

The Values of Female Character Education in the Millennial Generation Through Suntieng Nan Salapan

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ABSTRACT

Suntieng Gadang is a bride's headdress in Minangkabau. Visually, Suntieng has a very attractive appearance, apart from its color, it is also supported by the variety of decorations arranged in it. The ornamental variety is taken from natural forms which are grouped into the form of plant motifs and animal motifs. The diversity of decorations found in suntieng not only aims to give beauty and beauty to the person, it also contains moral messages aimed at the bride and groom and will be role models in domestic life. Based on the results of this study, we can draw the following conclusions: that with the rapid growth of technology and information that can be accessed by our millennial generation, it is fitting for us to maintain and develop the customs and cultures that exist in Indonesia, one of which is Minangkabau culture. dense with values and character education, especially for mothers and especially millennial women that we can explore, one of which is in Suntieng Nan Salapan, where in Suntieng Nan Salapan there are character values, including: (1) Minang women must be the pillars of life. the household must be calm and do not like to visit and gossip (2) The woman must be able to arrange the house so that the household is beautiful and comfortable so that the husband feels at home (3) The woman must be able to keep and preserve the things in the household (4) Women must be able to manage their finances price so that (5) women must be skilled when they come down to society, because in mainang kabau it is famous for the term bundo kandung, where women's voices are very much taken into account (6) women must be role models for generations and generations (7) women must be able to educate their offspring with a gentle valley (8) and women are able to guide their people to do amar makruh nahi munkar

Keyword character building, Suntieng Nan Salapan, millennial generation

INTRODUCTION

Indonesia is an archipelagic country that is rich in cultural diversity and has different tribes, customs, and cultures in each region. One of them is West Sumatra Province with Minangkabau customs. The culture in Minangkabau is used as a guide in

life for the community, Minangkabau culture is a form of culture with a unique structure. If most cultures adhere to a patrilineal system in their kinship, then Minangkabau culture adheres to a matrilineal system. The ancestors of the Minang people were determined to calculate their lineage based on the mother's lineage. The kinship system is difficult to argue with because this system is a proposition that has lived, grown and developed in Minangkabau Munir M (2015) We can see the Minang Kabau culture both from the attitude and way of behaving especially for women, one of the Minangkabau culture that regulates the characteristics of women, is Suntieng Nan Salapan

Suntieng in Minangkabau is known as a crown worn by women during wedding customs, Suntieng has an important meaning in the social life of the Yulimarni community, Y.at al (2014). but not only that suntieng also has a deep meaning in the Minang Kabau custom for a woman, such as regulating how to behave, speak, dress and so on. As we know women have a gentle, polite and polite character, so it is hoped that the meaning of Suntieng Nan Salapan can be used by all women in Indonesia. teenager. According to Yuswohady in the article Millennial Trends (2016), the millennial generation (Millennial Generation) is the generation born in the early 1980s to 2000s. also known as Gen-Y. Next, it is explained that generation Y appears simultaneously with digitization, generation Y is very fast in accessing information as well as quick in reacting to the waves of information that surrounds it. Generation Y grew up smart, skilled in using technology, creative, and critical.

Adolescence is a transition period marked by physical, emotional and psychological changes SUSANTI, N. (2019) The development of increasingly sophisticated technology can make it easier for teenagers to access anything. However, the facilities provided by the development of technology are not all used by teenagers properly, thus affecting the behavior of teenagers, especially young women. So that many young women lose their sense of manners, do not respect each other, do not respect each other, lose future preparation for careers. and having a household is one of the negative impacts of technological developments. In line with the opinion of Setiawati, E et al (2020). The impact of globalization that is happening at this time has brought Indonesian people to forget the character of the nation and today's teenagers are still lacking in carrying out the values of politeness in the use of communication language, so they tend to use speech that is rude, unfriendly, unfriendly, seems arrogant, arrogant, pushy. , and mocking behavior is very contrary to the characteristics of Minang Kabau women contained in Suntieng Nan Salapan.

One of the efforts in forming the character values of young women in the era of the Internet generation which is increasingly far from traditional customs, the author wants to multiply the character values formed through suntieng nan salapan so that they can shape female characters in the Internet generation, how to implement Suntieng Nan salapan as a form of the character values of the millennial generation of women.

