



# The Role of Tungku Tigo Sajarangan in Educating Adolescent Morality through the Indigenous Values of Sumbang Duo Baleh

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## The Role of Tungku Tigo Sajarangan in Educating Adolescent Morality through the Indigenous Values of Sumbang Duo Baleh

Hasan Basri<sup>1</sup>, Mahyudin Ritonga<sup>2</sup>, Mursal Mursal<sup>3</sup>

<sup>1</sup> Universitas Muhammadiyah Sumatera Barat, Indonesia; hasanbasri81@gmail.com

<sup>2</sup> Universitas Muhammadiyah Sumatera Barat, Indonesia; mahyudinritonga@gmail.com

<sup>3</sup> Universitas Muhammadiyah Sumatera Barat, Indonesia; mursalsaiqin@gmail.com

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### ABSTRACT

The flow of globalization and cultural acculturation on the one hand has an impact on the character of the generation of a nation, therefore local wisdom, participation of community leaders in creating a generation that is able to maintain a good local culture is highly expected. In line with that, this study will explore how the role of the Tungku Tigo Sajarangan in shaping adolescent morals, and what are the supporting and inhibitory factors for the Tigo Tungku Sajarangan in educating adolescent morals through the adat sumbang duo baleh. The method used is a qualitative research method, which is also known as Naturalistic research. The primary data sources are ninik mamak, out-of-pocket clever, pious ulama and youth in Nagari Sungai Buluah. While the data collection technique uses observation, interviews and FGD with analytical techniques using interactive qualitative model analysis techniques (Interactive Model of Analysis). The results of the study indicate that the form of the impact of discord on adolescent girls is the fall of their identity as Minangkabau women, loss Raso Jo Pareso, the erosion of Minang customary values. The efforts of Tungku Tigo Sajarangan in educating youth morals are carried out in various forms, such as giving warnings and traditional sanctions, conducting socialization in various places and activities, establishing cooperation between institutions, forming youth wirid activities, holding traditional activities.

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### Corresponding Author:

Hasan Basri  
Universitas Muhammadiyah Sumatera Barat, Indonesia; hasanbasri81@gmail.com

## 1. INTRODUCTION

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In Minangkabau society, women are grouped into four levels based on physical characteristics, emotional maturity, and their role in society. The first is *batino*, a woman who has just been born until she is a child and is not yet an adult. The second is *gadiah*, which is a woman from puberty to the time before marriage. The third woman is *padusi*, a married woman. And the last one is *parampuan*, namely women who have advanced age which begins when she is already a grandmother in a family (Schrijvers & Postel-Coster, 1977; Yangsen et al., 2021).

When a Minangkabau woman is not able to place her role as a Minangkabau woman, she is said to have violated the norms or rules that exist in Minangkabau culture. Interpreting attitudes and behaviors that are not in accordance with customary ethics in Minangkabau is discordant. In the Big Indonesian Minangkabau Dictionary, discord is defined as deviant and awkward behavior and is one of the rules of Minangkabau customary law (Marajo, 2005). Meanwhile, the notion of discord according to Minangkabau custom is an attitude and behavior that is not in accordance with customary ethics (Suryana et al., 2021). Donations according to Minangkabau customs are not necessarily donated according to the customs of other tribes.

To maintain the behavior of women in Minangkabau, there is a value system known as *sumbang duo baleh*. Is *Sumbang duo baleh* a guide to regulate a woman's behavior, so as not to deviate from her nature and social status in society (Iskandar et al., 2014). *Sumbang*, *jangga* or *cando*, is an unkind act and should be avoided by women in Minangkabau because it will bring shame to their tribe and people (Iskandar et al., 2014). *Donate* is anything that is out of place. This inappropriateness can be in the form of actions, words, or thoughts (F. Astuti, 2016).

Judging from the theory of cultural psychology, the concept of *discord duo baleh* has a relationship between various psychological aspects in every form of behaviour, the factors and values in it. In cultural psychology, society assigns specific meanings to certain symbols and inherits them, where culture has both explicit and implicit characteristics (Brumann, 1999). Culture explicitly means behavior and actions that are in accordance with the rules of the culture, while culture is implicitly conceptual knowledge of the culture that is established and adhered to. (Creanza et al., 2017; Hudelson, 2004; Dilmaghani et al., 2015).

