

## **Applying Bundo Kandung Ethics' Principle on Society Facing Pandemic Covid-19 in Indonesia**

**By**

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### **ABSTRACT**

The purpose of this study is to describe the application of the ethical principles of bundo kandung in the community of West Sumatera during the covid-19 pandemic. The research method used a phenomenological approach. The data derived from documentation on the application of the bundo kandung ethical principle during the COVID-19 pandemic in the community. The data processed reduced and presented as an informative explanatory application of the ethical principles of Bundo Kandung. The results found that Bundo Kandung's ethical principles occupy a central position in social life in Minangkabau cultured society. Bundo Kandung is described as a woman who is wise and has ethical principles as a central figure. These principles are not only used as a role model to educate children to have strong character and high morals but also applied to emergency situation such as pandemic situation. The application of Bundo Kandung ethical principles were used by people of West Sumatera dealing with the COVID-19 pandemic and by local and regional government.

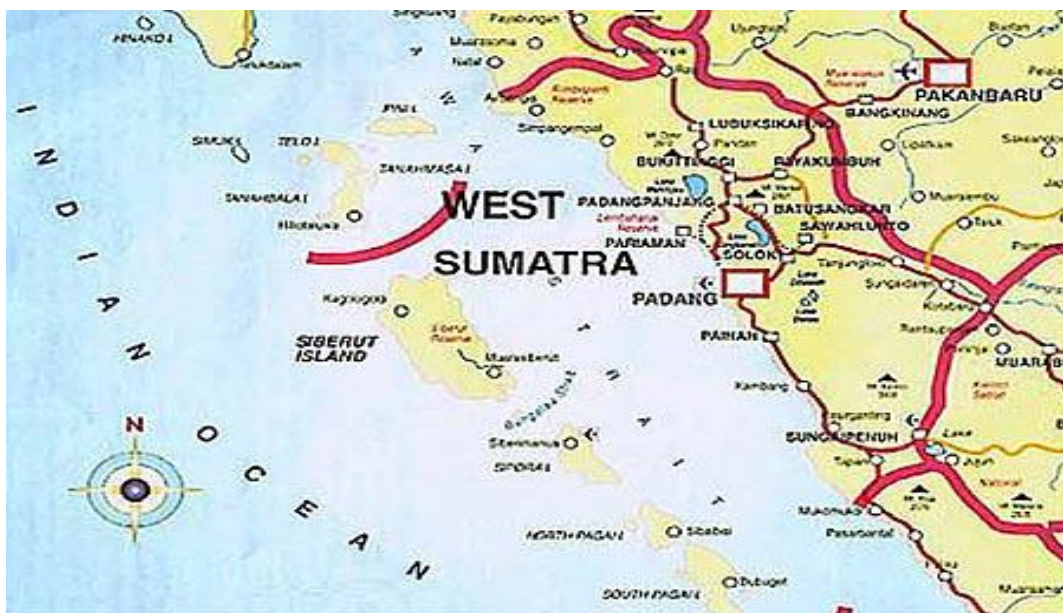
**Keywords:** Bundo kandung ethics, Minangkabau, covid-19 pandemic, health.

### **INTRODUCTION**

The world has been experiencing the COVID-19 Pandemic for more than three years. An ample previous studies have shown the impact of the COVID-19 pandemic hit the people and how they looking for solution the alleviate the disease (Pramukti et al., 2020; Prakoeswa et al., 2021; Matulessy et al., 2021). Obviously, it discovered that a community culture is allegedly playing a role in preventing the negative impacts when COVID-19 occurs in a society. The ethical principles of community culture contribute more or less to how the community deals with difficult times such as the COVID-19 pandemic.

An ethical norm that is firmly held by someone, is usually a derivation of certain values that are believed to be true, good, and useful by someone (Nurmufida et al., 2017). These values do not fall from the sky, but are internalized in a person through the learning process in his socio-cultural life (Pandin, 2020). That is, the values that a person believes in, however, are inherited from the traditions and culture of his community. Thus, it is also time for people to start turning to the traditions and culture of certain communities to explore the wisdom that is

the result of the struggle of creativity, initiative, and sense of that community which has been deeply rooted throughout its history, with all the strengths and weaknesses of the *problem-solvers* it has (Vellinga, 2022).



