

THE MESSAGE OF EDUCATIONAL CHARACTER WISDOM IN THE MINANGKABAU CLASSIC STORY

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Abstract

The objective of this paper is to describe the phenomenon of cultural educational wisdom messages in the Minangkabau classic story, especially kaba stories contained in "Cindua Mato". It describes the existence of kaba as a literary work which contains educational wisdom among them: the message about character wisdom of the importance of education; knowledge about learning strategies, learning ethics; and character of educating children in a variety of occasions. This brief discussion is expected to be input to understand and analyze the existence of educational character wisdom in the Minangkabau classic story in the learning literature in the future.

Key word: *Education wisdom, Classical story of Minangkabau*

A. INTRODUCTION

Based on the research that has been done to the classic story of Minangkabau in 2013 with the title "Message of Cultural Wisdom in a Minangkabau Kaba Story: Study of Semiotics", there are the findings related to cultural wisdom in educational aspects. Educational wisdom is reflected in the story as educational wisdom by parents in educating children in order to live a more rewarding and dignified after becoming an adult.

The educational materials presented by the characters, which belong to the parents, the child's position as a leader in general can be delivered from some of the major stories as follows. In the "Cindua Mato" kaba story educational materials related to Minangkabau traditional education, especially about the Minangkabau kingdom, the nature and terms of leadership, monarchy, politics, law, cooperation, war tactics, civil defense, and the importance of science and the science of inner born. In the "Rancak Dilabuah" kaba story the prominent is educational wisdom about the nature of life, to strive and work, married, social, socializing, and the importance of time management, and customs. Furthermore, the "Sabai nan Aluih" kaba the prominent of educational wisdom is the importance in the child's education who will determine their work in adulthood. Children are useful is that educated children.

From the ten kaba that had already covered almost the entire story illustrates the importance of education and from the telling aspects related to education illustrates that educational wisdom is an important message in Minangkabau classic story. Educational wisdom in the story can be interpreted properly after it is explained through concretization and interpretation of the meaning of the story's message, either directly or as a semiotic interpretation of meaning.

The results of exploration about kaba story and findings about the message of educational wisdom is an important and useful that can help the community readers appreciate the education aspect of the kaba story. The disclosure of educational wisdom from *kaba* can be useful for improving the quality of understanding the cultural aspects in life, especially in the education of language and literature that discusses literature education. In addition, the message of educational wisdom in Minangkabau kaba can be seen to have the privilege and unique because it is associated with the philosophy and outlook on life typical Minangkabau culture, as expressed Naim (1996) that the philosophy of Minangkabau culture containing messages of universal wisdom and lasting global, namely "not cracked by the heat and not weathered by the rain."

The essence of the message of wisdom can be explained by words in which it is based, namely, 'message' and 'wisdom'. First, the definition of messages traced through *Kamus Besar Bahasa Indonesia* (2002) which meaning is 1) command, counsel, demand, mandate, which is delivered through others. 2) words of advice and testament that someone delivered, 3) existing bettors sanctions when violated. So, in the message there are forms of verbal form of advice, mandate, command, and will. The advice is intended either teaching or learning tips, warnings, and reprimands are good, while the mandate is the message the author to the reader. Command means words which aimed told to do something, whereas a will means the last message delivered someone who would go on forever.

Wisdom is a word formed from the word 'wise' which means 'wise, cunning and clever, bookish' which indicates the nature. While word of wisdom is a noun which means 'wisdom or scholarly' (KBBI: 2002: 65). Thus the meaning of words or wisdom can be action, action which indicates the nature of the wise, the wise, clever and intelligent, and knowledgeable. Rahyono (2009: 7) states that wisdom is intelligence possessed a group (ethnic) to human acquired through life experiences and characteristics embodied in its culture. When this study was associated with wisdom means intelligence and wisdom resulting cultural communities recorded or documented in folklore story based on the life experiences that path. Matta (2013) states that the same

wisdom with words of wisdom. Wisdom is the same as cleverness, which controls the behavior of the action in the first time in his mind. By controlling the thoughts and actions that someone actually thought of all the actions that will be done before doing it.

In accordance with the essence of the message in the story and the wisdom understanding the educational wisdom of Minangkabau culture is actually intended, that is education in culture or traditional Minangkabau relevant to a number of characteristics inherent to the message of universal wisdom, namely: democratic, open, reciprocal, competitive, cooperative, and accommodating a plurality of generally all that civil society remains a dream until today.

Correspondingly, Sugono (2004) says that the message of old literature work wisdom which contains information of past lives needs to be brought back in the present life to actualize various culture messages in various aspects of life including culture education, especially in language and literature education. Furthermore, with regard to assessment, the message of educational wisdom is increasingly needed for culture and national character education which has been applied by the government in the education curriculum (Depdiknas, 2010). The logical contribution of research about cultural wisdom can be connected with the intellectual and educational needs that require the analysis of culture (Azmi, 2004).

Discussing the cultural wisdom of Minangkabau associated with kaba is a broad discussion. Therefore, it is focused only on the culture associated with the messages of wisdom and education and to be more focused this paper will be laid interpreted education discernment of "Cindua Mato" (KCM) kaba story. The focusing of discussion on the story "Cindua Mato" kaba is intended for the conversation does not extend for many classic stories studied. Cindua Mato kaba story taken as a source of data is a popular folklore Sultan Shamsuddin author version Rajo Endah, Kristal Multi Media publications, Bukittinggi, Prints 2nd January 2008, consisting of 167 pages.