In accordance with the theory above, to see the dynamics of psychology in the concept of *sumbang duo baleh*, it can be related to the psychological aspects contained in the concept of discordant Minang culture, namely cognitive, affective and behavioral aspects. Viewed from the cognitive aspect, where the cognitive domain is oriented to thinking skills such as knowledge (Gauvain et al., 2011), understanding (comprehension), application (Nichols, 2021). The things that are highlighted in the concept of *sumbang duo baleh* include: First, discordant in social interaction behavior, what is meant by verbal communication behavior in psychological theory is social relations involving relationships between individuals and groups or groups with groups (Hall et al., 2019).

Behavior without exception of women can be studied with various approaches (Box-Steffensmeier et al., 2022). The progress of the times not infrequently causes changes in human behavior (Kinzig et al., 2013), currently the morals and behavior of women in this case are very many teenagers who are not in accordance with various norms, such as customary norms, legal norms, religious norms (Azhar et al., 2020), including teenagers who hang out not like Minangkabau women or dress that is no longer in accordance with the norms contained in religious rules (Alkhanif, 2019). Teenagers prefer clothes that are open and don't cover their *aurat* or prefer those who dress narrowly to show their curves.

Ideally, structurally and functionally there is a naturally formed mechanism to control social behavior in society (O'Reilly & Chatman, 1996; Melossi, 2001; Edberg & Krieger, 2020). In Minangkabau it is known as the "*tigo sapilin rope, tigo sajarangan furnace*". *Tungku Tigo Sajarangan* is an integral

part of the leadership of Niniak Mamak (traditional leaders), Alim Ulama (religion), and Cadiak Pandai (scientists/intellectuals) (Amri et al., 2021). The local wisdom of Tungku Tigo Sajarangan functionally plays a role in shaping the patterns and behavior of the community (Mursal & Cahya, 2019).

There are several studies that have relevance to this research, Amri and his colleagues conducted research related to local wisdom as the basis for realizing world-class education, from the results of their analysis it was concluded that the mindset of Minangkabau community leaders could be used as an alternative in building a classy university world (Amri et al., 2021). Azzahra et al (Azzahra et al., 2021) conducted a study on the concept of Islamic education and gender equality, from the results of their analysis it was found that Minangkabau culture has governed the concept of gender equality, and this has complete relevance to the concept of education Islam. Gani conducted research on the educational values contained in the duo baleh discord custom, from the results of the analysis that the duo baleh discord custom has and contains educational values specifically for women (Gani, 2020).

From several studies, it was found that there was left room that had not been studied by academics, namely the role of Tungku Tigo Sajarangan in instilling the custom of donating duo baleh to foster adolescent morals. Therefore, this aspect will be cultivated in this study, so that the distance between the researcher and the previous researchers is clear. Based on the description and phenomena above, it is important to conduct this research to find out more about the efforts made by the Tungku Tigo Sajarangan stove in Nagari Sungai Buluah, Batang Anai District, in providing education to adolescent girls on how to behave in their daily life so as to avoid the sumbang behavior of the duo baleh.

## 2. METHODS

This research was conducted with a qualitative approach, this type of research was chosen because the type of research that aims to reveal data in a naturalistic manner. The point in this case is that the research is carried out without conducting any actions or experiments, but only revealing the data naturally (Sogoric & Rukavina, 2008). The research was conducted in Nagari Sungai Buluah, Batang Anai District, Padang Pariaman Regency. This object was chosen as a place of research because community leaders, customs and religious leaders in this place have the principle of maintaining local cultural customs as the basis for fostering generations.

The research was conducted for one year, the time of one year was allocated to complete all research series as stipulated in the Postgraduate Program of the University of Muhammadiyah Sumatra, West Sumatra. The series includes initial observations, proposal preparation, research proposal seminars, obtaining research permits, data collection, data analysis, data verification, report preparation and article writing, and munaqasyah exams.

The research data sources consist of key informants and additional informants. The key informants of this research are religious leaders, community leaders and traditional leaders in Sungai Buluah Village, Batang Anai District, in this case the number of them is 6 people, namely 2 religious leaders, 2 community leaders and 2 traditional leaders. To obtain additional data and to find complete data, the researchers made Muslim youth and the community as additional informants, the number of Muslim communities and adolescents who were used as informants was 12 (twelve) people. So the number of key informants and additional informants is 18 (eighteen).