<Fig. 1> West Sumatra on Indonesian Map

Minangkabau traditions and culture are a great principle that influence on common life in the context of the West Sumatra people (Figure 1). The anthropology, sociology, literature, and other cultural experts mostly admit that the old Minangkabau culture is a "sophisticated" culture with all its values, which have been expressed in civilization and society for centuries. As an "established" culture, of course, Minangkabau has certain values as local wisdom that provides the basis for the formation of the character of the younger generation (Munir, Mustansyir & Pandin, 2020).

“Bundo Kanduang” principle is a very important for women's institution in Minangkabau culture. The Bundo Kanduang is a character from the mythical world. She is described as a wise woman. She is shown as a leader who will determine the course of the government. As a woman, she is not only a second woman but a significant person in society. However, Bundo Kanduang has an equal place with other elites in the government of the Pagaruyuang Kingdom so that his mind determines the policies taken by the kingdom. In the historical development of Minangkabau, Bundo Kanduang is understood as a female figure in the tribe or people who becomes the leader in Rumah Gadang. She is a woman who is respected, respected, and glorified because of her charisma, intelligence, and ability to manage and lead everyone who lives in Rumah Gadang (Munir et al, 2019).

Obviously, the one who conceives, gives birth, breastfeeds, teaches children to speak and educates them is a mother. On the other hand, fathers have very few opportunities to socialize with their children and pay attention to their needs. A father is mostly outside the home because he has to earn a living to meet the needs of his wife and children. As a consequence, it is not uncommon for children to be closer and feel comfortable when they are next to their mother. Natural conditions like this are used as a source in determining a social system in Minangkabau. As a social system determined based on natural objective conditions, this system becomes a universal system and is deeply rooted in Minangkabau society. So that no matter how swift the current of change brought

undermining the solidity of her position, she remained strong. For example, the flow of change brought about by modernization or migration (Munir & Pandin, 2021). These factors were not able to shift her position, on the contrary, these factors made her position even stronger.

## **THEORITICAL FRAMEWORK**

Minangkabau culture is often better known as a form of culture than the form of a state or kingdom that has ever existed in history (Navis, 1986: 1) The principles of Minangkabau culture can be found in "Tambo" which is passed down from generation to generation through (oral) narrative. In Tambo as a historical literary work, people can find a literary work that tells the history (origin) of ethnic groups, the origin of the country and their customs, namely Minangkabau. This historical literary work can also be called traditional historiography, writing the history of a country based on people's beliefs from generation to generation (Edwar-Djamaris, 1991:1).

Minangkabau customs are the rules of social life in Minangkabau created by their ancestors, namely Datuak Perpatieh Nan Sabatang and Datuk Katumanggungan. His teachings distinguish sharply between humans and animals in behavior and actions, which are based on the teachings of good and noble morals among humans and in their environment. This means that custom regulates the life of the community, both individually and collectively in every behavior and action in association, which is based on good and noble character, so that each individual is able to feel into himself what is felt by others (Rajo Penghulu; 1994)

The Minangkabau community is known as a community group that imitates the harmony of the natural law system. That is, they can be compared to all the elements of nature with different levels and roles. These elements are interconnected, but not mutually binding, collide with each other, but do not eliminate each other, and group together but do not fuse each other (Navis, 1986; Ma'arif, 1996) adds that according to the view of the Minangkabau traditional maxim, humans must have the same status and position in front of history, even though they have different functions, such as the different functions of the sun and earth, water and air. (Benda-Beckmann & Benda-Beckmann, 2012).