It is expected that the results of the research can be used as resources for Indonesian people, especially for students and Minangkabau ethnic group in understanding the message of cultural wisdom particularly education wisdom contained in the story (*kaba*). After understanding the message of educational wisdom, it is expected to grow appreciation toward old literature, especially literature story (*kaba*) that is a reflection of the behavior of the local communities living in Minangkabau. After the growth of appreciation, next it is expected to grow the awareness to explore and use the message of cultural wisdom in folklore and passed it on to future life purposes (Abdurahman, 2013). Furthermore, a reinterpretation toward the message of cultural wisdom will appear which brings the dynamic in cultural life. Thus, the description and interpretation of the message of education and cultural wisdom can contribute positively to the variety of life activities, both formal and informal.

B. MESSAGES OF EDUCATIONAL WISDOM IN KCM

One form of educational wisdom in the KCM story is about the effort of Bundo Kandung educates children from childhood to adulthood. Children's education activity in the KCM is illustrated by character Bundo Kandung who educates Dang Tuanku and Cindua Mato. From childhood to adulthood, she educates her son on many occasions with a variety of knowledge. The efforts to teach and educate the children is a form of transferring knowledge from parents to children, on the contrary for the children it is an effort to increase knowledge and reduce the weaknesses, as well as the formation of behavior, in order to be a noble man. Education is used as a symbol of wisdom in the form of effort for getting a better life. Some aspects of education wisdom are as follows.

1. Wisdom of the Importance of Education

Beside as a mother, Bundo Kandung is also a king (*rajo*) who has a lot of activities, however educating children is the most important thing for her. It is told in KCM, on a night when Dang Tuanku had already slept, Bundo Kandung woke him up to teach him about the customs and culture, as illustrated in the following text.

- 1) *Manitah Bundo Kandung, "Sabab anak denai jagokan ... anak batambah gadang juo, denai baransua tuo juo,... Anak tidak bantunjuak-i."* (Manitah Bundo Kandung, "Sebab anak saya bangunkan ...anak bertambah dewasa juga, saya berangsur tua juga...Anak belum dididik) (h.17)

The quotation above can be interpreted symbolically as the principal of education in the life of Bundo Kandung family. Interpretation that can be revealed is that learning is an activity that must be done in family life, especially among mothers and children in a variety of occasions. If necessary, teaching should be done at night when everyone else had gone to bed. Such references give meaning of how principal and importance education in KCM.

Interpreted as indexical that shows a causal, then the citation 1) as a sign can mean night's sleep is a need, but for the purposes of education, mother and children had to give up their time to be used for teaching and learning. The interpretation is the education effort for KCM characters, which become very urgent in

accordance with the reasons that exist in the citation 1), that is the children getting older and their mother who worry herself for getting older while the children are not educated.

With those two reasons, then the message of education wisdom is that learning and teaching effort is more important than the pleasure of sleep, or the pleasure of sleep is not more important to them than the importance of education for the success in life. It is also the message of wisdom in the means that knowledge and education is very principal for them in life and should be sought while still living.

Connotatively, it is also implied the interpretation of education wisdom that (a) educating is a parents' responsibility to their children to be carried out, on the contrary learning is an obligation of the children to parent that must be through with patience. (b) The time at night can be used to give education by the parents or the mother to the children. It is good because during the day, parents might have a lot of activities that can interfere the learning process. (c) The condition where children have not been taught the knowledge is a matter that cannot be ignored and no matter how busy parents are and how limited time they have, the children should be educated.

2. Wisdom of Education Strategy

Education strategy afforded by Bundo Kanduang to her children, done with clear program and material, earnest, and carefully, as illustrated by the citations of KCM text below.

- 2) *Dangkalan bana denai curaikan, denai curai, denai papakan, Tambo adat Minangkabau, sabariah bapantang lupu, satitiak nan tidak hilang, nan tapakai di alam nangko.* (Simaklah dengan seksama, saya uraikan dan paparkan Tambo adat Minangkabau, sebaris jangan lupa, satu titik jangan hilang yang dipakai dalam negeri kita) (h. 18).

Judging in the form of the quotation (2) above that is characterized by repetition of words, it can be interpreted that in educating, Bundo Kanduang as a teacher asks a child to listen carefully to the lessons (learning strategies wisdom), Bundo Kanduang mentions the topic and the material being studied, Bundo Kanduang mentions requirements that must be met (the goal), and Bundo Kanduang explains the benefits of the material being taught. Based on those meanings, the education which is done by Bundo Kanduang to her children is same with education on the actual reality, which is an educational effort that has been arranged in the form of clear planning, implementation, and benefits, as well as a specific time. Learning strategies such as this is messages of education wisdom related to educational strategies in inheriting culture for children or students.

If associated with the context of the story excerpt, the subject matter presented by Bundo Kanduang in the lesson at night related to territory, the nature of the panghulu (custom leader), custom properties, the nature of the king, and the royal government elements (KCM: p.18-21). Such a sign has meaning of education wisdom that a culture inherited from the previous generation to the next generation through education efforts and a strategy in this regard is the initiative of household education by parents. It shows the wisdom message is the next generation will have a culture if the parents want to pass on their culture predecessor generation to generation through the study in the household. Such wisdom is necessary to be actualized especially in modern life where direct communications occur more rarely between parents and children because of the demands of work and business.

