THE TRANSMISSION OF *DUDUAK DI DAPUA* ETHICAL VALUES THROUGH INTRODUCING THE FUNCTIONS OF TRADITIONAL MINANGKABAU DINING UTENSILS TO GENERATION ALPHA

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ABSTRACT

This study explores the role of traditional Minangkabau dining utensils in mitigating the erosion of ethical values among Generation Alpha resulting from digitally driven lifestyles. In Minangkabau culture, the kitchen is not merely a domestic space but a locus of local wisdom embodied in the philosophy of Duduak di Dapua ("sitting in the kitchen"), which functions as a site of ethical learning and character formation. Employing a descriptive qualitative approach grounded in an ethnopedagogical paradigm, the study involved traditional leaders, parents, and children aged 7–12 as key informants. Data were collected through participatory observation and in-depth interviews and analyzed using an interactive analysis model. The findings reveal that cultural artefacts such as sanduak, piring akua, tuduang saji, talam, and cangkia possess pedagogical value as media for motor stimulation and the internalization of character values. Engagement with these utensils was found to effectively cultivate patience, attentiveness, self-control, and a sense of collectivity through the principle of raso jo pareso ("feeling and critical reflection"). The study concludes that reintroducing the functional use of traditional utensils within the family setting serves as a form of "cultural anchoring" that counterbalances the instant-oriented mindset of the digital generation. The findings underscore the importance of integrating local wisdom into domestic parenting practices and school curricula to sustain Minangkabau cultural identity.

Keywords : *Dining Utensils; Minangkabau Culture; Generation Alpha; Philosophy; Ethnopedagogy*

INTRODUCTION

Character education in the current era of global transformation faces increasingly complex challenges in sustaining the relevance of cultural identity amid the forces of modernity. Indonesia's Merdeka Curriculum places strong emphasis on strengthening the Pancasila Student Profile, one of whose key dimensions is Global Diversity grounded in local wisdom (Ministry of Education and Culture, 2022). Within Minangkabau society, character education is not confined to formal institutions but is deeply rooted in the internalization of values within the domestic sphere through the philosophical framework of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS–SBK) (Navis, 1984). In this cultural context, the kitchen functions as more than a site of food preparation; it serves as a non-formal pedagogical space in which moral values are first introduced to younger generations.

Philosophically, the concept of Duduak di Dapua ("sitting in the kitchen") represents a profound form of ethical education within Minangkabau society. This practice transcends physical posture and embodies a process of knowledge transmission related to etiquette, modes of communication, and self-regulation, collectively framed by the principle of raso jo pareso ("empathy and critical reflection"). Azizah (2018) asserts that the kitchen constitutes the central arena for character formation among women and families in Minangkabau culture, where ethical conduct is cultivated through role modeling and habituation. Through everyday interactions in the kitchen, children are gradually introduced to social hierarchies and linguistic politeness in accordance with Langgam Kato nan Ampek.

These ethical values are symbolically embodied in the introduction and use of traditional dining and kitchen utensils. Implements such as suduik (coconut-shell spoon), piring akua, and woven tuduang saji function not merely as utilitarian objects but as instructional media for instilling patience, precision, and gratitude. The use of traditional utensils requires specific techniques and careful handling, which indirectly foster fine motor skills and self-discipline (Putra et al., 2020). However, the rich symbolic meanings embedded in these artefacts have increasingly been marginalized by the dominance of modern kitchenware that prioritizes efficiency and speed while neglecting philosophical significance.

The challenge of preserving these values becomes more acute when confronted with Generation Alpha—children born after 2010 who exhibit a high dependency on digital technology. This generation, often characterized as digital natives, tends to develop instant-oriented cognitive patterns and heightened individualism due to intensive interaction with digital devices (McCrindle & Fell, 2020). Such conditions create emotional and cognitive distance between children and their local cultural roots. Without systematic intervention, the traditional ethical values embedded in the philosophy of Duduak di Dapua risk fading within this generation, potentially leading to a broader crisis of cultural identity.