Humans in the view of Minangkabau natural philosophy have functions and roles that are in accordance with their respective abilities and duties. The Minangkabau traditional proverb confirms this attitude to life with the phrase "The blind blows the mortar, the dull one releases the rifle, the paralyzed occupants of the house, the strong bearer of burdens, the stupid one to order, and the smart one against negotiating" (Nasrun, 1971). In addition, the Minangkabau people are also known as people who are very open in accepting change. The Minangkabau ethnic group is famous for its pioneering role in pushing into the realm of modern thought without abandoning the cultural values that have been entrenched in their culture (Hars, 1992).

Based on the hereditary pusako passed down by predecessors, as contained in Tambo and Minangkabau traditional sayings, leaders in Minangkabau society are called Penghulu. Penghulu in the broadest sense is everyone who leads and heads up good work among his people, such as a manager being the head of his company, the head of the office being the head of his office, a father being the head of his family, a mother being the head of his children, the teacher becomes the head of the students (Rajo Penghulu, 1994).

The matrilineal kinship system in Minangkabau culture places women at the center of life activities. Bundo kanduang is a nickname for women in Minangkabau, meaning Bundo is

mother and *Kanduang* means true. So, a real mother who has the qualities of motherhood and leadership. Minangkabau custom which has a matrilineal system, meaning that lineage is taken based on the mother's lineage ([Sangguno-Dirajo, 2009](#)). *Bundo Kanduang* is the manager of his people's traditional house, the key holder of his people's treasury, the center of all his people's activities. In their function as *Bundo Kanduang* or *limpapeh rumah nan gadang*, women in Minangkabau have inheritance rights over high heirlooms, but this right is not a right of ownership, but the right to use it jointly and in rotation among all members of their people ([Pranah, 2019](#)).

The uniqueness of the Minangkabau people who give high regard to women as revealed on Peggy Reeves Sanday's research ([Sanday, 2002](#)). *Bundo Kanduang* is given the main place in the Minangkabau society. She is given honor and virtue based on custom. *Bundo Kanduang* as the heir of the lineage according to the mother's line, the heir to the house where she lives, the heir to the wealth and economic resources of his people. Based on the background of the studies, the researchers aim to explore what are *Bundo Kanduang*'s ethical principles can be applied to the community during the COVID-19 Pandemic?

## **METHODS**

The primary data of this research were taken from the implementation of the ethical principles of *Bundo Kanduang* in Indonesian society. In this study, a phenomenological approach was carried out qualitatively to find out the ethical principles of *Bundo Kanduang* applied to deal with the problem of COVID-19 in Indonesia. In this research, steps were taken to assess, recognize, and determine whether the events that occur are included in reality. The use of language serves as a means of explanation on existence and content of the research object. Observations were carried out around the community by observing ongoing activities, and secondary data materials describing community phenomena during the COVID-19 pandemic. The data obtained were analyzed through a description of the experience of dealing with COVID-19 which describes the application of the ethical principles of *Bundo Kanduang* ([Miles & Huberman, 1992](#); [Denzi & Lincoln, 2017](#)).

## **RESULTS**

Lineage in Minangkabau society is calculated according to the matrilineal line, meaning that a person belongs to his mother's family, not his father's family ([Yunus, 1995](#)). Thus the kinship system in Minangkabau culture has a matrilineal pattern. The matrilineal kinship system is a kinship system that regulates the life and order of a society bound in a kinship based on maternal lineage ([Latief, 2002](#); [Radjab 1969](#)). Basically, the matrilineal system was established to protect and protect the inheritance of a people from extinction, including the *gadang* house, heritage land and rice fields. Minangkabau culture based on prevailing customs, there are two forms of heirlooms related to property, namely; which are referred to as "*tinggi pusako*" which cannot be divided and sold, and "*rendah pusako*" which can be divided and sold ([Taib, 2004](#); [Pranah, 2018](#)).

