

The Value of Education in *Kaba Siti Kalasun*
By Syamsuddin ST. Radjo Endah

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Abstract

This research aims to describe the educational values of the Siti Kalasun kaba using a sociological study of literature. The educational values in question are the values of faith and piety, aesthetic values, and the value of living together. The data source was obtained directly from Kaba Siti Kalasun herself. The type of research used is qualitative research with descriptive research methods. This research promotes understanding of the empirical interactions between the concepts being researched. This research reveals the educational values in Kaba Siti Kalasun: as individuals, they demonstrate qualities such as love, patience, gentleness, and a life-oriented mindset; as members of society, they are characterized by their relationships with the environment and other people, along with a marked concern for the well-being of the environment and other people.

Keywords: characteristics; educational value; Minangkabau; Kaba Siti Kalasun

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Introduction

Literary works, as explained by Semi (1984:8), are creative artistic products that use language as a medium to describe human life, both as individuals and members of society. Writers, with sensitivity to life's problems, create literary works as a deep reflection of the surrounding reality. In particular, in the context of kaba as a form of traditional Minangkabau literature, Junus' theoretical study (1985:37) states that kaba reflects the life of its people, discussing various socio-cultural aspects, such as religion, customs, education, politics and economics.

Kaba, a form of Minangkabau literature, is described by Junus (1985:37) as traditional Minangkabau literature which is limited to the Minangkabau people, especially those who live in villages. Kaba is synonymous with stories, or some Minangkabau people call them kaba stories (*curito kaba*). Initially, kaba was found in the form of oral literature, developing by word of mouth along with the development of

knowledge among people who were not familiar with writing. Kaba reflects the reality of Minangkabau people's lives, containing various socio-cultural issues such as religion, customs, education, politics and economics.

The inheritance of kaba is done orally, sometimes without realizing it, involving stories from grandmothers to their grandchildren, mothers to their children, and teachers to their students. This process becomes an informal part, more about hearing the story at a performance and then being able to tell it back to someone else. Djamaris (2001:79) groups kaba into two groups, namely old kaba and new kaba. The old kaba was spread through manuscripts or oral traditions, while the new kaba was spread in printed form.

Minangkabau kaba, including classical kaba and non-classical kaba, is growing rapidly in the community. Junus (in Djamaris, 2002:79) states that classical kaba explores the struggle for power with stories related to the very distant past, while non-classical kaba focuses on stories about poverty that turns into wealth and is considered to have happened in the near past. Classical kaba was initially transmitted orally and then written in manuscript form, while non-classical kaba was spread in printed form.

Navis (1984:243) calls kaba a joke or solace, telling of sad or happy events. Junus (1984:18) considers kaba to have a role in educating readers about social and cultural life in the context of Minangkabau customs which have rules that must be respected. Kaba Siti Kalasun, by St. Radjo Endah, telling the story of Siti Kalasun's determination and fortitude in facing life's trials, is an in-depth reflection of the life of Minangkabau society, including the role of women.

Method

In this research, the method used is a descriptive-analytical method with the aim of describing and analyzing the educational values contained in *Kaba Siti Kalasun* by Syamsuddin St. Radjo Endah. In order to collect data, researchers carried out a series of structured steps. The initial step involves reading and understanding the depiction of Minangkabau women described in the *Kaba Siti Kalasun*. The next step includes literature study to explore the research problem and gain an in-depth understanding. The third step is related to determining the characters in the *Siti Kalasun* kaba by adhering to the established format. Next, the fourth step is to inventory the data according to the inventory format that is relevant to the context of the *Siti Kalasun* kaba.

In an effort to ensure the validity of the data, researchers applied triangulation techniques. The data analysis approach includes (1) classifying data related to the image of Minangkabau women using a data identification and classification format, (2) interpreting the data, and (3) drawing conclusions from the research results, followed by preparing a report on the results of the analysis. This approach aims to provide a comprehensive picture of the educational values contained in the *Siti Kalasun* kaba. In the context of research methodology, these steps are an integral part of the process of understanding, analyzing and describing the educational values reflected in the *Siti Kalasun* kaba. Through triangulation techniques, this research seeks to ensure the accuracy and validity of data collected from various sources, thereby providing a strong basis for further analysis.

The data inventory process in relevant formats also supports researchers' efforts to organize information well, so that they can express educational values more systematically. In this way, the results of the analysis will be able to make a significant

contribution to the understanding of how the *Siti Kalasun* kaba can become an educational medium that reflects the values of Minangkabau society. The emphasis on classification and interpretation of data aims to provide in-depth insight into the educational values that are the focus of this research.

It is hoped that the resulting conclusions will be a significant contribution to the literature regarding education in traditional Minangkabau literary works, especially the Kaba *Siti Kalasun*.

Discussion

1. The value of education in Kaba *Siti Kalasun*

In Kaba *Siti Kalasun*, educational values are reflected through the narrative of the life of the main character, *Siti Kalasun*, as well as social interactions and Minangkabau cultural norms presented in the kaba. *Siti Kalasun*, as the main character, shows determination and fortitude in facing the trials of her life, creating the message that education is not only about academic knowledge, but also the formation of character and a strong mental attitude in facing life's challenges. Kaba emphasizes the importance of fidelity, especially in marital relationships, and moral values such as loyalty and responsibility in interpersonal relationships. Education in the context of Kaba *Siti Kalasun* also reflects an understanding of Minangkabau customs and social norms, with *Siti Kalasun* showing appreciation and conformity to local cultural norms. Kaba teaches the value of patience and acceptance of life's fate, and religious and cultural values interact with each other, emphasizing harmony between Islam and local Minangkabau wisdom. Through the narrative of *Siti Kalasun*'s life, Kaba *Siti Kalasun* not only teaches moral and ethical values, but also provides a deep understanding of the daily life of the Minangkabau people, creating a broad educational dimension, involving the formation of character, morals and an understanding of norms, culture and religion.