Empirical observations indicate a growing decline in Minangkabau children's understanding of the functions and meanings of traditional household utensils within their own homes. Many Generation Alpha children are more familiar with modern, Internet of Things (IoT)-based kitchen appliances yet remain unfamiliar with tools that embody local wisdom (Suryani, 2019). This situation is exacerbated by the demands of urban life, where parental busyness often diminishes ethical education practices at the dining table and in the kitchen, thereby narrowing spaces of cultural interaction and value transmission. This knowledge disparity underscores the

urgent need to revitalize the introduction of traditional dining utensils as a contextual medium for character education.

Several previous studies have examined Minangkabau local wisdom as reflected in architecture and oral literature; however, research that specifically investigates kitchen utensils as instruments for the ethical transmission to Generation Alpha remains limited. Much of the existing ethnographic scholarship has been predominantly descriptive and documentary in nature, with insufficient attention to the development of applicative and pedagogical approaches tailored to the characteristics of the digital generation. Consequently, a clear research gap exists in formulating adaptive and engaging strategies for cultural introduction that resonate with contemporary children without diminishing the substance of the noble values they embody.

In response to this gap, the present study is undertaken to examine the potential of traditional Minangkabau dining utensils as media for ethical learning grounded in the philosophy of Duduak di Dapua. By elucidating both the mechanical functions and the philosophical meanings of each utensil, this study seeks to contribute to the development of an effective model of value transmission for Generation Alpha. This article aims to describe the relationship between the functional use of traditional utensils and character formation, thereby ensuring that Minangkabau local wisdom remains sustainable and continues to serve as a moral compass for future generations in navigating an increasingly dynamic global landscape.

METHOD

This study employed a descriptive qualitative approach with an ethnopedagogical research design. A qualitative approach was selected to enable an in-depth exploration of social and cultural phenomena within their natural settings (Sugiyono, 2018). Within the ethnopedagogical paradigm, local wisdom is positioned as a source of educational innovation capable of integrating cultural values into character education processes (Alwasilah et al., 2009). Accordingly, traditional Minangkabau dining utensils were treated as instructional objects through which the philosophical values of Duduak di Dapua were transmitted to the research participants.

The research was conducted in the core region of Minangkabau society that reflects both urban and sub-urban characteristics, namely Padang City. Informants were selected using purposive sampling, a technique that identifies participants based on specific criteria relevant to the research objectives (Patton, 2015). The study involved ten children classified as Generation Alpha (aged 7–12 years), parents, traditional leaders (Bundo Kanduang), and practitioners of Minangkabau Cultural Education (Budaya Alam Minangkabau / BAM). These criteria were established to ensure that the data captured both practical family-based experiences and the philosophical foundations articulated by cultural experts.

The primary data collection techniques consisted of participatory observation and in-depth interviews. Participatory observation was conducted to examine the physical interactions and affective responses of Generation Alpha children as they directly engaged with the functions of traditional dining utensils (Creswell & Poth, 2018). The researcher documented how children practiced dining etiquette under parental guidance using traditional utensils as learning media. In-depth interviews were conducted with Bundo Kanduang and parents to explore the symbolic meanings embedded in each utensil as well as the challenges encountered in transmitting ethical values in the digital era.

In addition to primary data, documentation studies were undertaken as supporting data sources. This process involved collecting literature on Minangkabau cultural history, classical manuscripts related to etiquette, and textbooks of Budaya Alam Minangkabau (BAM) used in schools (Arikunto, 2013). Photographs and video recordings of children's activities during the introduction of traditional kitchen utensils were also collected as authentic evidence of behavioral patterns. These documentary materials served to strengthen the validity of arguments regarding shifts in the function and meaning of traditional utensils over time.

Data analysis was carried out systematically using the interactive model proposed by Miles, Huberman, and Saldana (2014). The analytical process comprised three concurrent activities: data condensation, data display, and conclusion drawing. Data condensation involved summarizing interview and observational findings most relevant to ethical values. The condensed data were then presented in descriptive-analytical narratives that articulated the relationship between the mechanical functions of the utensils (e.g., the technique of holding a suduik) and the resulting internalization of character values.