LITERATURE REVIEW

1. Character Education

Humans can not be separated from education, in the family, society, especially schools, we can find an education. Education in the family, the first education a person gets is the inculcation of values, ethics, morals, and morals, since he was born into the world so that the education instilled by the family since childhood will become the character of the child. Setiawati, E. et al (2020) After a person has started to get to know the surrounding environment, he will receive a social education, in society, a person gets social values that teach how to socialize with other people. In addition to family and society, when a person is old enough, they will receive formal education in schools related to academic or cognitive plus affective and psychomotor. A Greek philosopher named Aristotle, as quoted by Lickona in Tutuk, N. (2015). defines good character as a life by doing the right actions regarding oneself and others. Aristotle reminds us of what we tend to forget in the future. today: a virtuous life includes self-oriented goodness (such as self-control and moderation) as well as other-oriented goodness (such as generosity and compassion), and the two types of goodness are related. Or in other words, we need to control ourselves, and to do good things for others

Strength of character will be formed by itself if there is support and encouragement from the surrounding environment. The role of family, community and school is very dominant in supporting and building character strength. Education is an integrated process to help a person prepare himself to take his rightful place in the development of society and his world before the Creator. Through this process a person is helped to become aware of the realities of his life; how to be understood, used, appreciated and loved, what are his obligations and duties so that he can reach nature, others and God, as well as the purpose of his life Martiatmadja, 1986 Education functions to improve the quality of life, both as individuals and as a group in life Hidayanto, 1988 Officially in the National Education System Law (Sisdiknas) it is formulated to shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human.

Character education or character education since its inception in education has been considered a necessary thing by experts. John Dewey for example, as quoted by Hanani, D. (2016, once said, "it is commonplace in educational theory that character formation is the general goal of teaching and character education in schools." We understand that the term character has two meanings. First, he shows how someone behaves. According to him, if someone behaves dishonestly, cruelly, or greedily, that person must manifest bad behavior. On the other hand, if someone behaves honestly, likes to help, that person must manifest a noble character. Second, the term character is closely related. with personality, and a person can only be called a person of character if his behavior is in accordance with moral rules. In Indonesia, character education was proclaimed by the government of Susilo Bambang Yudhoyono (SBY) in the Commemoration of National Independence Day, on May 2, 2010. a very hot issue at that

time, so that the government has the determination to make the development of the nation's character and culture an inseparable part of the national education system that must be seriously supported. Thus, all educational institutions in this country must support the President's policy.

2. Suntieng Nan Salapan

Suntieng Gadang is a bride's headdress in Minangkabau. Visually, Suntieng has a very attractive appearance, apart from its color, it is also supported by the variety of decorations arranged in it. The ornamental variety is taken from natural forms which are grouped into the form of plant motifs and animal motifs. The diversity of decorations found in suntieng not only aims to give beauty and beauty to the person, it also contains moral messages aimed at the bride and groom and will become role models in household life. Suntieng is a women's head jewelry symbolizing the greatness of the child daro which is stuck in a bun, especially used by women in the Minangkabau Sahbani area, At.all (2021) Furthermore, Yulimarni, Y.at all (2014). explained the notion of suntieng which means as a decoration that is inserted into a woman's bun, while Yuliarmi himself argues that Suntieng is a symbol of the greatness of the daro child in Minangkabau. Suntieng is the head jewelry of women in the Minang Kabau area. So it can be concluded that suntieng is a women's head jewelry symbolizing the greatness of the child daro which is stabbed in the bun, especially used by women in the Minangkabau area in general. Suntieng in Minangkabau is known as a crown worn by women at weddings. However, suntieng can also have a deep meaning as in Minangkabau custom. Such as regulating how to behave, how to speak, and the position of women in society, and so on.

According to Rauda, P. R., 2004 "stated that Suntieng which is used as a specialty for Minangkabau brides, these suntieng flowers are generally oddly graded starting from seven levels to eleven levels". There are also terraced suntieng ranging from three to five which are usually used for bridesmaids or also known as Pasumandan. However, for reasons of practicality and adapting to the shape of the face, the level in Suntieng is maintained odd but the number of levels is adjusted to the ability and willingness of the bride and groom.