2. Aesthetic Values in Kaba *Siti Kalasun*

In Kaba *Siti Kalasun*, aesthetic beauty is implied through in-depth storytelling and depictions of nature and the daily life of the Minangkabau people. Minangkabau literature, including kaba, often shows the beauty of local aesthetics that reflect the balance between natural beauty and human life. Beautiful descriptions of natural environments, such as mountains, forests and rivers, are aesthetic elements that enrich this story. Apart from that, the unique beauty of the Minangkabau language also provides its own color, creating a stunning atmosphere for readers. The use of similes and metaphors in language also adds to the aesthetic dimension of this kaba, creating a deeper and more compelling picture. Overall, Kaba *Siti Kalasun* not only presents cultural and moral values, but also imbues the aesthetic beauty of Minangkabau literature which is an inseparable part of the work.

3. The Value of Shared Life in Kaba *Siti Kalasun*

a. Relationship with the Environment/Other People

Women have a close relationship with their surrounding environment, as experienced by *Siti Kalasun*. Her ignorance gave rise to misunderstandings, especially because *Siti Kalasun* was reluctant to interact with the opposite sex. The public sees *Siti*

Kalasan as a woman who is polite, friendly, and does not like going around, a perception that is reflected in the following quote:

“Tuan banamo Sabari Munaf, samo sikolah di Parabek, mangko ambo tidak suko, ambo nan salah sangko, di kiro si Saba tukang garobak”. (2005:34)

The following quote will explain how *Siti Kalasan's* attitude towards the surrounding environment. In this quote, *Siti Kalasan* reprimanded Mr. Palindih in a friendly manner, offered him to stop by the house, and expressed his desire to ask questions. These actions reflect *Siti Kalasan's* personality who is kind, polite and good at socializing, especially in social interaction situations. Her attitude in inviting Mr. Palindih to enter the house also shows a friendly and caring attitude towards guests, depicting Minangkabau social and cultural values in *Siti Kalasan's* kaba.

b. Concern for the Environment/Other People

The theory of female maturity describes a woman's full responsibility for herself, personality formation, and her active role in managing destiny. This aspect can be seen in *Siti Kalasan's* kaba, where *Siti Kalasan* shows maturity in facing life's trials. Even though her husband did not return from overseas for four years, without clear news, *Siti Kalasan* maintained her belief that her husband would still be a husband and role model in this world and the hereafter. The kaba theory, as explained by Djamaris (2001:79), states that kaba functions as a joke or solace. Kaba is a story that tells of sad or happy events, and through *Siti Kalasan*, this kaba depicts a woman who is firm and steadfast in facing life's trials.

This emphasis on the values of loyalty and steadfastness is reflected in the kaba narrative, reinforcing the meaning of women's maturity, in line with theories that emphasize women's responsibility and maturity towards themselves and the environment.

By remaining faithfully waiting for her husband, *Siti Kalasan* also shows attachment to Minangkabau religious and traditional values, in line with the theory of expert Navis (1984:243), which states that kaba functions as solace and contains elements of community life. In this way, Kaba *Siti Kalasan* is not only entertainment, but also a medium that shows the role of women who are mature, responsible and care about the environment, in line with Minangkabau cultural values.

A woman's maturity can be interpreted as full responsibility for herself, managing her own destiny, and playing an active role in forming her own personality. The aim of this maturity is to encourage women to care about the environment and other people, as can be seen in *Siti Kalasan's* attitude. Even though her husband did not return from overseas for four years without news, *Siti Kalasan* still maintains her belief that her husband remains her husband and is an example in this world and the afterlife. This proves that *Siti Kalasan* really cares about her husband and the surrounding environment. This can be seen in the following quote:

“Manolah mamak Labai Kari, Angku Kali dalam kampuang, lorong kapado suami ambo, nan banamo Sari Alam, sungguhpun inyo hilang sajo, namun suami tetap suami, junjungan dunia akhirat”. (2005:73)

“Manjawek *Siti Kalasun*, “Banyak urang nan mangatoan, apo sabab tuan tak pulang, iyo kamudiak karumah ambo? Itu sababnyo ambo kamari, handak manjapuik Tuan pulang”. (2005:98)

In this quote, it is explained that *Siti Kalasun* shows great concern for the environment and other people. Her concern was seen when *Siti Kalasun* heard information from the public that her husband had returned from overseas, but did not immediately return to their home. In response, *Siti Kalasun* decided to go to her husband's parents' house with the intention of persuading him to return to their house. With this action, it can be proven that *Siti Kalasun* really cares about and cares about the environment and other people.

Conclusion

Overall, Kaba *Siti Kalasun* presents a literary work that is rich in the cultural, moral and aesthetic values of Minangkabau society. The story of *Siti Kalasun*'s struggle highlights her determination, loyalty and the values of everyday life, creating a deep and compelling narrative. Through an educational lens, this kaba provides teaching about character, morality, and understanding of cultural norms. Meanwhile, in the aesthetic aspect, Kaba *Siti Kalasun* exudes the beauty of the Minangkabau language and enchanting natural images, providing an artistic dimension that enriches the reader's experience. Thus, this kaba not only summarizes local wisdom and life values, but also offers an alluring aesthetic experience for those who enjoy it.

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