



TRADITIONAL DRAMATURGY OF THE SI MUNTU PERFORMANCE AS A MEANS OF CHARACTER EDUCATION

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ABSTRACT

Objective: This research aims to conduct a deeper analysis of the potential embedded in the Si Muntu Tradition within the context of character education.

Theoretical Framework: This study explores character education. It examines how character education and dramaturgy can provide a moral and ethical foundation for character education practices.

Method: Through an ethnographic approach, the study focuses on traditional dramaturgy manifested in the Si Muntu parade tradition spread across West Sumatra Province regions. This analysis explores multiple forms of local wisdom, and the embedded values within the practice are identified.

Result and Conclusion: The findings of this research reveal that the traditional dramaturgy, a part of the Si Muntu cultural tradition, holds the potential to be integrated into character education. It can serve as an effective tool to develop positive values within individuals.

Implications: It is an effort to offer solutions to moral and ethical issues that can be implemented in schools. The presence of local importance, such as cooperation, reverence for ancestors, creativity, and empathy, is reflected in this dramaturgy

Novelty: This study contributes to the existing literature on character education by applying the relationship between traditional practices and the presence of dramaturgy in the Si Muntu tradition within the context of education in Indonesia.

Keywords: Si Muntu Tradition, Character Education, Traditional Dramaturgy, Culture and Education.

DRAMATURGIA TRADICIONAL DO DESEMPENHO DO SI MUNTU COMO MEIO DE EDUCAÇÃO DE CARÁTER

RESUMO

Objetivo: Esta pesquisa tem como objetivo realizar uma análise mais profunda do potencial incorporado na Tradição Si Muntu no contexto da educação do caráter.

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Estrutura Teórica: Este estudo explora a educação do caráter. Ele examina como a educação e a dramaturgia do caráter podem fornecer uma base moral e ética para as práticas de educação do caráter.

Método: Através de uma abordagem etnográfica, o estudo se concentra na dramaturgia tradicional manifestada na tradição do desfile de Si Muntu espalhado por regiões da província de Sumatra Ocidental. Essa análise explora várias formas de sabedoria local, e os valores incorporados na prática são identificados.

Resultado e Conclusão: Os resultados desta pesquisa revelam que a dramaturgia tradicional, parte da tradição cultural Si Muntu, detém o potencial de ser integrado à educação do caráter. Pode servir como uma ferramenta eficaz para desenvolver valores positivos dentro dos indivíduos.

Implicações: É um esforço para oferecer soluções para questões morais e éticas que podem ser implementadas nas escolas. A presença de importância local, como cooperação, reverência pelos ancestrais, criatividade e empatia, se reflete nessa dramaturgia.

Novidade: Este estudo contribui para a literatura existente sobre a educação do caráter, aplicando a relação entre as práticas tradicionais e a presença da dramaturgia na tradição Si Muntu dentro do contexto da educação na Indonésia.

Palavras-chave: Si Muntu Tradition, Character Education, Traditional Dramaturgy, Culture and Education.

DRAMATURGIA TRADICIONAL DE LA ACTUACIÓN DE SI MUNTU COMO MEDIO DE EDUCACIÓN DEL PERSONAJE

RESUMEN

Objetivo: Esta investigación tiene como objetivo realizar un análisis más profundo del potencial incrustado en la Tradición Si Muntu dentro del contexto de la educación del carácter.

Marco teórico: Este estudio explora la educación del carácter. Examina cómo la educación de personajes y la dramaturgia pueden proporcionar una base moral y ética para las prácticas de educación de personajes.

Método: A través de un enfoque etnográfico, el estudio se centra en la dramaturgia tradicional manifestada en la tradición del desfile Si Muntu extendida por las regiones de la provincia de Sumatra Occidental. Este análisis explora múltiples formas de sabiduría local, y se identifican los valores incrustados dentro de la práctica.

Resultado y conclusión: Los hallazgos de esta investigación revelan que la dramaturgia tradicional, parte de la tradición cultural Si Muntu, tiene el potencial de integrarse en la educación del carácter. Puede servir como una herramienta eficaz para desarrollar valores positivos dentro de los individuos.

Implicaciones: Es un esfuerzo para ofrecer soluciones a los problemas morales y éticos que se pueden implementar en las escuelas. La presencia de importancia local, como la cooperación, la reverencia por los antepasados, la creatividad y la empatía, se refleja en esta dramaturgia.