3. Millennial Generation

According to Yuswohady in the Millennial Trends article (2016) Millennial Generation is the generation born in the early 1980s to 2000. This generation is often referred to as Gen-Y, Net Generation, Generation WE, Boomerang Generation, Peter Pan Generation, and others. They are also called the millennial generation because they are the generation that lives at the turn of the millennium. Simultaneously in this era digital technology began to penetrate into all aspects of life. Based on the results of research from Lancaster & Stillman (2002) Generation Y is known as the millennial generation or millennium. The phrase Generation Y began to be used in editorials of major United States newspapers in August 1993. This generation uses a lot of instant communication

technologies such as email, SMS, instant messaging and social media such as Facebook and Twitter, IG and others, so in other words Generation Y is the generation who grew up in the booming internet era.

Characteristics of the Millennial Generation Based on the literature from the Hitss.com article, it is known that there are several kinds of characteristics of the millennial generation, namely: 1) millennials trust user generated content (UGC) more than unidirectional information, 2) millennials prefer cellphones over TV, 3) millennials must have social media, 4) millennials don't like reading conventionally, 5) millennials tend to be disloyal but work effectively, 6) millennials tend to do cashless transactions, 7) millennials know more about technology than their parents, 8) millennials use technology and information, 9) Millennials tend to be more lazy and consumptive, and others.

4. Characteristics of Generation Y Wanita Women

Generation Y lives in an environment where technology is growing rapidly, so they are very close to technology. Even Generation Y is nicknamed the "DotNet" generation, because of their oldest age which came during the internet bubble (Jones, Fox, Taylor, & Fabrigar, 2010). They are very dependent on technology for entertainment, interpersonal interaction, and emotional regulation (Halim, et al 2014). Technology is not just for getting their work done or just helping their personal life, technology has become a symbol of their existence. New teenagers emerge consistently surrounded and immersed in new technology, a condition that has never been experienced by the older generation before, even when they were at their young age (de Pelsmacker, Geuens, & van den Bergh, 2013).

With the high level of tech savvy which has now become a culture, a marketing manager should not ignore this phenomenon, which can be used as an effective and efficient tool to acquire and retain customers. The high need to interact with the environment is a major factor in the use of technology by Generation Y (Palfrey & Gasser, 2008). From an early age Generation Y is very often exposed to technology, so Generation Y has advantages and disadvantages in emotional and social knowledge (Immordino-Yang et al., 2012). Generation Y customers have more access to what they need. They have a lot of will and little patience especially in terms of work, career advancement, career balance and contribute to their environment through their work (Twenge, Campbell, Hoffman, & Lance, 2010). Thus, Generation Y customers use technology to share evaluations of service quality or experiences when consuming a product. Soares, Zhang, Proença, & Kandampully, (2017).

Adolescents are now experiencing a revolution in attitudes and ethics, both in society and in the family. Sarnoff (in Zhafira, 2018) states that "attitude is a positive or negative reaction to certain objects to reduce the tension generated by certain motives". Today's youth are included in the millennial generation. The millennial generation itself is a generation that is already familiar with information technology, the internet and

various digital applications from an early age. Many teenagers are now lulled by technology that is increasingly sophisticated, teenagers focus their activities on gadgets rather than having to socialize with their peers. For example, when they run into people who are more mature than them, they don't say hello but are busy playing with their cellphones, this of course triggers social change among teenagers. Social change can be triggered by technological advances that have occurred in the last few decades. If teenagers can't control or take the good effects of technology, then they will fall into negative things

Specifically, the technology in question is media technology that changes the ways and patterns of communication between humans and between communities. So that there is discommunication that makes people not talk to each other, because they are busy with other things. Therefore, it is necessary to develop the characteristics of the environment and family to control the use of technology and how to get along with friends, especially women.