3. Wisdom of Learning Passion

In a lesson conducted by Bundo Kanduang above, successful learning can be perceived by the child quickly and exactly as described in the following text.

- 4) *Kan iyo anak nan baduo, ..., tasalin alemu Bundo Kanduang, anak sangat terang hati, alif diaja ba dapek, sukolah hati Bundo Kanduang* (Pihak anak yang berdua,..., tersalin ilmu Bundo Kanduang, anak sangat terang hatinya, alif diajar ba sudah dapat, senanglah hati Bundo Kanduang) (h. 23)

In the quotation (4) above Dang Tuanku and Cindua Mato learn with bright hearts or intelligent and responsive so that one part of the lesson being taught, they obtained two parts. Based on the context of the story is understood that the rapid mastery of the subject matter that the child cannot be separated from the child's potential and expertise Bundo Kanduang in preparing materials and learning strategies. In addition, such a situation is very encouraging learning Bundo Kanduang's heart as a good teacher who values their students. Such circumstances also make the Bundo Kanduang very happy. Interpretation is thus clearly illustrates the wisdom of cultural education will thrill and delight in science knowledge and learning in the family fun at KCM.

Semiotic meanings of signs in the form of the citation index 4) can also be the object showed that educational success depends on several factors. Interpretation and wisdom as well as the message is not independent educational success of several factors including the condition of the spiritual, emotional, and physical child, the competence of teachers, teaching materials, the right time, and means. What is interesting in

marker on the success of a child's learning is expressed as a heart-related condition. This shows the significance that the condition of the heart (emotions) which both contributed greatly to the success of learning in addition to the ability of intelligence. So, in the story of KCM intelligence also implied that the success in the learning of the child, depending on emotional intelligence (heart elements) as educational wisdom.

4. Educational Wisdom is Not Discriminative

From indexical marker of quotation above 4) it is also shown that the two children of different breeds in social level, which is a child of a wise king and the other kingdom maid child educated, if they also become a wise and prudent. Compared with Dang Tuanku, Cindua Mato only a child of kingdom's lady-in-waiting but because educated by wise Bundo Kanduang, he also becomes wise equal to Dang Tuanku. So, in KCM has been ordered by the educational wisdom that each child's potential is same and it is basically the same, except that the treatment of education is to make children different. Kaba is clearly giving the message that the wisdom of studying with increased education is instrumental in one's life and cultural status from someone as dignified social standing and potentially to get a better culture.

5. Wisdom of Education Ethics

In the quote above, initiative of education from parents or teachers then in the following excerpt will be seen from the child's desire to learn it. In a fun learning situation was intelligent and clearly responds treatment education subject matter well. Response seen with the child in learning their way trying to ask questions about the material that has not been understood as contained in the following text.

- 5) *Sanan manjawab Dang Tuanku, "Kalau buliah denai batanyo, apo guno pangulu, apo karajo baliau nantun?"* (Kemudian menjawab Dang Tuanku, "Kalau boleh saya bertanya, apa kegunaan penghulu, apa pekerjaan beliau itu?" (h. 21).

The quotation represents semiotic objects show that Dang Tuanku trying to ask or get lessons to Bundo Kanduang. Interpretation which can be noted is the implementation of good learning is initiatives and efforts of the students to master the material more than the teacher. It is also significant that culture must be learned from people who already master in life. So, the effort of education is effort in learning and teaching, inform and asking, willing to teach and learn for the sake of preservation of culture by supporting in the society.

In addition, reviewed and interpreted contextually story that the icons shown in the kaba story KCM has taught and asked; manners or ethics. With the words "if I may ask ..."; indicates that the request has asked a clear, polite and courteous. Interpretation quote was interpreted that the students in the study had a good character, in addition to smart, have good manners, want to know more, caring, respect teachers, fun, and show signs of ethics in education. In contrast, the response to the question Bundo Kanduang Dang Tuanku is very pleasant and humane as contained in the following text. "*Mandanga kato anak kanduang galak tasanyum Bundo Kanduang...* (Listen to what you say, makes happy Bundo Kanduang.) (p.21).

This quotation was interpreted as an index, which can be signaled object smiling and happy to be satisfied. Interpretation was happy and satisfied heart Bundo Kanduang with his question because that question can be interpreted the meanings as set forth above. For Dang Tuanku, Bundo Kanduang is smile can signify that in the very act of asking her mother enjoy. Interpretation that can be put forward is the message that the educational wisdom about the ethics of teaching and learning must be done with high spirits, fun atmosphere, good manners, and not strained much less scary, and full of joy even though at night.

6. Wisdom of Prayer and Knowledge of Faith Education

Besides, the knowledge about the customs and kingdom, Bundo Kanduang also teach their children on the others night knowledge about the prayers and various kinds of mysticism as contained in the following text.

- 6) *Di malam samalam nantun, sakalok tidak takalokan, rintang batutua jo barundiang, diajari anak alemu kuaik kaba, doa piganta jo pidareh, sarato palunak hati, hilang badan di nan tarang, basambuni di daun bilang-bilang, tahan gurindam garagaji, tidak dimakan biso kawi, sarato doa sikalumun, cukuik jo doa pulali, pulali api dalam tungku, bamacam doa diajakan.* (Pada semalaman itu, sejenak pun tidak tertidur, sibuk bertutur dan berunding, diajari anak ilmu kuat dan kebal, doa pengentar dan penderas, serta pelunak hati, hilang badan ditempat terang, bersembunyi pada daun bilang-bilang, tahan ikat gergaji, tidak menpan bisa kuat, serta doa sikalumun, cukup dengan doa pendingin, pendingin api dalam tungku, bermacam doa diajarkan (h. 23).