The advantage of this system is that it persists even though the patrilineal system was also introduced by Islam as another kinship system. The matrilineal system has not only become a "rule", but has become increasingly strong as a culture, or way of life, the deepest tendency of every Minangkabau people even though they have migrated ([Kato 1982](#)). [Nasroen \(1971\)](#) in his book *Basis of Minangkabau Customary Philosophy*, said that among the very

basic things in Minangkabau culture is a matrilineal social system. Thus, in forming a universal social system, the Minangkabau people are also guided by the principles and provisions that apply to nature. Minangkabau people always interpret the laws of nature and implement them in everyday life (Fatimah, 2012)

The virtues of Bundo Kandung in Minangkabau based on its position: First, Bundo Kandung according to Minangkabau custom is the *limpapeh* of the *rumah gadang*. *Limpapeh* is the center pillar in a building, the center of strength of the other pillars. If the middle pole collapses, then the other poles will fall apart. The definition of *limpapeh* here itself according to Minangkabau custom is a *bundo kandung* who has grown to become a mother. So, the mother as a *limpapeh rumah gadang* is a place for imitation, an example. "Kasuri is an example of cloth, *kacupak* is an example of *batuang*, *satitiak namuah* is a *lawik*, a person who is a *buliah* is a *gunuang*." A mother is in charge of guiding and educating the child who is born and all other family members in the household, so she is also called the *Pusek jalo* collection of ropes, meaning as the center of all activities (Sanday, 2002).

Second, as a household manager, Bundo Kandung really determines the good or bad of family members. Therefore, as a household manager, a Bundo Kandung must have sufficient knowledge, such as knowledge in managing the family economy, etiquette and other things. Bundo Kandung must also be a person who is virtuous and friendly, "knows high *jo randah*, *budi baiek baso katuju*", (knows high and low, good language is liked) polite and courteous, cheerful and agile, "tired of feet *indak panaruang*, light hand *indak pamacah*." (fast feet don't crash, light hands don't break) means, work fast and carefully.

Third, as a member of society, Bundo Kandung must have a sense of shame both in dressing, speaking, socializing and other things. Bundo kandung must eliminate the characteristics of "like a ladder frame ladder, like a *tabukak* rafters *payuang*, the square is called to come, the square is *dijujai* alah fierce, like *peanuts diabuih ciek*, like *pumpkin spikes dibanam*" (Penghulu, 1994c). (like a basket that has fallen off its frame, like an umbrella with an open frame, it's not called yet to come, it hasn't been seduced, it has laughed, it's like one boiled bean, like a *pumpkin spike* goes down). This means that Bundo Kandung must maintain her dignity when she is dealing with a good man she knows, especially those she doesn't know.

Fourth, as a symbol of pride and glory that is raised and respected and prioritized and cared for, Minangkabau women must also take care of themselves and submit to Islamic religious rules (Penghulu, 1994c).

## DISCUSSION

The Bundo Kandung (women) in Minangkabau in carrying out their duties and obligations as community members (Penghulu, 1994c): *Manuruik alua nan luruih*: according to the flow and proper, it means carrying out their duties and obligations in accordance with the rules of the game that have been set by custom. The definition of *alua* here is every provision of Minangkabau customs and Islam in social life such as; economic, social, legal and so on that have been outlined, which are based on " *alue jo patuik* ", which is also known as " *Alue Pusako*". *Alue pusako* according to Minangkabau customs cannot be agreed upon because it is a natural provision, the truth of which is real. Violation of *Alue Pusako* will have bad consequences, such as violating decency, committing immorality, and so on. Bundo Kandung according to Minangkabau custom is obliged to stay away from actions that are not according

to alue nan luruih (straight path).