Research data were collected through observation, interviews and focus group discussions. Observation is used to observe the forms of activities carried out by the informants related to the research theme. The interview used was a free interview, this was chosen to avoid the informant's misunderstanding of what the researcher was doing, however, the researcher did control so that communication with the informant remained focused on the research content. The researcher also

conducted FGDs with informants regarding the shape and role of the Tigo Sarangan stove in fostering youth morals through the duo baleh tradition of donating. The research data were then analyzed using an interactive model, meaning that each data obtained was directly analyzed in line with the ongoing research.

### 3. FINDINGS AND DISCUSSION

Based on data obtained from the profile of Nagari Sungai Buluah In 2018, Nagari Sungai Buluah is one of the Nagari located around the hill line, administratively the Nagari government is incorporated in the Batang Anai District, Padang Pariaman Regency. In ancient times there was a Niniak ancestor from Nagari Kajai Malajai named Sisatu who held the title of Datuak Rajo Batuah, from the information he found four times up and down the mountains, namely Mount Talang, Mount Bungsu, Mount Sago and Bancah Laweh Nagari Paninggahan. After that, the one named Sisatu continued his journey to Lubuk Panurunan which is now called Lubuk Minturun and continued to go through Nagari Kasang and continued to climb Bukit Kasang to Bukit Kayu Manang between the border of Bukit Kasang and Bukit Kuliek, only one heart was happy.

According to the information of the community leaders of Nagari Sungai Buluah, Sisatu was the first to arrive in Nagari Sungai Buluah and in the development of life in Nagari, the custom of Tungku Tigo Sajaringan was formed. Tungku Tigo Sajaringan is a form of leadership that exists in Minangkabau. Tungku Tigo Sajaringan consists of penghulu, alim ulama and also cadiak pandai. These three figures have different roles but have the same goal in building the country in accordance with the traditional philosophy that exists in Minangkabau, namely Adat Basandi Syarak, Syarak basandi Kitabullah.

#### 3.1. *Tungku Tigo Sajaringan's Efforts in Educating Adolescent Morals Based on Indigenous Values Sumbang Duo Baleh*

Looking at the social and cultural conditions of the Minangkabau community is currently experiencing identity fading. There is a sad picture, where the moral condition of girls today is becoming more and more worrying. How many now gadih minang or women lose their identity and become women who are not polite or also called gadih indak bataratik. The process of socialization in everyday life is increasingly colored by foreign values, so that minang women no longer know the dignity and prestige as a bundo kanduang. They are overwhelmed by the development of technology and influenced by the sophistication of the world today. They prefer to see the trend of western styles (modernization) in which one aspect of dress tends to show aurat, in their view such clothing is beautiful and modern. This is what makes Minangkabau women completely independent and distant from the Minangkabau culture itself. If we look at the first time, a woman's personality always tells about her elegance, her authority, her symbol of morality, her weight and the dignity of women's honor. His character and nature are genuinely friendly, with good manners.

Efforts of Tungku Tigo Sajaringan in educating the morals of adolescent girls through the customary values of incestuous duo baleh who began to erode their behavior in daily social life due to shifts in civilization and technological progress are as in table 1 below:

**Table 1.** Efforts of Tungku Tigo Sajarangan in Educating Adolescent Morals

No.	Forms of Efforts Performed	Indicator
1	Strengthening Understanding of Indigenous Values Contributing Duo Baleh	Distribute Adat books to all citizens Indigenous Institutions have special Activities for Youth Adolescents are given training related to customary norms
2	Reprimands and Customary Sanctions	Teenagers were given a warning regarding the impact of the incestuous duo There is a place of customary sanctions The time and process of granting customary sanctions is regulated
3	Socialization in Various Activities and Places	Banners are placed in various places Indigenous, religious and community figures place indigenous pocketbooks in various public places Greetings from traditional leaders, religious leaders and the community give a speech at each activity, the content of their speech is always related to the improvement of adolescent morals
4	Inter -Institutional Cooperation	Tungku Tigo Sajarangan has established strong cooperation with government agencies Cooperation with security agencies Cooperation with local religious ministries Density of Adat nagari performs its function in educating adolescents
5	Forming Wirid Adolescent Activities	Muslim adolescents not only receive education in formal institutions, but are also active in adolescent activities Tungku Tigo Sajarangan entrusts the manager of wirid remaja to potential citizens Tungku Tigo Sajarangan is active in providing coaching and supervision of the activities of wirid teenagers
6	Activating the function and role of the mosque youth	Mosque youths are always active in activities held at the mosque The commemoration of the great day of Islam was held by teenagers Kenagarian Sungai Buluah has a Mosque Youth Communication Forum