To build educated children and has a strong outside and inside personality, then attempt the education of children is not enough just to teach born science as the rules and etiquette of-manners in a variety of activities. In addition to born science, the child is also equipped with an inner knowledge which is a heritage that is very useful in the strategy of the struggle of life. In citation 6) above, it mentioned nine kinds of inner

knowledge and various other prayers. Nine prayers is a symbol name in the prayer taught by KCM characters. In iconic representation is related to interpretation that prayer has been secured and able to be carried by Dang Tuanku and Cindua Mato so that they have supernatural abilities. Kaba gives the message that the educational wisdom success is inseparable from the spiritual power of forming business in addition to the power of reason and the physical (muscle).

The quotation above shows the index interpretation message that the wisdom of occult sciences such as the above is an ordinary (not weird) and can be studied in the life of a human child. Associated with the night time for the implementation of the magic of learning can imply that science should not be learned by just anyone. Possible only students who have a particular relationship with the teacher and felt like Dang Tuanku interest and Cindua Mato the science can be taught. Thus it is not surprising skill and expertise that psychotherapy is only found on a small portion of society. It also simultaneously strengthen earlier theories that one of the characteristics of classic literature indeed suggests things mystical and magical feel doubt for now but on a disclosure KCM is perfectly natural.

7. Wisdom of Educating Children in Various Opportunity

Besides teaching the children at night, Bundo Kanduang also tries to teach her children on various occasions. One of the express instructions or educational time is when children would walk with bodyguards as the following quotations.

- 7) *Manolah anak Sutan Rumanduang, dangakan bana bundo katokan, simaklah bana elok-elok, buliah denai tunjuak denai ajari, karano anak ka pai bajalan. Sifat rajo ado sapuluh...*(Wahai anakku Sutan Rumandung, dengarkanlah bunda katakan, simaklah dengan sungguh, boleh saya tunjukkan, saya ajari karena anak akan pergi berjalan. Sifat raja ada sepuluh...)(h.25).
- 8) *Manolah anak Cindua Mato, dangakan juo kato bundo, simaklah bana elok-elok, ajaran bundo pacik arek. Sifat urang jadi pangulu...*(Wahai anakku Cindua Mato, dengarlah kata bunda, simaklah baik-baik, ajaran bunda pegang erat. Sifat orang jadi penghulu (pemimpin)... (h.26).
- 9) *Manolah Juaro Medan Labiah, sarato Si Barakat jo Si Baruliah, baitu Pulo Si tambahi, karano kalian ka bajalan, pagang pulo pitaruah denai. Sifat dubalang denai papakan, simak bana elok-elok, barani karano bana...*(Wahai Juaro Medan Labiah, serta Si Barakat dan Si Baruliah, begitu juga Si Tambahi, karena kalian akan berjalan, pegang pula amanat denai. Sifat pengawal denai paparkan, simaklah dengan baik-baik, berani karena benar...) (h. 26).

In the quotation (7), (8), and (9) above show that Bundo Kanduang delivering course material in the form of characteristics of the king to Dang Tuanku, the characteristics of the prince to Cindua Mato, and the characteristics of bodyguards to Dang Tuanku and Cindua Mato. Education is adjusted to each child position and also become common knowledge among them because the lessons were delivered in groups or together. Judging from the sign of shape index interpretation indicates that certain subjects are given when at a certain moment as advice that should be considered in order to survive in life and counsel can be heard by everyone in order to serve to remind each child with his position and his friends' position. The message of wisdom education expected from such education can serve to educate directly and can remind each other if one is forgotten with their duties.

Efforts to educate children is an obligation for Bundo Kanduang that is not only carried out when the child is still young, but after taking office king and lord Dang and Cindua Mato still being taught too. Here is a text citation that shows Cindua Mato taught by Bundo Kanduang with some material about the implementation of governance and qualities of the king.

- 10) *Sanan bakato Bundo Kanduang, anak denai Cindua Mato, elok-elok anak mamarentah, pagang bungka nan piawai, taraju nan tidak palingan, kalau basukek panuah-panuah, kok mambagi samo banyak, pangasih kapado hambo rakyat, panyayang kapado urang dagang.* (Lalu berkata Bundo Kanduang, anakku Cindua Mato, baik-baik anak dalam memerintah, pegang bungal yang piawai (undang-undang), taraju yang tidak berpaling (benar dan adil), kalau bersukat penuh-penuh, jika membagi sama banyak, pengasih kepada hamba/rakyat, penyayang kepada orang dagang) (h. 159).

From the data above, it can be concluded that the characters of Bundo Kanduang in KCM was depicted by doing business of education in preparing children to live in the filling, which is to educate children with a variety of materials, methods, and time. On the other hand, Dang Tuanku and Cindua Mato studied or education is an effort in life to the formation of personality. Effort in the form of education contains of material science of divinity (prayer), customs, and life skills. Education carried out with a strong will to live as an obligation and delivered didactic and humanistic at all times and in various places.