Novedad: Este estudio contribuye a la literatura existente sobre la educación de los personajes aplicando la relación entre las prácticas tradicionales y la presencia de la dramaturgia en la tradición Si Muntu dentro del contexto de la educación en Indonesia.

Palabras clave: Tradición Si Muntu, Educación del Personaje, Dramaturgia Tradicional, Cultura y Educación.

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1 INTRODUCTION

Amid the swift currents of global development and modernization, it is noteworthy that local traditions and indigenous wisdom maintain a deeply meaningful presence in our rapidly changing world. A striking illustration of this enduring tradition can be found in the *Si Muntu* performance parade, which continues to thrive within the cultural tapestry of West Sumatra, Indonesia. The *Si Muntu* tradition finds its presence across various districts, including Agam, Pesisir Selatan, Tanah Datar, Padang Pariaman, 50 Kota, Pasaman, Sijunjung, as well as the cities of Padangpanjang and Sawahlunto (Almah Bubi, 2018; Paetzold & Mason, 2016; Saaduddin, 2023a, 2023b; Saaduddin et al., 2023).

Si Muntu traditional performance is embodied in the form of an elaborate ceremonial procession, with a central participant adorned in a meticulously crafted costume fashioned from two distinctive materials: “*karisiak*,” which consists of dried banana leaves, and “*ijuak*” fibers, extracted from the sturdy stem of the Arenga Tree (Azzara et al., 2018). Beyond its visually striking aesthetics, this tradition is a repository for many historical narratives, legendary tales, and invaluable local wisdom. A complex aesthetic that combines the beauty of narrative, as a basic aesthetic of the Minangkabau ethnic group (Pramayoza, 2022; Pramayoza & Yuliza, 2023a), with the artistic creativity of traditional fine arts.

Within the *Si Muntu* tradition, each constituent element bears profound meanings that impart lessons on harmony with nature, fostering healthy interpersonal relationships, and cultivating spiritual values. The preservation and understanding of this tradition extend beyond safeguarding local cultural identity; they play an instrumental role in shaping the character and worldview of younger generations. By incorporating the teachings of the *Si Muntu* tradition into the realm of education, the younger generation can glean insights into local wisdom values encompassing environmental stewardship, collaboration, and ethical conduct. This holistic approach contributes to preserving a rich cultural heritage, as well as being a vehicle for intercultural collaborative learning (Rahmat et al., 2024). It nurtures individuals with broad insights, a deep connection to their cultural heritage, and a preparedness to confront future challenges.

In an era of constant transformation, traditions like *Si Muntu* serve as reservoirs of wisdom that can inspire and serve as cornerstones for sustainable development efforts. This research endeavors to delve into the dramaturgical elements that constitute the *Si Muntu* tradition, encompassing narratives, symbols, and traditional dances while unraveling the inherent values and moral messages deeply woven within its fabric. By shedding light on the



significance of local wisdom through the lens of theater studies (Pramayoza, 2023), as explored in this study, we aim to enhance our comprehension of the potential of traditional dramaturgy as a potent instrument for character education. This identification process offers valuable insights and enrichment for educators, parents, teachers, and those involved in crafting educational curricula. It aligns with the guidelines outlined in the Ministry of Education and Culture Regulation (Permendikbud) Number 79 of 2014 about the Local Content of the 2013 Curriculum, as well as Article 37 (1) of the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, which underscores the significance of local content within educational structures spanning primary (SD/MI), junior secondary (SMP/MTs), senior secondary (SMA/MA), and vocational (SMK/MAK) levels, encompassing content and learning processes that celebrate local potential and uniqueness.

2 THEORETICAL FRAMEWORK

2.1 CHARACTER EDUCATION

Character education creates a school environment that fosters moral awareness and responsibility in young individuals, teaching values such as honesty and accountability. It's a proactive effort offering long-term solutions to moral and ethical issues, crucial for school safety. Teaching character education at the elementary school age helps students to face complex social problems in the future and avoid engaging in unlawful behaviour (Fajarianto et al., 2024; Prayitno et al., 2024). Lickona says the character concept encompasses moral understanding, attitudes, and behaviors (Lickona, 2009). This perspective posits that an individual's personality is shaped by the behaviors prevalent in their environment (Ryan & Bohlin, 1999). The term "character" finds its etymological roots in the Greek language, denoting "instrument for marking and graving, impress, stamp, distinctive mark, distinctive nature" (Kupperman, 1991). Character education is a fundamental aspect of shaping learners by improving their critical thinking skills, fostering moral integrity, and instilling the courage to uphold true values even in challenging circumstances. This approach integrates moral values into the educational process to cultivate positive character traits in students. Research by Hariyanto (Hariyanto et al., 2022) emphasizes the significance of critical thinking skills and social skills in shaping students' character through educational models. Additionally, Hulawa (Hulawa, 2019) highlights the alignment between al-Zarnuji's character concept and character education in Indonesia, both aiming to develop positive characters in students. Moreover,