From table 1 described above, it can be described that the three historical furnaces in the state of Sungai Buluh make various efforts in educating the morals of adolescents through the traditional values of incestuous duo baleh. The contribution of the baleh duo is in principle not expressed in written customs, but for the three historical furnaces in Kenagarian Sungai Buluah it needs to be expressed in writing so that it can be understood by Muslim teenagers in Nagari Sungai Buluah (Interview; 2019).

In accordance with the data found in Nagari Sungai Buluah, the custom of Sumbang Duo baleh is to include, sumbang duduak, sumbang tagak, sumbang bakato, sumbang mancaliak, sumbang makan, sumbang bapakaian, sumbang karajo, sumbang tanyo, sumbang jawek, sumbang banguah and sumbang kurenah. The twelve types of incest described above according to the informant are always socialized to adolescents, socialization is done with various strategies, not even infrequently done spontaneously. For example, in the case of incest, Tungku Tigo Sajarangan reprimands teenagers who are wrong in the way they sit in front of others (Tokoh Adat; Interview, 2019).

From the results of FGD, it was also agreed that Minangkabau teenage girls in the case of Sumbang Duduak should be women and should sit, women should not behave like men and should not sit with raised legs (FGD, 2019). The custom of incest duo baleh also regulates how women stand or what is called incest. In this case, women in Minangkabau are set to stand politely, do not deserve to hold the waist and do not deserve to stand in front of the door (Informant; Interview, 2019).

Strengthening the understanding of Minang teenagers towards the incest of the Baleh duo is a form of effort made by Tigo Sajarangan in educating the morals of Muslim teenagers in Nagari Sungai Buluah. The data obtained proves that although adolescents have learned about Sumbang Duo Baleh, the involvement of parents in exercising control over the generation is the most effective.

These findings are in line with several studies that concluded that community adherence to customary norms can be realized with the active participation of all citizens (Conklin, 2012; Merkouris, 2017). The power of Minangkabau customs and efforts to increase adolescents' understanding of them will not have an impact on adolescent behavior without being supported by parental control. This is because the development of information flows is very close to the daily lives of adolescents (Mmari et al., 2017; Littman, 2018).

The data in table 1 can also be seen that the efforts made by Tungku Tigo Sajarangan in educating the morals of adolescents through the traditional values of incestuous duo baleh is by providing reprimands and customary sanctions. This form of effort is marked by the presence of a warning from the three -story furnace to teenagers regarding the impact caused by the incestuous duo. Indigenous institutions set and prepare a place for the issuance of sanctions to each person who commits incest duo baleh, in addition to the furnace tigo sajarangan also set the time for the issuance of sanctions against perpetrators of incest duo baleh (FGD, 2019).

Other information obtained is that sanctions against the perpetrators of incest are often done spontaneously, for example when there are teenage girls who incest, then the people around them will leave without saying goodbye first (Informant; Interview, 2019). Similarly in the case of incest, when someone does it then the interlocutor will leave it without answering as desired by the perpetrator.

The prevention efforts given by Sungai Buluah mamak niniak in building the morals of adolescents through customary education on the whereabouts of women start from the family environment, in the form of giving customary advice to parents and explaining instructions in the form of customary sanctions when daughters make fatal mistakes and embarrass the race. This is in order for the children of Sungai Buluah to be careful in building their female identity. As can be seen in the poem of the Minang people that is "pulau pandan jauh ditangah dibaliek pulau angso duo, hancua badan dikanduang tanah budi baiak takana juo" (Rangkoto, 1982).