C. MODEL OF EDUCATIONAL CULTURAL WISDOM

A description of the educational wisdom in this paper only with regard to the KCM story that the author felt it necessary to convey the wisdom sketch educational research authors extracted from the Minangkabau classic story as follows.

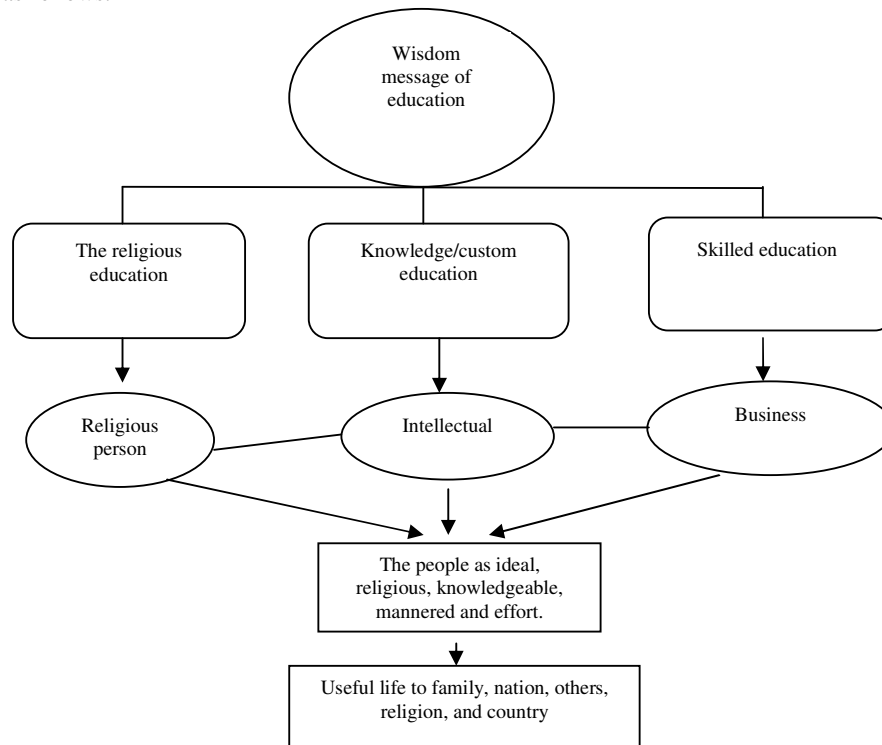


Figure 1. Message of Educational wisdom in *Kaba*

Based on the sketch, *kaba* gives a message that the educational wisdom of the ideal life is a life of faith, learning, trying, and helpful to others. To be able to live a fruitful life *kaba* story models the educational wisdom with educational principles derived from the teachings of Islam, the teachings of custom, entrepreneurship is in Minangkabau culture.

D. CONCLUSION

The research on message of educational wisdom in Minangkabau *kaba* is implemented as folklore which contains various aspects of education in the society. Exploring educational wisdom messages in *kaba* scientifically is very helpful for young people who also want to get the scientific literature in order to meet the intellectual pleasure. Therefore, the findings of this study can be used as material in the educational course literature. In addition, the results of this study can add the theoretical framework of the Minangkabau cultural wisdom and especially educational wisdom.

It is suggested, the analysis of literary works especially *kaba* story is an analysis of the fact that literary texts that have been combined with imagination. However, in the *kaba* story messages concrete educational wisdom that can be reconciled with the reality of life. Therefore, the issue of educational wisdom in the classic story can be a comparison in building personal thoughts readers. It would be better if the outcome of this discussion is also used as a discussion at school by teachers of literature is literature that issue useful in real life as a didactic medium.

As a writer the researcher expect constructive suggestions to develop and apply the results of this research more effectively about the cultural wisdom. The author realizes that there are still many gaps about analysis of data that needs to be covered with valuable input from the participants of this seminar. Finally, may our devotion to literature and culture education of the region as well as national literature leads to the beings who care about education and culture.

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Appendix: Synopsis of KCM

Di negeri Tanjung Bungo tepatnya di istana Raja Pagaruyung, memerintah seorang perempuan yang bijaksana yang bernama Bundo Kandung. Pada petang Kamis malam Jumat ia bermimpi didatangi oleh seorang tua berjanggut panjang. Dalam mimpi itu, ia disuruh meminum air buah kelapa gading berdua dengan dayangnya, Kambang Bandahari. Esoknya Bundo Kandung menyuruh pelayan istana, Bujang Selamat, mengambil buah kelapa tersebut dan setelah itu ia dan Si Kambang meminum airnya sebagai obat. Beberapa waktu setelah meminum air buah kelapa gading itu, Bundo Kandung dan Kambang Bandahari hamil. Semasa hamil keduanya mengidamkan susu harimau dan hati buaya yang susah mencarinya. Sembilan bulan kemudian keduanya melahirkan anak laki-laki dan ketika dilahirkan kedua anak itu juga menunjukkan tanda-tanda kesaktian.

Anak Bundo Kandung diberi nama Sutan Rumandung dan diberi gelar Dang Tuanku, sedangkan anak Kambang Bandahari diberi nama Cindua Mato. Kedua anak itu diasuh di istana dan keduanya tumbuh dan berkembang menjadi anak yang cerdas, terampil, dan bertuah. Keduanya hidup seperti bersanak saudara dan Bundo Kandung mengajari keduanya ilmu terutama tentang adat-istiadat Minangkabau dan tata pemerintahan negeri sehingga mereka menjadi anak yang arif dan bijaksana.