Manampuah jalan nan pasa: Manampuah jalan nan pasa means taking the usual path. This is an allusion, meaning; Every woman in living her life must do everything in accordance with what is outlined by tradition that has been passed from generation to generation. There are two kinds of roads according to Minangkabau custom, namely; the way of this world and the way of the hereafter. The way of the world is the path that must be traversed to arrive at a good goal in the association of life in the world. The road itself is divided into four parts: (a) Ba adat: Every woman should always be civilized in socializing, meaning that socializing is based on noble character which is practiced in behavior and actions. By practicing customary rules, it will ensure safety in socializing in the world. Because the principles used in Minangkabau customs are always based on "alue jo patuik ", that is, good by herself, good also by others, sick by herself, sick by others. This proverb emphasizes that in the association must pay attention to the feelings of others. The measure is by assuming the action to be carried out against oneself, if she likes it, other people will like it, if she feels sick, it will hurt according to other people; (b) Ba limbago: Balimbago is a human association bound by a sense of unity and kinship who have good relations with one another, mutual respect and mutual assistance. In social life, it should be carried out with the principles of cooperation, mutual cooperation and sharing the same fate; (c) Ba cupak: Cupak according to Minangkabau custom is a measure that should not be increased or reduced, which is transformed into a regulation in society, such as seeking a resolution in a dispute and so on. A woman should solve problems in accordance with applicable laws and rules of the game (Rajo-Penghulu, 1994c). Bacupak means understanding the size or rules in the association of household, neighbour, village, village. Namely associating between men and women, between fellow women, especially in the life of husband and wife, association with in-laws-misan; and (d) Ba gantang: Gantang means the size and regulation in Minangkabau custom which is called " Gantang less duo limo puluah". This means that every Minangkabau must believe in God or believe in God. Therefore, the Minangkabau people need to know all the obligatory and impossible attributes of God and the obligatory and impossible qualities of the Apostle (Penghulu, 1994c).

The path of the hereafter is the path that must be traversed by every human being to achieve happiness in life in the hereafter. This road is also divided into 4 parts, namely; 1) Faith is trusting and believing in Allah SWT. Besides that, also to the Angels, Messengers, the Book of Allah, the making up of good and bad and the Day of Resurrection. 2) Islam is doing every Pillar of Islam, and doing all orders and leaving all the prohibitions of Allah SWT. 3) Tawhid is believing that there is no god but Allah, that He has Rahman and Rahim, He is eternal and rules over the heavens and the earth. 4) Understanding as a servant of Allah who acknowledges the existence of God, one must remember Him by carrying out His orders and leaving His prohibitions (Rajo-Penghulu, 1994c).

The obligation of Bundo Kanduang in her people is mamaliharo harato pusako (maintaining heirlooms). This obligation requires Bundo Kandung to prohibit men from pawning inheritance so that it can be passed on to the next generation. All heirlooms must be preserved so that they do not run out or change hands to other villages. The inheritance itself is only used for the benefit of the people with the word consensus. In addition, Bundo Kanduang must also mamaliharo kamanakan. Taking care of children and nephews is the main obligation of Bundo Kanduang in Minangkabau. This task for Bundo Kanduang is a unique and very difficult job, but it is a sacred and noble task (Helfi & Afriyani, 2020).

The house where the residence according to Minangkabau custom is intended for

women and not for men. This is because men are naturally stronger than women. Given the importance of the role of women in life and also their weak nature, the Minangkabau adat prioritizes the protection of women. (Diradjo, 2009). Bundo Kanduang as a woman certainly has weaknesses, because Minangkabau custom gives special treatment to them by giving them special rights (Munir et al., 2019).

The main source of the economy in Minangkabau culture is "banda artificial rice fields" (paddy fields and artificial irrigation) which are used more for women. Although according to customary law, inheritance is owned by women, it does not mean that men cannot use it at all. The men or mamak can work the fields for their family's needs. Storage of economic products according to Minangkabau custom is carried out by women, the proverb says "umbun puruak pagangan lock, umbun puruak aluang bunian " means that as the key holder of economic results is bundo kanduang (women). Rangkiang as a symbol of the storage area is placed in front of the gadang house occupied by Bundo Kanduang. In accordance with the nature of women who are more economical than men, customary law entrusts women to hold and store the produce of rice fields and fields (Munir, Mustansyir, & Pandin, 2020).