RESULTS AND DISCUSSIONS

This section presents comprehensive findings on the identification of functions and educational values embedded in traditional Minangkabau dining utensils. Data obtained through participatory observation and in-depth interviews were qualitatively analyzed to reveal the relationship between the mechanical aspects of the utensils and children's character formation. The primary focus at this stage was to map how domestic cultural artefacts are able to transform into ethnopedagogical instruments that remain relevant to the developmental needs of Generation Alpha in the contemporary era.

Field findings confirm that each traditional dining utensil employed in the practice of Duduak di Dapua carries a structured philosophical dimension. The identification process did not treat the utensils merely as physical objects but rather as manifestations of the principle of raso jo pareso, which lies at the core of Minangkabau culture. The utensils were categorized according to their technical functions, the character values they cultivate, and the developmental domains engaged during interaction, ranging from motor skills to social-emotional development. As an initial analytical step, the researcher compiled an identification table to provide a systematic overview of the cultural instruments examined in this study. The following table summarizes the key elements that underpin the process of ethical value transmission within the kitchen space. These data represent a synthesis of everyday community practices that have been contextualized into character education indicators for children as the primary subjects of the research..

1. Results: Identification of Educational Values in Traditional Dining Utensils

This study identified that traditional Minangkabau dining utensils are not merely functional objects but instructional media rich in moral messages. Within the context of Duduak di Dapua, each cultural artefact plays a role in shaping children's character. The identified functions and ethical values are summarized in Table 1.

Table 1. Analysis of Functions and Ethical Values of Traditional Minangkabau Dining Utensils

No.	Traditional Utensil	Mechanical Function	Character Values (*Duduak di Dapua*)	Developmental Aspect
1.	*Sanduak*	Tool for serving rice	Simplicity, carefulness, gratitude	Affective and fine motor skills
2.	*Piriang*	Main eating plate	Respect (adab) and responsibility	Socio-cultural
3.	*Tuduang saji*	Food cover	Protection, neatness, discipline	Independence
4.	*Nampan/Talam*	Food serving tray	Togetherness and equality	Social
5.	*Cangkia*	Drinking vessel	Self-control and patience	Emotional

Based on Table 1, it is evident that value transmission does not occur solely through verbal instruction, but through direct experience as children interact with the utensils. Introducing the functional use of these tools serves as a bridge for Generation Alpha to understand the Minangkabau philosophy of life, which prioritizes civility and ethical conduct above all else.

The practice of Duduak di Dapua ("sitting in the kitchen") was found to function as a highly effective domestic classroom. In this space, mothers play a central role as primary educators who transmit knowledge regarding the proper treatment of food and dining utensils. Observational data indicate that when children use the sanduak (rice-serving spoon), they learn to regulate hand strength and positioning to avoid spilling rice—an act that, in Minangkabau philosophy, represents respect for sustenance (menghargai rezeki).The use of ceramic plates, which are heavier than modern plastic alternatives, provides distinct sensory stimulation. Generation Alpha children, who are accustomed to disposable and lightweight items, are required to act more cautiously. Awareness of the risk of breakage fosters responsibility and attentiveness (apik), traits that are increasingly diminished in the digital era.

The tuduang saji, woven from pandan or bamboo, functions not only as protection from dust but also as a symbol of familial care. Pedagogically, children are taught to cover food after serving themselves. This simple action instills discipline, orderliness, and shared responsibility. Moreover, the tuduang saji conveys aesthetic ethics—food presented in the kitchen must be treated with dignity. For Generation Alpha, this becomes a lesson in respecting privacy and safeguarding communal property within the household.

The nampan or talam plays a central role in Minangkabau communal dining traditions, such as makan bajamba. On a smaller domestic scale, serving food on a shared tray teaches collectivity and equality. Unlike modern individualistic eating patterns—often involving separate plates and digital devices—shared dining requires children to regulate eating pace, share space, and develop empathy. This practice counters egocentric tendencies often associated with Generation Alpha and strengthens emotional bonds within the family.

The use of cangkia offers a sensory experience distinct from glass or plastic cups. Technically, clay vessels have a rougher surface and maintain a more stable temperature. Within Duduak di Dapua ethics, children are taught to pour water calmly into the cangkia. Rushing may cause splashing or noise, which is considered impolite in Minangkabau etiquette. This activity

trains emotional control and calmness (saba), teaching children that every action should be performed with deliberation and gentleness (nan haluih).