Another effort made by Tungku Tigo Sajarangan is to Socialize Various Places and Activities. In this effort, three historical furnaces put up banners in various places (Observation, 2019). Indigenous, religious and community figures place indigenous pocket books in various public places (Observation; 2019; Informant; Interview, 2019; FGD; 2019). Greetings from traditional figures, religious leaders and the community give a speech at each activity, the content of their speech is always related to the improvement of adolescent morals (Observation; 2019).

In addition to the leadership of niniak mamak as a customary person, he is also accompanied by religious scholars and clever people. Alim ulama is a collection of people who are smart and understand and comprehend the teachings of Islam. His knowledge of Islam is not only knowledgeable but that aspect of Islam has become his attitude in life. So that it becomes a role model in the country that explains the way in this world and also in the hereafter. The clever is a person who has extensive knowledge and insight as well as knowledge and wisdom. The function of the clever ingenuity in the nagari will be a debt to be paid by exercising its authority, by giving warnings to those whose conduct is already out of the custom of manners. Therefore, to maintain the prevention of incestuous behavior in women, niniak, alim ulama and cadiak are good at socializing the regulation of a customary rule and sanction to the people of Sungai Buluah.

The above findings have relevance to the research results of Pratama and colleagues in terms of the role of historical tigo furnaces in overcoming tribal marriage (Pratama et al., 2017). However, the content of materials between this study and Pratama research is different, namely Pratama research examines the legal aspect while this research focuses on the educational aspect. Yulia studies in terms of the application of customary sanctions against perpetrators of adultery (Yulia, 2018). The above data proves that the issuance of sanctions against the perpetrators of incest duo baleh is part of the efforts made by Tungku Tigo Sajarangan in educating adolescent morals.

Moral education of adolescents through the customary values of incestuous duo baleh is also done by Forging Cooperation Between Boards. In this case, Tungku Tigo Sajarangan cooperates with various institutions, Tungku Tigo Sajarangan has strong cooperation with government agencies, Cooperation with security agencies, Cooperation with local religious ministries, Kerapatan Adat Nagari carries out its function in educating adolescents.

The preventive effort carried out by Niniak mamak Sungai Buluah in educating the morals of teenagers is to establish cooperation with the police such as the Police and the TNI. The purpose of this cooperation is a form of prevention efforts to adolescents who are against the law. Of course this was necessary for them so that they understood much less about the law that could ensnare him in prison.

Moral development of teenagers in Nagari Sungai Buluah is also done by holding religious activities in the form of Wirid Remaja. In this case, it is seen that Muslim adolescents not only receive education in formal institutions, but are also active in adolescent activities (Observation; 2019). Tungku Tigo Sajarangan entrusts adolescent wirid managers to potential citizens (Informant; Interview, 2019). Tungku tigo is historically active in providing coaching and supervision of adolescent wirid activities (Informant; Interview, 2019).

The form of coaching efforts made by religious scholars in building the morals of adolescents in accordance with the teachings of the traditional values of the duo baleh is with the tradition of local wisdom, namely through religious teachings implemented in the surau. Therefore, on the agreement of Tungku Tigo Sajarangan with all residents, it is obligatory for all boys and women to recite to the surau and hold a youth wirid once every two months pressuring women to be required to recite the surau.

Another effort in educating the morals of teenagers through the custom of incestuous duo baleh is by activating mosque teenagers. One of the traditional forms of activities in building teenagers is by playing randai. These randai values teach how to respect the older as well as the younger. In addition, it



also teaches how the true minang woman is told in the bakaba randai. This effort is also seen from the existence of mosque youths are always active in activities held in the mosque, the commemoration of the great day of Islam is organized by youths, the state of Sungai Buluah has a Mosque Youth Communication Forum.

**3.2. The Effectiveness of Tungku Tigo Sajarangan's Efforts in Educating Adolescent Morals through the Indigenous Values of Sumbang Duo Baleh**

In accordance with the statement of the informant, it is known that the rapid development of information in the present age of adolescent moral education is very vulnerable to various issues, however, the efforts made by the three historical furnaces are quite good in shaping adolescent morality (Informant; Interview, 2019).

