

THE ROLE OF SUMBANG KATO AND SUMBANG BAGAU VALUES IN SHAPING ADOLESCENTS' SELF-CONTROL IN SOCIAL INTERACTION

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Abstract

This study aims to examine the role of sumbang kato and sumbang bagau values in shaping adolescents' self-control in social interactions, particularly within the context of Minangkabau culture. The background of this research is based on the phenomenon of declining implementation of local cultural values among adolescents due to the influence of globalization, which has an impact on weakening self-control and increasing deviant behavior. This study employs a library research approach by reviewing various literature sources, books, and relevant previous studies. The findings indicate that sumbang kato plays a role in developing adolescents' self-control through regulating speech, promoting politeness in communication, and fostering the ability to manage emotions. Meanwhile, sumbang bagau contributes to guiding adolescents' social behavior by encouraging them to choose healthy social environments, maintain appropriate interaction boundaries, and act in accordance with cultural and moral norms. The integration of these two values is proven to be an important guideline in shaping adolescents' character with strong self-control. Therefore, strengthening and revitalizing sumbang kato and sumbang bagau values should be carried out through education and social environments to ensure their relevance in facing the challenges of modernization.

Keywords: Sumbang; adolescent self-control; adolescent social interaction; cultural values

1. Introduction

Adolescence can be interpreted as a transitional period. Transition does not mean a change from what happened previously, but rather a shift from one stage of development to another. In other words, whatever occurs in the past will influence what happens in the future. During this period, adolescents begin to learn various life values, understand the differences between right and wrong, become familiar with the opposite sex, and become more widely involved in social life. Adolescents also begin to understand the identity that has been bestowed upon them by Allah SWT and strive to develop all the potential that exists within themselves. Adolescence is often referred to as a transitional phase between childhood and adulthood because, during this period, individuals experience significant changes physically, psychologically, and socially (Marwoko, 2019).

Adolescents represent a transitional group from childhood to adulthood and are a group that is vulnerable to changes occurring in their surrounding environment. Adolescence can also be referred to as a turbulent or unstable period (Wiarito, 2022). In social life, violations of norms that are often committed by adolescents reflect a failure to develop self-control. According to Piaget, adolescents' cognitive abilities have reached the stage of formal operational thinking. Gufron states that the factors influencing self-control consist of internal and external factors.

a. Internal factors

Internal factors that play a role in self-control include age. As individuals grow older, their ability to control themselves generally improves.

b. External factors



External factors include the family environment. The family environment, especially parents, plays an important role in determining an individual's ability to control themselves. An individual's perception of the implementation of democratic parental discipline tends to be associated with higher levels of self-control.

In traditional societies, cultural values often serve as the foundation for determining what is considered good or bad behavior. The Minangkabau community is one of the societies in Indonesia that possesses a strong cultural value system. Minangkabau culture is known for various customary rules that regulate social life, including etiquette in speaking and social interaction. One important concept in Minangkabau culture is *sumbang duo baleh* (Navis, 2013).

In the Minangkabau dictionary, *sumbang* is defined as behavior that deviates from what is considered proper or appears inappropriate and is one of the customary legal principles in Minangkabau tradition. According to Minangkabau customary understanding, *sumbang* refers to attitudes and behaviors that do not conform to traditional ethical values. In accordance with Law Number 5 of 2017 concerning the Advancement of Culture, the government is responsible for protecting, fostering, developing, and utilizing cultural elements, including traditional customs. Meanwhile, the concept of *sumbang duo baleh* refers to twelve forms of inappropriate behavior. These behaviors are considered improper or disgraceful, although they may not necessarily be categorized as serious wrongdoing. In other words, the behavior may not be considered entirely wrong but is regarded as inappropriate or unusual within Minangkabau society.

Therefore, it is referred to as the twelve forms of *sumbang*. If a Minangkabau woman engages in such behavior, she may be perceived as unusual by society and will typically be advised or reprimanded by her parents. The concept of *sumbang duo baleh* originates from *Tambo*, a traditional Minangkabau historical narrative, and represents cultural values passed down from generation to generation in the form of advice commonly given by fathers to their daughters. The twelve forms of behavior include *sumbang duduak* (improper sitting), *sumbang tagak* (improper standing), *sumbang diam* (improper silence), *sumbang bajalan* (improper walking), *sumbang kato* (improper speech), *sumbang caliak* (improper gaze), *sumbang bapakaian* (improper dressing), *sumbang bagaua* (improper social interaction), *sumbang karajo* (improper work behavior), *sumbang tanyo* (improper questioning), *sumbang jawab* (improper responding), and *sumbang kurenah* (improper conduct) (Sofia, 2022).

Among these twelve forms of behavior, two concepts that are closely related to social interaction are *sumbang kato* and *sumbang bagaua*. *Sumbang kato* refers to ethics in speech or the manner in which individuals communicate with others in everyday life. The implementation of *sumbang kato* not only maintains harmony in communication but also contributes to shaping individuals with good character who are able to maintain harmonious social relationships within society (Amir, 2001).

