of the education system, according to Ismawati et al. (2017), Tungku Tigo Sajarangan is a model of synergy between scholars, culturalists and intellectuals. The philosophy of Tungku Tigo Sajarangan is taken from the stove commonly used by the Minangkabau people for cooking. The position of the stove that only has 2 supports will make the container fall. Therefore, there must be three supports so that the furnace can support the container stably. This is what underlies the concept of Tiga Tungku Sajarangan which is a collaboration between scholars, intellectuals, and cultural experts who should guide the children of the Minangkabau community to be close to the Creator and also to know customs well. changes in the new moral learning system have also caused the role of Niniak Mamak as a guide for the *kemenakan* to be eroded and increasingly distant.

However, currently, the synergy of Tungku Tigo Sajarangan has begun to weaken in Batang Palupuh Village. Children's meetings with Tungku Tigo Sajarangan are rare. This cannot be blamed entirely on the children, as parents should take more of a role in bringing the children to the traditional meetings that are regularly held. So it can be concluded that Tungku Tigo Sajarangan has now begun to be influenced by the political world, making the obligation and mandate to foster and teach Minangkabau culture to the children of the younger generation unresolved, due to different goals.

These internal problems are also exacerbated by external factors that do not come from the Minangkabau community itself. According to Floridi in Sullins (2018), the development of science and technology in human life should be an object as well as a tool for morality. The problem of moral degradation arises because of the ethical impact of information technology that burdens the traditional morals of mankind. The advancement of science and technology due to globalization and the times has a considerable impact on the moral degradation that occurs to children in Indonesia. Indonesia's traditional culture is currently affected by the trend of globalization, which has an impact on changing the culture little by little. The rapid development of information and telecommunications has actually caused a decrease in people's desire to preserve Indonesian culture. (Oktari and Dewi, 2021).

Modernization promotes rationality, where according to Comte humans put forward common sense during the globalization era and get rid of things that are considered myths or beliefs that are abstract or difficult to think about in common sense and humans trust more in something that is real (Harara, 2016). Gadgets in the era of modernization have a positive influence, one of which is the ease of getting information. On the other hand, gadgets can have a bad impact, namely a sense of addiction on its users so that they ignore the surrounding environment. This is indeed happening in Batang Palupuh Village at the moment. The younger generation, especially primary school children, do not understand the culture and customs in their own neighborhood.

These children are more fond of smartphones as a result of the development of the times compared to joining traditional gatherings. Of course, the changes that exist are closely related to parenting from parents. Nowadays, almost all parents have given gadgets to underage children without proper supervision. So it is not surprising that the development of the times and the advancement of science and technology, which should help humans in their daily lives, is actually the cause of moral degradation for the younger generation due to their own actions.

Schools as a place for children to socialize and learn have changed, resulting in a lack of introduction to customs. If we take a chronological history, this has happened since the emergence of public or secular schools during the Dutch colonial period. Whereas at present the Indonesian education curriculum has implemented quite a lot of changes for students throughout Indonesia, including in Batang Palupuh Village, West Sumatra. Formerly in the KTSP curriculum in 2006 there was a local content learning of the Minangkabau region, namely Minangkabau Nature Culture abbreviated as BAM. This subject can replace the role of the *surau* education system more effectively. However, since the change of the education curriculum to the current independent curriculum, there are limitations for teachers in adapting existing regulations both due to lack of facilities and lack of communication with local offices. The Merdeka Curriculum is currently used an intracurricular learning type which makes it studied separately. This model has the advantage that students can focus on exploring material concepts and strengthening competencies. In addition, there are advantages in which teachers are given the freedom to choose teaching tools to be used according to the needs and characteristics of students in each school (Yolanda and Indriani, 2023). However, after the subject was abolished, the children's understanding of customs was indeed eroded by the current.

This is in accordance with the results of FGDs that were conducted with teachers at State Primary School 01 Batang Palupuh during the research. The teachers, or Cadiak Pandai, said that the local content has been planned and prepared, but it still takes time for the book publishing process and the learning methods must be approved by the local education office.

4. Conclusion

Moral degradation that occurs in children in the village of Batang Palupuh, West Sumatra is caused by internal and external factors. Both factors are interrelated and cause the fading of Minangkabau culture, especially Kato Nan Ampek. So to reconstruct the Kato Nan Ampek culture as an effort to deal with moral degradation, parenting and the role of Tungku Tigo Sajarangan must again help instill cultural values in children from their childhood. This is what will then help improve the morals of children in Batang Palupuh Village.

5. Acknowledgement

The researcher would like to thank the Ministry of Education, Culture, Research and Technology for funding PKM-RSH 2023. The researchers would also like to thank the community of Batang Palupuh Village for their participation in supporting the research.

References

- Harara, A. (2016). *Budaya Hedonisme Dalam Masyarakat Era Global*. Academia. Retrieved from www.academia.edu/
- Ismawati, I., Fitrianti, S., Sillia, N., & Fauzi, N. (2017). Strategi Pengembangan Taman Wisata Lembah Harau-Sumatera Barat Berbasis Kearifan Lokal: Tungku Tigo Sajaringan. *Agriekonomika*, 6(2), 151-163.
- Oktari, D., & Dewi, D. A. (2021). Pemicu Lunturnya Nilai Pancasila Pada Generasi Milenial. *JURNAL PEKAN: Jurnal Pendidikan Kewarganegaraan*, 6(1), 93-103.
- Hidayar, R., Fatmariza, Dewi, F. S., & Nurma, S. (2023). Pergeseran Peran Mamak Kaum ke Mamak di Luar Kaum dalam Prosesi Pernikahan Adat. *JECCO: Journal of Education, Cultural and Politics*, 3(1), 35-45.
- Juharmen. (2020). Globalisasi dan Pendidikan Islam Tradisional di Minangkabau. *Sukma: Jurnal Pendidikan*, 4(1), 39-51.
- Sulhan, M. (2018). Pendidikan Karakter Berbasis Budaya dalam Menghadapi Tantangan Globalisasi. *Visipena*, 9(1), 159-172.
- Sunjaya, T. (2020). *Model Pemahaman Komunikasi Budaya "Kato Nan Ampek" dalam Masyarakat Minangkabau, Sumatera Barat*. Skripsi. Institute Perguruan Tinggi Ilmu Al-Quran Jakarta.
- Yolanda, A., & Indriani, R. S. (2023). Pengembangan Media Pembelajaran Interaktif Menggunakan Genially pada Materi Norma dalam Adat Istiadat Daerahku. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 8(1), 6244-6251.
- Yulanda, N., Muchtar, S. A., Malihah, E., & Sapriya. (2022). Kecerdasan Beragama Berbasis Pendidikan Surau dalam Pembelajaran di Minangkabau. *Research and Development Journal of Education*, 8(2), 456-466.