Sutan Rumandung atau Dang Tuanku, didaulat menjadi raja Kerajaan Minangkabau dan ia merupakan pimpinan tertinggi kerajaan bersama Raja Sumpur Kuduih dan Raja Buo yang keduanya disebut raja Duo Selo. Dang Tuanku juga sejak anak-anak telah dipertunangkan dengan Puti Bungsu, yaitu anak dari Rajo Mudo, adik kandung Bundo Kandung, yang memerintah di daerah Sikalawi.

Pada suatu hari Cindua Mato meminta izin kepada Bundo Kandung pergi bermain ke gelanggang Datuak Bandaharo di Sungai Tarab. Bundo Kandung menitah padanya agar Dang Tuanku juga dibawa dan kemudian ia berpesan pula kepada Dang Tuanku agar Datuak Bandaharo menerima Cindua Mato untuk dipertunangkan dengan putrinya, Si Upiak Lenggo Geni. Sesampai di Sungai Tarab Dang Tuanku terlebih dahulu menanyakan bagaimana keadaan pelaksanaan adat Minangkabau di sana dan kemudian baru menyampaikan pesan ibunya kepada Datuak Bandaharo. Sang Datuk menerima tawaran Bundo Kandung dan dengan senang hati menerima untuk mempertunangkan anaknya dengan Cindua Mato. Hari itu juga mereka menyetujui dan bertukar tanda pertunangan.

Sesuai acara itu, Dang Tuanku bermain ke gelanggang perhelatan sedangkan Cindua Mato mengitari negeri Sungai Tarab meninjau keadaan. Tidak sengaja Cindua Mato bertemu dengan padang dari Sungai Ngiang yang membawa berita bahwa Puti Bungsu akan kawin dengan Imbang Jayo karena tunangannya Dang Tuanku dikabarkan sakit kulit parah dan tidak akan mungkin sehat lagi. Diberitakannya juga bahwa pertunangan Dang Tuanku dengan Puti Bungsu diputuskan oleh pihak Rajo Mudo dan digantinya dengan Imbang Jayo, yaitu raja daerah Sungai Ngiang. Setelah mendengar berita itu Cindua Mato marah tanpa berbicara. Ia langsung menjemput Dang Tuanku dan segera pergi dari Sungai Tarab menuju istana Pagaruyung.

Sesampai di istana Cindua Mato diam dan menyendiri di kamarnya. Setelah ditanya dan didesak Bundo Kandung barulah ia menceritakan berita tersebut. Berita itu sangat memalukan bagi kerajaan Pagaruyung dan raja Bundo Kandung pun marah, geram, menyesalkan keputusan Rajo Mudo yang diluar ketentuan adat itu. Untuk mengambil solusi yang tepat, Bundo Kandung melakukan musyawarah kerajaan dengan Basa Ampek Balai (badan pemerintahan), Dang Tuanku, dan Cindua Mato. Setelah ada beberapa usulan dalam sidang itu Dang Tuanku mengajukan usul untuk mengutus Cindua Mato secara kekeluargaan untuk mengantarkan hadiah sebagai tanda suka hati Raja Pagaruyung untuk perkawinan Puti Bungsu ke ranah Sikalawi. Semua peserta sidang menyetujui usulan Dang Tuanku yang kemudian menjadi keputusan bersama.

Sebelum keberangkatan, secara pribadi Dang Tuanku memanggil Cindua Mato dan menyampaikan pesan rahasia bahwa Puti Bungsu harus dibawa ke Pagaruyung. Cindua Mato sudah memahami pernyataan itu sejak awal dan amat arif membaca penegasan pesan Dang Tuanku. Setelah itu, seluruh unsur kerajaan melepas Cindua Mato berangkat ke Sungai Ngiang dengan menunggangi si Gumarang (kuda kerajaan), dan membawa si Binuang (kerbau besar Bundo Kandung) sebagai hadiah perkawinan Puti Bungsu.

Dalam perjalanan yang jauh dan memasuki hutan belantara itu berbagai halangan ditemui Cindua Mato terutama beratnya menghadapi penyamun yang sadis di bukit Tambun Tulang. Meskipun penyamun banyak yang menyerbunya namun Cindua Mato tidak gentar. Berbekal ilmu dari Bundo Kandung yang dipelajarinya dan dibantu oleh hewan bawaannya yang bertuah, ia dapat mengalahkan penyamun dengan perkasa. Kemudian dengan petunjuk penyamun yang kalah itu Cindua Mato melanjutkan perjalanan ke Sikalawi di daerah Sungai Ngiang.

Cindua Mato sampai di Sungai Ngiang sedangkan Rajo Mudo mendengar ada tamu dari kerajaan Pagaruyung, merasa bersalah dan takut kalau-kalau ia akan diadili karena itu ia ingin lari. Namun, atas nasehat dan bujukan Puti Bungsu, Rajo Mudo memberanikan diri menemuinya dan penyambutan Cindua Mato. Penyambutan dilakukan secara kerajaan. Kepada Rajo Mudo, Cindua Mato menyampaikan tanda mata dan

hadiah dari Bundo Kandung serta menceritakan keadaan Dang Tuanku yang menderita penyakit kulit sebagaimana yang difitnahkan. Lalu berbagai peristiwa dialami Cindua Mato.