Another important value within *sumbang duo baleh* related to social behavior is *sumbang bagaua*, which refers to rules governing how individuals interact with others in social life. *Sumbang bagaua* emphasizes the importance of maintaining boundaries and politeness in social interactions, both in relationships between men and women and among members of society in general. Therefore, the value of *sumbang bagaua* plays an important role in shaping individuals' social abilities and maintaining harmonious relationships within the community (Morelent et al., 2022).

The values of *sumbang kato* and *sumbang bagaua* in Minangkabau culture can function as forms of self-control for adolescents in social interactions. *Sumbang kato* teaches adolescents that speech must be polite and purposeful, and that they must understand the concept of *kato nan ampek*

(four levels of speech etiquette). Adolescents must be aware of whom they are speaking to and are prohibited from interrupting others during conversation (Sofia, 2022). Meanwhile, *sumbang bagaua* guides adolescents in choosing healthy social relationships that are not excessive and do not create misunderstandings, thereby strengthening their ability to restrain impulses related to uncontrolled relationships with the opposite sex (Handra et al., 2025). These values can foster self-awareness, allowing adolescents' behavior to become more directed, controlled, and responsible within family and community social environments.

The rapid flow of information through the internet and social media allows various foreign cultures to enter society without boundaries (Koentjaraningrat, 2015). The influence of globalization often leads to a shift in local cultural values, including within Minangkabau society. Today's younger generation tends to be more exposed to global popular culture, which often differs from the traditional values inherited from their ancestors.

This condition is consistent with the findings of research conducted by Sofia (2022), which indicates that the values of *sumbang kato* and *sumbang bagaua* are part of the Minangkabau customary norm system that functions as a behavioral control mechanism in social life. *Sumbang kato* emphasizes the importance of speaking politely and appropriately according to the situation, while *sumbang bagaua* regulates how individuals should interact socially while considering boundaries, ethics, and societal norms. These findings are further supported by research conducted by Agustina et al. (2012), which concludes that the application of values within *sumbang duo baleh*, particularly *sumbang kato* and *sumbang bagaua*, has declined among adolescents.

Therefore, it is important to examine more deeply the role of the values of *sumbang kato* and *sumbang bagaua* in shaping adolescents' self-control in social interactions. These Minangkabau cultural values have significant potential as moral foundations that can guide adolescents in regulating their behavior, speech, and social interactions amid the challenges of modernization.

2. Methods

In this study, the researchers employed a library research approach. Library research is a study conducted by collecting information and data through various materials available in libraries such as documents, books, journals, historical records, and other written sources. Library research also involves reviewing various reference books and previous related studies in order to obtain a theoretical foundation regarding the issues being examined. Furthermore, library research can be understood as a data collection technique carried out by examining books, literature, notes, and various reports related to the problem being investigated.

3. Results and Discussion

3.1 Self-Control

Berk states that self-control is an individual's ability to inhibit or prevent impulses from manifesting into behavior that violates or contradicts moral standards (Masjur, 2018). According to Rotter, self-control refers to an individual's belief in their ability to regulate their own behavior. This view is similar to Mischel's perspective, which explains that self-control refers to an individual's capacity to regulate and manage their actions when facing certain situations (Wahyuni, 2017). In addition, academic burnout is influenced by various multidimensional factors, both internal and external. Internal factors include low self-regulation ability, lack of coping strategies, and weak time management in dealing with academic demands. Students with

low self-regulation abilities tend to be more vulnerable to burnout because they are unable to manage academic pressure effectively (Salmela-Aro et al., 2009). Averill identifies three aspects of self-control:

a. Behavioral Control

Behavioral control refers to the readiness or availability of responses that directly influence unpleasant situations. For example, controlling anger, avoiding forcing one's will on others, and developing a forgiving attitude.

b. Cognitive Control

Cognitive control refers to the way individuals interpret, evaluate, or relate events within a cognitive framework.

c. Decisional Control

Decisional control refers to an individual's ability to choose desired outcomes or goals (Haryani, 2023)

In the context of Minangkabau culture, the formation of self-control cannot be separated from cultural values that have been passed down from generation to generation. Cultural values such as *sumbang kato* and *sumbang bagaua* function as guidelines for speaking and behaving, which indirectly shape adolescents' self-control abilities. Therefore,

In addition, self-control plays an important role in helping adolescents adapt to various social situations. Adolescents who possess strong self-control are more capable of evaluating their actions and considering the consequences of their behavior before making decisions. This ability enables them to avoid actions that may harm themselves or others. Self-control also contributes to the development of responsible attitudes, emotional stability, and positive social behavior in everyday life (Haryani, 2023). Self-control can be understood not only as a psychological concept but also as the result of the internalization of cultural values that shape individual character, particularly among adolescents.

3.2 The Role of *Sumbang Kato* in Shaping Adolescents' Self-Control

Sumbang kato is one of the elements within the concept of *sumbang duo baleh* in Minangkabau culture that regulates speaking etiquette. This value emphasizes the importance of using polite language, avoiding harsh expressions, and respecting others in every social interaction. Through learning and applying *sumbang kato* in school environments, adolescents are taught to think before speaking, control their emotions, and adjust their communication style according to the situation and the person they are speaking to (Wirman et al., 2024).