Women in Minangkabau custom have the same rights with a man in deliberation. Every time there is something that will be carried out in the tribe, the voices and opinions of women also will be considered. Decisions about community and community life according to Minangkabau customs are taken by Ninik Mamak (men) in a deliberation, but before the final decision is taken, the eldest woman must first ask for consideration. After consideration was requested from the eldest woman, then the decision was passed. The term Bundo Kanduang consists of two words, namely the words Bundo and Kanduang. Bundo means mother and the words kanduang consist of two words, namely the prefix ka plus the root word Anduang. The prefix "Ka" means to be and "anduang" means grandmother. So Bundo Ka-Anduang means that mother. In Minangkabau a mother is not only required to be the one for her children but they are also required to be grandmother for her grandchildren in the future (Rahmat, 2016).

A mother or a woman in Minang plays a very important role. A mother will continue the continuity of a tribe that will produce new individuals who have noble personalities and are expected to make the name of the village or the Minangkabau name (typical for nomads). If there is no longer a woman in one family, the family is considered to have lost offspring. This means that no one will continue the lineage because the lineage system is based on women. Therefore, every family in Minangkabau always expects the presence of women in their families (Ibrahim & Yanti, 2019a). The meanings of the words female and biological mother has different meanings (sense of meaning). The word female has a general meaning and the reference is very broad, while the meaning of bundo biological refers to Minangkabau women who have; (a) understanding customs and manners, (b) prioritizing character, (c) maintaining self-respect, (d) understanding Islam, and (e) protecting oneself and the community from sin (Ibrahim & Yanti, 2019b).

Types of women in Minangkabau customs can be divided into: (a) parampuan; refers to women who have good character, trust in Allah, are polite and respect each other, (b) simrewan; a term that refers to women who do not have a stand, do not have character, and (c) do not have a cloud, she is a woman who is arrogant, does not respect each other. The presence of a mother as a biological bundo is an example and role model for the community, for her people, and for her household. The virtue of a mother as a bundo kanduang is in her mind, in her personality, and in her ability to set an example: to society. The role of bundo biological becomes a decoration in his hometown. This decoration is not based on her appearance but her

personality as a woman (Mutolib et al., 2016).

The Minangkabau people understand customs and manners, prioritizes character, and can maintain self-respect such as the honor of his people. According to the matrilineal line, the owners of property in Minangkabau are women who have grown up or are often referred to as mothers. The male group does not have the right to own it and he only has the right to maintain and cultivate it. According to Minangkabau custom, inheritance (pusako) is inherited from the mamak by the nephew. This property will be maintained with the aim of protecting the interests of relatives. Even though the property is inherited from the mamak to the nephew, the nephew does not have the right to own it. He only has the right to look after while the rightful owner is a niece. All use of the proceeds of the property is managed by the woman, namely the mother. In fact, in Minangkabau, the owners of property are women and men do not have the right to own it (Alexander Stark, 2013; Andheska, 2018).

As the owner of the property, the mother will use and manage the property in accordance with customary provisions. This inheritance will be divided into two, namely for daily needs. What is used for family needs is the result of the property, not the property itself. The second need is an urgent need and needs to be prioritized. If it is not given priority, it will bring down maruah and is a disgrace in a kinship (Des et al, 2019).

The property can only be used for four purposes: (a) corpse tabujuue tengah rumah (corpse lying in the middle of the house) in the case of death where the family does not have sufficient funds for burial arrangements. This includes management in the aspects of bathing corpses, praying for corpses, burial of corpses and matters related to death, (b) Gadiah gadang indak balaki (adult girls who are not yet married): If the niece is not married, this is very worrying for the family, especially if you are an only child. This is because if an only child is not married, the family system based on women will become extinct. In fact, mamak and father will try to find an invitee to be a husband by giving money to pick them up, (c) Mambangkik Batang tarandam (generating submerged stems) If the pusako ceremony is not held (balipek) because they don't have enough spending, for example the batagak penghulu ceremony, then the process of pawning the property may be carried out, (d) Rumah gadang katirisan or panutuik malu Diri (House of Gadang that leaks or covers self-esteem). If one of the members of the clan is in debt and cannot be settled, then to cover the shame of the family, the property must be pawned. Likewise, if the gadang house is no longer suitable to be shared together, for example it leaks or has become obsolete, then a mortgage may be made to repair or build another gadang house. At the present time, other expenses such as tuition fees, medical expenses, and expenses for migrating the property may be pawned to overcome immediate difficulties (Elfira, 2007; Zainal, 2014; Syaputra et al., 2019).