Pada suatu kesempatan Cindua Mato menemui Puti Bungsu secara empat mata dan dia menyampaikan pesan rahasia Dang Tuanku agar Puti Bungsu segera datang ke Pagaruyung. Dari percakapan itu Cindua Mato tahu bahwa Puti Bungsu masih tetap setia mencintai Dang Tuanku dan ia tidak ingin kawin dengan Imbang Jayo. Puti Bungsu tidak berdaya karena dipaksa oleh ayahnya yang mendapat fitnah Imbang Jayo. Fitnah memang membuat ayahnya berubah dan Puti Bungsu tidak mau melawan ayahnya. Lalu Puti Bungsu berjanji akan ikut pergi ke Pagaruyung apa pun yang terjadi.

Pada malam hari ketika Puti Bungsu akan dinikahkan dengan Imbang Jayo oleh ayahnya, berkat doa Cindua Mato, terjadilah badai dan banjir, dan pesta pun porak poranda. Semua orang lari menyelamatkan diri dan Puti Bungsu berhasil diselamatkan Cindua Mato dan kemudian ia ikut pergi ke daerah Minangkabau. Dalam perjalanan pulang itu, Cindua Mato dan Puti Bungsu bertemu dengan penyamun yang sudah bersahabat, lalu Cindua Mato memberi perintah agar mereka menghalangi Imbang Jayo jika menyerang ke Pagaruyung. Perjalanan dilanjutkan dan lama-kelamaan mereka sampai di Padang Gantiang. Puti Bungsu tidak dibawa Cindua Mato ke Pagaruyung tetapi dititipkannya di rumah Tuan Kadi di Padang Gantiang.

Menyikapi kedatangan Puti Bungsu yang dibawa Cindua Mato, para Basa Empat Balai dihubungi Tuan Kadi dan diminta datang untuk berunding. Cindua Mato sendiri meneruskan perjalanannya ke Pagaruyung menemui Bundo Kandung dan Dang Tuanku. Cindua Mato mengatakan bahwa Puti Bungsu ikut dengan dia karena ia ingin berjumpa dengan Bundo Kandung karena sudah lama tidak bertemu. Bundo Kandung heran dengan paparan Cindua Mato itu dan mencurigai Cindua Mato telah melarikan Puti Bungsu dan ia menyatakan firasatnya tentang itu dan kekhawatirannya akan terjadi sengketa antara ia dengan adiknya. Sementara itu, Dang Tuanku merasa senang dengan hasil kerja Cindua Mato tetapi ia tenang-tenang saja menghadapi Bundo Kandung.

Di Padang Gantiang, Basa Empat Balai dalam perundingan tentang Cindua Mato belum mendapat keputusan. Ada kerumitan penilaian mereka tentang tugas yang diperintahkan kepada Cindua Mato dengan tindakan membawa Puti Bungsu yang akan dikawinkan oleh ayahnya. Untuk penyelesaian itu, Basa Empat Balai mengutus salah seorang untuk meminta kesediaan Bundo Kandung datang ke persidangan. Semula Bundo Kandung menahan dirinya dan menyerahkan penyelesaian perkara tersebut bulat-bulat kepada Basa Empat Balai. Namun kemudian, Basa Empat Balai meminta kedatangan Bundo Kandung dan Dang Tuanku, serta Cindua Mato dihadapkan ke persidangan.

Dalam persidangan di Balai Tinggi terjadi perdebatan yang cukup sengit, baik dengan Basa Empat Balai maupun Bundo Kandung dengan Dang Tuanku. Perbuatan Cindua Mato melarikan Puti Bungsu yang akan dikawinkan dengan Rajo Imbang Jayo dianggap salah oleh Basa Empat Balai dan Bundo Kandung. Cindua Mato dinyatakan telah melaksanakan pekerjaan yang lain dari pekerjaan yang diperintahkan oleh Bundo Kandung. Namun, setelah mendengar pendapat-pendapat dari seluruh anggota sidang, Basa Empat Balai belum dapat mengambil keputusan yang tepat dan kemudian mengajukan masalah tersebut kepada Raja Dua Selo sebagai tempat pertimbangan hukum tertinggi. Raja Dua Selo menimbang perkara mereka dan mereka sudah arif bahwa masalah ini terkait dengan gagasan Dang Tuanku dan kemudian mereka menyerahkan keputusannya pada Dang Tuanku sebagai raja Minangkabau.

Dalam sidang selanjutnya, Dang Tuanku menjelaskan bahwa semua persoalan itu berawal dari kesalahan Imbang Jayo. Pertama, Imbang Jayo memfitnah dirinya terkena sakit parah sehingga Puti Bungsu oleh ayahnya akan dikawinkan dengan Imbang Jayo. Kedua, Imbang Jayo merebut tunangannya dan ketiga, Imbang Jayo menggaji penyamun untuk mengacau keamanan sehingga komunikasi antarkerajaan terputus. Semua itu sesuai dengan data ditemukan Cindua Mato. Mendengar alasan-alasan itu, Bundo Kandung dengan arif dapat memahami permasalahan Cindua Mato dan lalu ia mengingatkan bahwa dalam perkara tersebut pihak Pagaruyung seumpama terpegang di ujung pedang sedangkan Imbang Jayo terpegang di hulunya. Jika, Imbang Jayo menuntut tentu Pagaruyung juga yang salah.