Furthermore, the application of *sumbang kato* in daily communication can help adolescents develop respectful attitudes toward others. Through this cultural value, adolescents learn to maintain harmony in conversations, avoid conflicts, and express their opinions in a polite and constructive manner. The habit of controlling speech not only reflects good manners but also strengthens the ability of adolescents to regulate emotions during social interactions (Navis, 2013).

This value plays an important role in adolescents' daily lives as it serves as a guideline for communication. Through the implementation of *sumbang kato*, adolescents learn to maintain proper speech and adjust their way of speaking according to prevailing norms and social contexts. In the development of self-control, *sumbang kato* helps adolescents think before speaking, manage their emotions, and avoid words that may offend others. The habit of speaking

politely trains adolescents to restrain negative impulses, thereby strengthening their self-control abilities. Overall, *sumbang kato* functions as a cultural value that not only regulates communication ethics but also becomes an effective means of shaping adolescents' self-control so that they can behave in accordance with social norms and develop positive character (Sofia, 2022).

Rasyid states that research findings highlight the importance of strengthening Minangkabau cultural values, particularly in the aspect of *sumbang kato*. Based on observations, violations of the rules of *sumbang duo baleh* are still found, especially in the speech of adolescents that does not yet conform to the principles of *sumbang kato*. Strengthening the value of *sumbang kato* has been implemented through the Forum Annisa at MAN 2 Bukittinggi. The activities include providing material about proper speaking etiquette for Muslim women or Minangkabau girls and conducting regular evaluations of its application. Adolescents are guided to apply the principle of *kato nan ampek* in communication according to Minangkabau customs. Those who have not applied it properly are given advice and guidance to improve their communication behavior (Rasyid, 2024).

3.3 The Role of *Sumbang Bagaua* in Shaping Adolescents' Self-Control

Sumbang bagaua is another component of *sumbang duo baleh*, which serves as a norm that regulates boundaries in social interaction, particularly with the opposite sex. In Minangkabau culture, there is a saying: “*Usah bagaua jo laki-laki kalau awak surang padusi...*”, which means that a woman should not gather with men when she is alone, should not stay overnight at someone's house without necessity, should not engage in inappropriate games or activities, and should maintain proper speech in social interactions. It also emphasizes sincerity in helping others (Larisman & Sudirman, 2025).

In addition, the value of *sumbang bagaua* also functions as a social guideline that encourages adolescents to behave responsibly within their social environment. By understanding the importance of maintaining appropriate boundaries in relationships, adolescents can avoid behaviors that may lead to social problems or misunderstandings. This cultural principle helps adolescents develop awareness of social norms and encourages them to build healthy and respectful relationships with others (Morelent et al., 2022).

Sumbang bagaua guides adolescents to choose healthy social relationships that are not excessive and do not lead to misunderstandings. This value strengthens adolescents' ability to restrain impulses related to uncontrolled relationships with the opposite sex (Handra et al., 2025). Through these values, adolescents develop greater self-awareness so that their behavior becomes more directed, controlled, and responsible both within the family and in society.

3.4 Integration of *Sumbang Kato* and *Sumbang Bagaua* in Adolescents' Self-Control

The integration of *sumbang kato* and *sumbang bagaua* forms a unified system of self-control for adolescents. Through *sumbang kato*, adolescents learn to control themselves in communication by thinking before speaking, using polite language, avoiding harsh expressions, and respecting others during social interactions. This value plays an important role in shaping self-control, particularly in communication and daily behavior.

Moreover, the integration of these cultural values can strengthen adolescents' moral awareness and social responsibility. When adolescents understand the importance of regulating

both speech and social behavior, they become more capable of maintaining balanced interactions within their communities. The internalization of *sumbang kato* and *sumbang bagaua* therefore serves not only as a cultural guideline but also as an important foundation for developing adolescents' character and self-discipline (Koentjaraningrat, 2015).

Meanwhile, *sumbang bagaua* enables adolescents to apply self-control in social life and everyday interactions. Through this value, adolescents develop awareness in maintaining appropriate boundaries in social relationships, particularly with the opposite sex.

4. Conclusions

Self-control is an important ability possessed by individuals, particularly adolescents, in regulating behavior, thoughts, and decision-making so that they align with prevailing norms and values. Self-control is influenced not only by psychological factors but also by cultural values that are internalized in everyday life.

The value of *sumbang kato* plays a role in shaping adolescents' self-control in the aspect of communication by training them to think before speaking, maintain proper speech, and respect others. This helps adolescents manage emotions and avoid conflicts in social interactions. Meanwhile, *sumbang bagaua* contributes to shaping self-control in social relationships, especially in maintaining boundaries in interactions with the opposite sex and choosing healthy social environments that align with social norms.

The integration of *sumbang kato* and *sumbang bagaua* forms a comprehensive system of self-control among adolescents. Adolescents are not only able to control their speech but also regulate their behavior in daily social interactions. Therefore, Minangkabau cultural values contribute significantly to shaping adolescents who possess good character, responsibility, and the ability to adapt well within their social environment.

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