## **Bundo Kanduang Principles for Developing Characters**

The relationship between mother and child is a natural relationship. It has a very close relationship and the role of the mother is to take care of the child while in the womb, give birth to a child, raise a child and then educate the child to become someone who is useful. It is the mother who will educate a child to be independent, educate in culture, especially in aspects of customs and religion. Usually mothers do education through stories before their children go to sleep. This will be continued so that these children truly understand the teachings of adat and religion (Hadiastuti et al., 2019). By the age of 6, children will be asked to study Islam at the surau. At this time the children will be taught to recite the Koran, pray five times and basic



knowledge in Islam. At this time mother, father and mamak will together help supervise the child's learning.

Especially for daughters on the mother's side, they will pay more attention to preparing their children to live in the household realm. The girls will receive very neat supervision from their mothers, especially how to be polite, how to get along, how to talk, how to dress and how to serve their husbands. Usually this kind of education applies from generation to generation. Furthermore, traditional and religious education will be passed down from one generation to the next. Because the relationship between mother and child is closer than father, all problems and difficulties faced by children, whether male or female, mostly complain to their mother. If the problem being complained about cannot be solved by the mother, then the mother will ask for help from the father or mother. There are also children who do not recognize their father because his father is rarely at his wife's house during the day. He only comes home at night and leaves his wife's house early in the morning so that the child does not recognize his own father's face (Basri et al., 2018).

The applying of the Bundo Kanduang principle ethics for the development of the character such as: the development of virtuous or ethical human character. The Minangkabau culture as one of the sub-cultures of Indonesia has the values of local wisdom prioritizing politeness in relationships. In Minangkabau culture, education that is prioritized is high moral education which is one measure of one's dignity. Good character or ethics is one of the values and traits that every Minangkabau must possess (Amir, 2007; Nasroen, 1971).

The development of human character is steadfast and loyal (loyal): What is meant by being loyal is being determined, feeling the same fate and being united in a kinship environment. This trait is the source of the birth of loyal friends, love for the homeland, love for the homeland, and love for the nation. From here also begins the attitude of helping each other, defending each other and sacrificing each other for others. If there is a conflict, and the Minang people are forced to choose, then the Minang people will side with their duns. Under these conditions, the Minang people are just as fanatical as the British. Right or wrong is my country. Even though the Minang people "barajo kan nan bana", in a situation where they have to take sides like this, the Minang people will give up the principle. The Fair human character development. Fair means taking steps that are impartial, and holding fast to the truth. Being fair like this is very difficult to do when dealing with the dunsanak themselves. One thing or another is because of another customary proverb which reads "Dunsanak custom, dunsanak is broken" (Amir, 2007).

The Development of human character that respects the individual. Each individual based on the Minangkabau traditional maxim contributes to the common life, no one is neglected (Madjo-Indo, 1999). There are (1) Alert human character development: The nature of being alert and alert is one of the traits recommended by Minang customs; (2) The development of human character dares to defend rights: Minang customs firmly state that Minang people must have the courage to defend their rights; (3) Human character development is wise and wise: A wise person is a person who can understand the views of others. Can understand what is written and implied. Responsive means being able to fend off any impending danger. Patience means being able to accept all trials with an open chest and being able to find a way out with a clear mind. These three traits are among those that are highly valued in Minang customs. Wise people are also described as people who have patience in dealing with various opinions about themselves. Because the higher a person's position, the greater the spotlight on him; and (4) Humble human character development: Perhaps more than half of the Minang people live overseas. Living abroad means living as a minority in the environment of the majority of other ethnic groups. Those who migrate to Jakarta, may not feel

like a minority group. But those who migrate to Bandung, Semarang, Malaysia, Australia, Europe, America they live in the midst of other people with other cultures (Amir, 2007; Misnal & Pandin, 2021).