The achievement of adolescent moral education in the state of Sungai Buluah as expressed by the informant is inseparable from the supporting factors and hindering factors, both of these factors can be seen as in table 2 below:

**Table 2.** Supporting Factors and Inhibitors of Adolescent Moral Education through Adat Values Contribute Duo Baleh

No.	Supporting	Factors Inhibiting Factors
1	Parental Involvement in Educating Adolescents	Understanding of Minang Adat
2	Role of Mamak Kandung	Strong Influence of Android Use
3	Attention of Nagari Government	Adolescents With external association
4	Adolescent Cooperation and Self - Awareness	Poor Coordination with Educational Institutions where adolescents study

According to the data contained in table 2 above, it can be seen that the involvement of parents in instilling the traditional values of incestuous duo baleh to adolescents is very influential on the success in building adolescent morals. This finding is in line with the true concept of Islamic education, Islam provides an assertion that the family is the first and foremost educational institution (Ulwan, 1992; Abdurrahman, 2004; Ritonga et al., 2021). In accordance with the information obtained, parents in the State of Sungai Buluah have a strong cooperation with every community leader, religious leaders and indigenous leaders in building the future of adolescents in the State (Informant; Interview, 2019).

Basically education is the process of cultivating, the center of culture and the center of transformation of knowledge, attitudes and good habits. In this case, of course, the role of parents is very important in supporting the process of efforts of religious leaders and traditional leaders as well as clever scholars in building the morals of their future relatives. The process of cultural transmission indirectly occurs in the pattern of parenting given by parents to shape behavior, character and morals as well as customary understanding. So in this case it is necessary to have a good interaction between the closeness of parents and children so that the process of learning culture both in terms of internalization, socialization and enculturation is achieved.

The birth mother of every teenager in Kenagarian Sungai Buluah also performs its function in providing guidance on the morals of teenagers, so that the results of the efforts made by the three-story furnace can be maximized. The involvement of the birth mother has a role in educating her whereabouts.

Mamak will try to the best of his ability according to the possibilities available to him to guide and protect his nephew. For the niece's children, the mamak guidance also includes the preparation to welcome the inheritance and continue the lineage, in addition to that, it also builds the niece so that the children of the siblings do not quarrel. Similarly, in the field of religion and education, the form of mamak's involvement in building kemandirian is to scold when they do not study at the surau and kemandirian who are lazy in school or do not want to go to school. In the field, there is a form of mamak involvement is to pay attention to the way one dresses and teaches to dress modestly to cover the aurat as taught in Islam. In this case, when seeing a woman who is not dressed politely and shows her torso, mamak is not shy to scold and give a stern warning as a form of reprimand and warning.

Another aspect that also supports the efforts of Tungku Tigo Sajarangan in educating the morals of adolescents through the custom of incestuous duo baleh is the support from the state government. The Nagari government is very supportive in coaching the youth and preserving the traditional values of Minang culture. The form of state support is to budget operational funds in the form of cultural activities. Of course, this aims to be able to re-establish the custom of adat basandi syarak-syarak basandi kitabullah as a guideline for life for the people of Minang.

Other data found from the supporting factors for the moral development of adolescents through the customary values of incestuous duo baleh as attempted by the furnace of history is the awareness and cooperation between adolescents in the state of Sungai Buluah. The cooperation and awareness of adolescents is that adolescents in the Kenagarian Sungai Buluah have self-awareness related to the importance of good morals, and good morals are conceptually found in Minangkabau cultural customs (Informant; Interview, 2019).

Furthermore, the awareness of adolescents can also be seen from the existence of the Mosque Youth Forum in Kenagarian Sungai Buluah; the existence of this organization produces activities that are routine in every big religious day (Observation; 2019). Adolescents who have an awareness of maintaining culture in the age of technology prove their strength and maturity in filtering cultural acculturation. Adolescents in Kenagarian Sungai Buluah are not anti-technological development, nor anti-foreign culture, but if foreign culture is contrary to the basic principles of local culture then it is necessary to filter (Informant; Interview, 2019).

From the data contained in table 2 above, it can also be seen that the efforts made by Tungku Tigo Sajarangan in educating the morals of adolescents through the custom of incestuous duo baleh is not independent of the inhibitory factor. Among the hindering factors is the lack of awareness of adolescents to learn the values of Minang customs, so that adolescents' understanding of cultural customs and values is still very shallow.