Gagal menikah dengan Puti Bungsu, Imbang Jayo marah dan merasa dipermalukan serta menyatakan perang dengan Cindua Mato. Ia mengirim pasukannya ke Pagaruyung untuk menangkap Cindua Mato. Pasukan pertama Imbang Jayo berhasil dikalahkan Cindua Mato sendirian. Tidak puas dengan kekalahan itu, Imbang Jayo datang menyerang ke Padang Gantiang bersama rakyatnya. Di Padang Gantiang ia bertemu dan berhadapan dengan Basa Empat Balai dan di sana ia menuntut keadilan tentang Cindua Mato dan calon istrinya, Puti Bungsu. Oleh Basa Empat Balai Imbang Jayo disidang dan dihadapkan kepada Rajo Buo. Hasilnya diputuskan bahwa Imbang Jayo bersalah karena menyebarkan fitnah tentang Dang Tuanku, mengambil tunangan orang, dan membiayai penyamun di perbatasan negeri. Imbang Jayo tidak menerima dan menolak keputusan sidang dan ia melawan, tetapi sebelum ia beraksi Basa Empat Balai mendahului mengeksekusinya sehingga Imbang Jayo tewas.

Mendengar berita anaknya tewas, Tiang Bungkuak ayah Imbang Jayo, marah dan ia menyusul menuntut balas dan menyerang ke Pagaruyung. Untuk menghadapi Tiang Bungkuak yang kebal, Dang Tuanku memanggil Cindua Mato dan ia diperintahkan melawan Tiang Bungkuak dengan strategi yang cerdas. Tiang

Bungkuak sangat kuat dan kebal sehingga dalam perkelahiannya dengan Cindua Mato ia tidak terkalahkan dan perkelahian cenderung seimbang. Namun, mengingat sudah banyak rakyat yang tidak bersalah jatuh sebagai korban, maka Cindua Mato menyatakan menyerah. Lalu ia dibawa Tiang Bungkuak dan dijadikan sebagai budaknya. Hal itu diterima Cindua Mato dengan sabar sekaligus taktik untuk mengenal Tiang Bungkuak lebih baik.

Dalam suatu kesempatan Cindua Mato disuruh memijit-mijit kaki Tiang Bungkuak sehingga raja itu setengah tertidur. Kesempatan itu digunakan Cindua Mato menanyai Tiang Bungkuak dengan ilmu gaibnya tentang rahasia kematiannya. Sambil tidur Tiang Bungkuak mengatakan bahwa ia hanya bisa mati kalau ditikam dengan keris bungkuak yang terletak di atas tiang bungkuak. Lalu Cindua Mato mengambil keris itu dan setelah itu ia meminta pada Tiang Bungkuak yang sudah bangun untuk mengadu kekuatan dengannya dan pertandingan disyaratkan oleh Cindua Mato agar disaksikan oleh orang banyak. Tiang Bungkuak setuju dengan tawaran Cindua Mato karena ia memang sudah lama menunggu tawaran yang demikian.

Dalam permainan yang disaksikan oleh para pembesar dan rakyat itu, adu tanding keduanya semulanya sama kuat dan sama kebal karenanya sudah banyak pisau yang patah. Setelah lama berkelahi, Cindua Mato mohon izin kepada Tiang Bungkuak untuk merelakan nyawanya, lalu ia mencabut keris bungkuak dan menikam Tiang Bungkuak dan darah menyembur dari dadanya. Tiang Bungkuak tersungkur dan sebelum mati ia berpesan menitipkan anaknya Puti Ranik Jintan dan rakyatnya kepada Cindua Mato. Semua orang yang menonton bergembira karena Tiang Bungkuak telah mati dan mengelu-elukan Cindua Mato. Pada waktu itu Cindua Mato dinobatkan rakyat menjadi raja di Sungai Ngiang menggantikan Tiang Bungkuak dan Puti Ranik Jintan dilindunginya dan dianggap adiknya.

Cindua Mato kembali ke Pagaruyuang dan sampai di istana ia menceritakan kisah perjuangannya. Bundo Kanduang bersyukur kepada Allah dan bersalawat kepada Nabi atas kemenangan Cindua Mato yang dianugerahkan-Nya. Kemudian Bundo Kanduang mengadakan pesta besar, yang bertujuan bertujuan untuk merayakan kemenangan dan merayakan dua perkawinan, yaitu Dang Tuanku dengan Puti Bungsu serta Cindua Mato dengan Upiak Lenggo Geni. Selesai pesta perkawinan Cindua Mato dinobatkan jadi Raja Minangkabau di Pagaruyuang menggantikan Dang Tuanku dengan gelar Dang Tuanku Rajo Mudo. Setelah itu, Bundo Kanduang, Dang Tuanku, dan Puti Bungsu raib ke langit. Sebulan kemudian Cindua Mato pergi kembali ke Kerajaan Sungai Ngiang dan kawin dengan Puti Reno Bulan adik Puti Bungsu atas permintaan Rajo Mudo. Cindua Mato dan Puti Reno Bulan beranak laki-laki bernama Sutan Lembang Alam bergelar Sutan Amirullah dan pada umur enam belas tahun anaknya diangkat menjadi raja di Sungai Ngiang. Cindua Mato menjadi raja di Pagaruyang meneruskan pemerintahan dan mereka hidup aman sentosa.