## **Bundo Kandung Principles for Facing Pandemic COVID-19**

To break the chain of spread of COVID-19, the Head of Bundo Kandung of Bukit Tinggi gave instructions to all her people, both in the area and overseas, not to return to west Sumatera. This appeal was heard and obeyed by residents both in the region and outside the region. The Role and Functions of Bundo Kandung Nagari in Improving a Healthy Productive Lifestyle in a Pandemic Period. As an actor of personification and cultural identity inherent in Minangkabau women, Bundo Kandung has the authority to take care of the sustainability of the paradigm of life in Minangkabau land. In the context of handling COVID-19, of course Bundo Kandung's role is extraordinary. They take care of household institutions to stay safe from COVID-19. They provide household education as quickly as possible to the wider community so that they are protected from the dangers of COVID-19 (Roza, 2020).

Bundo Kandung's role in the pandemic era, one of which is the role in the world of parenting. When school hours are dismissed, it is currently more handled by Bundo Kandung at home. She is not only play a role as an academic educator, but more on ethical educator, morals and religious that can be nurtured through love at home. This effort is considered very important to continue to lay the foundation for the role and function of Bundo Kandung during the Pandemic. The Minangkabau women are the 'limpapeh rumah gadang' or the main pillar and also the key to family heirlooms. It is interpreted Minang woman is a mother. Meanwhile, the strategy to maintain health protocols during the pandemic, it is starting from maintaining a healthy lifestyle that something must be done, especially during pandemic. By sorting and managing a healthy lifestyle, the member of family will feel many benefits. The members of family just need to pay attention on little daily habits and change their old habit, so that they are more having beneficial for the health (Taufik, 2021).

The Bundo Kandung also take responsible for informing healthy lifestyle by cleaning the environment, using latrines, diligently washing hands as one of the ways to maintain a healthy lifestyle. Since the COVID-19 is very easy to transmit depending on the body's immune system, Bundo Kandung ethical principle also support the elderly to vaccinate. The Bundo Kandung assured the people that there is no need to be afraid of being vaccinated, because this vaccine is halal and good for our bodies. This vaccine will later form immunity in our bodies from the Covid-19 virus". Although, with this vaccine, the virus can be killed, but the people still adhere to health protocols (Imran, 2021).

All Bundo Kandung carry out vaccinations, and maintain health and a healthy lifestyle. The role of Bundo Kandung is also very much needed to socialize the importance of vaccination during the COVID-19 pandemic to indigenous stakeholder communities needed to pursue the COVID-19 vaccination target. For example, in South Cost Regency, the vaccination achievement rate was more than 54.71 percent, and continues to be boosted to achieve the 70 percent vaccination target by the end of the year, which set up as the national target vaccination (Abdi & Wahyudi, 2021).

The Bundo Kandung is the personification and cultural identity inherent in Minangkabau women. Bundo Kandung will be in charge of managing the continuity of traditional activities in Minangkabau land. The ethical principle of Bundo Kandung is the pillar of everything that is glorified 'pelehpeh rumah nan gadang', in the context of handling COVID-19. The Bundo

Kandung keeps household institutions safe from COVID-19. And as possible to the wider community to be protected from the dangers of COVID-19 (Sadikin & Nariswari, 2020).

## **Research Limitation and Implications for Future Study**

This study has had certain limitations about the ethical principles. All documents were collected from secondary data. Further, it may not have been sufficient enough to represent the whole West Sumatra or Indonesian country. Owing to these limitations, further research needs to be conducted with more primary data across Indonesia to bring in newer insights. The future studies can also be more general phenomenon of ethical principles. In addition, the future studies can carry out inter-culture comparisons to bring in various perspectives on ethical principles.

## **CONCLUSION**

The principles of Bundo Kandung which are the basis for the community to face difficult situations during the COVID-19 pandemic are the basics of ethics that have been instilled since childhood, especially based on religion. These basic principles are internalized in the development of life to produce good characters who are identified as wise, humble and brave people to defend the truth and protect the environment. These characters build the resilient community's ability to be together and tough dealing with the Pandemic COVID-19.

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