2. Discussion: Generation Alpha Interaction and Digital Cultural Challenges

Field data indicate that during initial exposure, Generation Alpha participants experienced difficulties in motor coordination when using traditional utensils. This can be attributed to modern parenting practices that tend to distance children from objects perceived as heavy or risky. However, through repeated simulation, children demonstrated positive adaptation and heightened curiosity regarding the origins and meanings of the utensils.

This phenomenon confirms that Generation Alpha retains an intrinsic interest in tactile, physical objects as a respite from prolonged digital screen exposure. Introducing traditional dining utensils thus functions as a form of digital detox, reconnecting children with physical reality and authentic social interaction. Shared meals in the kitchen create a dialogic atmosphere in which ethical advice (*petatah-petitih*) can be conveyed naturally and effectively.

From an ethnopedagogical perspective, the use of traditional utensils represents an implementation of learning through culture (*learning with culture*). As argued by Alwasilah (2009), education grounded in local wisdom tends to leave a deeper imprint on learners' long-term memory. In this context, traditional utensils are not relics of the past, but active instruments shaping children's perspectives on social conduct.

The internalization of *Duduak di Dapua* values is also closely linked to the reinforcement of politeness (*Langgam Kato nan Ampek*). During shared meals, children are taught appropriate sitting postures—cross-legged for boys and kneeling for girls. These postures symbolize humility and readiness to listen to parental guidance, which lies at the heart of Minangkabau communicative ethics.

The study further found that introducing traditional kitchen utensils helps reduce individualistic tendencies among Generation Alpha. Using a shared *talam* encourages children to share space and food with siblings and parents, fostering collective awareness without the need for abstract theory. From a developmental psychology standpoint, one of Generation Alpha's greatest challenges is limited tolerance for process and delay. Traditional utensils that require careful cleaning and maintenance train children to appreciate process over instant results, standing in direct contrast to the immediacy promoted by digital technology.

The success of ethical value transmission is highly dependent on parental roles as cultural mediators. The findings indicate that introducing utensil functions alone is insufficient without accompanying philosophical explanations that are simple and contextual. Parents must translate Minangkabau values into language accessible to Generation Alpha to prevent intergenerational disconnection.

Integrating traditional dining utensils into family-based character education offers a prototype model for *Budaya Alam Minangkabau* (BAM) learning in formal schools. By positioning the kitchen as a character laboratory, children develop not only cognitive intelligence but also strong cultural roots. The synthesis of this study affirms that traditional Minangkabau utensils possess significant potential as adaptive character education media. Through the philosophy of *Duduak di Dapua*, children are guided back to their human essence as ethical social beings—an essential step to ensure that technological advancement does not erode the values of humanity and local wisdom passed down across generations.

CONCLUSIONS

Traditional Minangkabau dining utensils demonstrate considerable potential as ethnopedagogical media for transmitting the ethical values of Duduak di Dapua to Generation Alpha. Utensils such as suduik, piring akua, and tuduang saji function not merely as practical tools, but as instruments that cultivate fine motor skills, patience, and self-regulation in children. Through direct physical engagement with these utensils, core values such as raso jo pareso ("empathy and critical reflection"), attentiveness, and respect for sustenance are internalized more effectively than through verbal instruction alone. Although Generation Alpha consists of digital natives accustomed to efficiency and immediacy, reintroducing cultural foundations within the domestic sphere has been shown to serve as a stabilizing "cultural anchor," counterbalancing the individualistic tendencies and instant-oriented mindset fostered by digital technology.

ACKNOWLEDGMENT

The authors would like to express sincere gratitude to the Faculty of Humanities, Universitas Andalas, for the administrative support and academic environment provided throughout this study. Special appreciation is extended to the Institute for Research and Community Service (LPPM) Universitas Andalas for their invaluable support and for facilitating the research process. The authors also wish to thank the traditional leaders and families who willingly participated and shared their cultural knowledge, as their cooperation and contributions were invaluable to the completion of this research.

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