The lack of interest and awareness of young girls in learning the values of Minang customs is a factor that hinders the efforts of the historical tigo furnace in adolescent education. Consequences and impacts of the lack of awareness of the adolescents to learn the understanding of customs so that it causes changes in patterns in daily behavior that are not in accordance with the provisions of the customs of Minang or can be said to be inconsistent.

These findings are in line with the conclusions of Fernando and Husnita who asserted that the generation of Minangkabau adolescents has experienced a shift in understanding of the values contained in the customs (Fernando & Husnita, 2019). The reality of adolescents' low understanding of the culture and customs found in Indonesia is caused by various things such as the very fast flow of

information (Riany et al., 2017). Lack of understanding of existing cultural values not infrequently causes adolescents to get caught up in behaviors that violate customary norms, religion and even social norms (Cislaghi & Heise, 2018; Breines et al., 2000; Rehim et al., 2020; AW Astuti et al., 2021).

A factor found is that due to the impact of the development of Information Technology, the generation of teenagers in the country of Sungai Buluah are stuck in addiction to using android, even though their daily time is often spent for android access. The rapidity of information in the era of globalization not only provides positive things, but when the development of information is not used properly will have a bad impact, especially in the moral development of generations (Rudolph & Rudolph, 2021; Azhar et al., 2020).

The touch of the era of globalization is marked by the development of technology and information with Minangkabau culture which has led to the weakening of cultural values for the younger generation of Minangkabau, especially the young girls of Sungai Buluah. Technology is a need for humans, but with the sophistication of information technology it also has a negative impact. Where since the advent of smartphones and television made the young generation of Minangkabau, especially the teenage girls of Sungai Buluah, ignore the traditional values of Minangkabau and begin to be indifferent and do not care at all. Hindering factors and obstacles in building the morals of adolescents based on the traditional values of incest.

The building the morals of the youth in the Kenagarian. Adolescence is a time of transition to find identity, so at this time, generally spend time playing outside with close people such as friends and peers instead of spending time at home. Therefore, the internalization of values is easy for teenagers to obtain, both in its negative and positive aspects. Peer influence factor is one of the factors of deviation. So as to result in a shift in values in the lives of adolescents in behaving in a social life that is not in accordance with customary values and religious values. Such as the occurrence of imitation that causes imitation in both behavior, dress and speech.

Another obstacle found is that the three-story furnace in the state of Sungai Buluah is still weak in coordination with schools where teenagers study, so how moral training in the state is not implemented simultaneously both in the school environment and in the community. Every coaching program requires strong coordination between all parties involved, therefore the school as a place of learning for generations needs cooperation with the community where the daily residence of the youth generation, and vice versa, community leaders, traditional leaders and religious leaders must communicate with the school, so that continuous child coaching and education can be done.

#### 4. CONCLUSION

The research findings described above have answered research questions, namely the tungku tigo sajarangan alone to educate adolescents through the discordant s, the program in kenagarian helps the formation of adolescent morals in a good direction. The form of the impact of donations on adolescent girls is the fall of their identity as Minangkabau women, the decline of raso jo pareso, the erosion of Minang traditional values. The efforts of Tungku Tigo Sajarangan in educating Youth Morals are carried out in various aspects, such as giving warnings and in the form of customary sanctions, conducting socialization of various activities in every place, establishing cooperation between institutions, forming Youth Wirid Activities and also in the form of traditional activities.

The development and moral education of youth in the Sungai Buluah village as carried out by the Tigo Jarangan stove cannot be separated from the supporting and inhibiting factors. The supporting factors are the involvement of parents, the involvement of ninik mamak biological and also the nagari government, as well as the awareness of the youth in the Sungai Buluah, while the inhibiting factors consist of; the lack of knowledge of adolescents regarding Minangkabau socio-cultural customs, the

dominance of android use, social contact with the environment outside Nagari Sungai Buluah, and weak coordination with educational institutions where adolescents study.

The research findings recommend to religious leaders, community leaders and indigenous leaders to strengthen cooperation with every educational institution, this is intended so that the continuity of adolescent moral education is realized. To academics and researchers, aspects that have not been analyzed in this study can be directed to expand horizons and knowledge related to the adat *sumbang duo baleh*.

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