RESEARCH METHODS

The method used in this study is a qualitative method using a literature study approach where the authors collect data, study, and analyze the literature published by books, journals, and magazine. Norman, Supriyatna, and Junaedi(2021)articles so as to obtain accurate and in-depth data about the characteristics of quality research

RESULTS

By understanding Suntieng nan Salapan, we can know the proper character of women, instilling moral attitudes and values resulting in the millennial generation being able to apply it in daily life, so the Millennial generation becomes more focused in behaving both in the school environment and in the community. Suntieng is one of the most important elements in the completion of traditional wedding attire. Suntieng is a gold colored headdress worn by Minangkabau women. This decoration is in the form of a semi-circle consisting of an arrangement of ornaments with patterns of flora and fauna, including roses, bananas, peacocks, butterflies and fish. The size of the injection varies according to its use. The suntieng worn by the bride has a large size or is called suntieng gadang, while the small suntieng or suntieng ketek is worn by the bride's companion. Suntieng weight ranges from 3.5 to 5 kg. However. Later, the suntieng was made with a smaller size and lighter material to facilitate the process of making and using it. The meanings contained in suntieng nan Salapan are:

1. Limpapeh Nan Gadang House

Limpapeh means that women must have a calm and not wild nature, do not like to leave the house, do not like to travel, do not like to gossip and so on. Limpapeh Nan Gadang House in Minang terms means a pillar in the household. So we can understand that the meaning of a wise woman who has the pillars of the household unity.

2. Anjuang's Highest Sumarak

Women must be wise and clever in arranging the house, the arrangement of the house is in accordance with the possible *jo patuik*, meaning that with the presence and wisdom of women arranging and arranging the house can give a lively impression in life in the household, so as to give effect to the husband to feel at home living in this way will create a *sakinah* household

3. Amban Puro Biliak Nan Deep

Women are interpreted as a storage area which means that women must have the ability to store, maintain, with and use every right and property as well as the greatness of the pillars of *sangsako* and the confidentiality of their people (fellow women). Thus, the authority of a people will be realized which will continue to raise the dignity and respect of the nation.

4. Bapereng's Lumbuang Key

Explaining that women have policies in preparing household economic budgets, so that they are not known to be lax in married life. So they should be careful and full of calculations in preparing the household budget, because the woman is called a housewife, which means that it is the mother who knows more about household needs, while the man or father is called the head of the family who is only responsible for procurement. and for further management is on the side of women

5. Acang-Acang in Nagari

Indicates that women have the skills and abilities to carry out activities in the community, because they are role models by the community. Women's skills and abilities are highly expected in deliberation, because it is women who are closer to their offspring. Because we in Minangkabau adhere to the maternal lineage, which we know better as matrilineal.

6. Beautiful Urang Salendang World

Women are role models for people and society. Providing a good example in everyday life for many people so that with their presence the people around will be happy and feel peaceful and safe, which also means that *Bundo Kanduang* is able to create good situations and conditions in national activities for progress for the future.

7. Download to Medina

Women are able to educate their offspring to educate morals and knowledge in achieving goals for the future. The responsibility of women is highly demanded in this

regard, because women should provide education with feelings and gentleness and full of caress and affection.

8. Banner of Sarugo

Women can and are able to guide and protect their people, regarding religious knowledge for provisions in the hereafter in order to be able to occupy their place in Heaven someday.

CONCLUSION AND SUGGESTION

Based on the results of this study, we can draw the following conclusions: that with the rapid growth of technology and information that can be accessed by our millennial generation, it is fitting for us to maintain and develop the customs and cultures that exist in Indonesia, one of which is Minangkabau culture. dense with values and character education, especially for mothers and especially millennial women that we can explore, one of which is in Suntiung Nan Salapan, where in Suntiung Nan Salapan there are character values, including: (1) Minang women must be the pillars of life. the household must be calm and do not like to visit and gossip (2) The woman must be able to arrange the house so that the household is beautiful and comfortable so that the husband feels at home (3) The woman must be able to keep and preserve the things in the household (4) Women must be able to manage their finances price so that (5) women must be skilled when they come down to society, because in mainang kabau it is famous for the term bundo kanduang, where women's voices are very much taken into account (6) women must be role models for generations and generations (7) women must be able to educate their offspring with a gentle valley (8) and women are able to guide their people to do amar makruh nahi munkar.

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