Pradana & Sundawa (Pradana & Sundawa, 2022) discuss the optimization of vocational civic education for character development, particularly in tertiary institutions. The study by Wua et al. (Wua et al., 2022) underscores the ongoing importance of character education, even during challenging times like the COVID-19 pandemic. Furthermore, Umar (Umar et al., 2021) focus on the implementation of character education based on religious moderation in early childhood, emphasizing aspects such as strengthening Aqidah and fostering values of tolerance.

2.2 DRAMATURGY

The *Si Muntu* parade, as a longstanding tradition, employs various roles within and beyond the character of *Si Muntu* to convey its messages effectively. In this context, patterns and interconnected elements create a cohesive dramaturgical performance. The concept of dramaturgy has evolved from its origins in professional theater to encompass various disciplines and contexts beyond traditional theater settings. Scholars such as Meron have explored the application of dramaturgy as a generative tool and research method in fields ranging from computer science to narrative and graphic design (Meron, 2020). Additionally, Lowe & Hwang have highlighted the metaphorical significance of dramaturgy in emphasizing the fictional nature of interactions and the dynamic character of identity and social relationships (Lowe & Hwang, 2012). (Wahyudi., 2016) discusses dramaturgical political marketing in East Java, Indonesia, showcasing how dramaturgy can be employed to understand human behavior and political presentations. Celina Su emphasizes the scarcity of formal scenes in policymaking dramaturgy, shedding light on the performative aspects of politics (Su, 2010). Moreover, (Grube, 2014) (O'Brien et al., 2010) utilize dramaturgy theory to analyze policy processes and evaluation practices, respectively, showcasing the relevance of dramaturgy in understanding formal and informal domains of social action. In the realm of arts and literature, and Szilas (Szilas et al., 2016) delve into the qualification and quantification of interestingness in dramatic situations, emphasizing the formalism based on dramaturgy and screenwriting. Additionally, Abreu (Abreu, 2020) and Linge (Linge, 2021) discuss dramaturgy in the context of sovereignty and social functions, showcasing its diverse applications. Moreover, a comprehensive analysis of a dramaturgical subject transcends performance aspects, encompassing contextual factors, the audience, and the artists involved.

Dramaturgy involves the dynamic interaction between the subject's content and the presentation methods. In short it can be understood that, dramaturgy harmonizes the "form" and the "content" of a type of performance (Pramayoza & Yuliza, 2023b; Turner & Behrndt,



2017). Dramaturgy encompasses the aesthetic structure of a dramatic literary work, encompassing its organization, themes, objectives, conventions, and the practical philosophy of theatrical techniques employed to craft a coherent performance. Within this framework, three key tasks are performed: (1) defining the aesthetic structure of a dramatic artistic work, (2) identifying the components that breathe life into a dramatic artwork, and (3) applying this knowledge in a tangible physical setting (Chemers, 2010).

Erving Goffman's concept of Dramaturgy also portrays human interaction as a staged performance, with individuals assuming roles on both the front and backstage of social life. Goffman posits that dramaturgy provides a foundational theory for understanding how people express themselves in social contexts. His primary focus centers on face-to-face interactions and co-presence. While an individual may present a specific "performance" to others, the interpretations and perceptions of that performance can vary among different observers (Goffman, 2002).

3 METHODOLOGY

The ethnographic approach emerges as a highly pertinent methodology for exploring the values inherent in the *Si Muntu* parade tradition to incorporate them into character education. Ethnography is a comprehensive research method that combines practical fieldwork with theoretical analysis to comprehend and interpret cultural phenomena deeply.

Ethnography is characterized by several distinctive features, including the active involvement of researchers, an in-depth exploration of community culture, and the necessity to present meticulously detailed data. This aligns with Marvasti's assertion that ethnography emphasizes three key dimensions: involvement, contextual understanding, and the representation of subjects (Marvasti, 2004). As emphasized by Creswell, ethnography adopts a researcher's perspective on the individuals under scrutiny, employing a third-person viewpoint to provide an impartial account of research subjects in a specific setting (Creswell, 2012).

By adopting an ethnographic approach, researchers can immerse themselves fully within the community or group that upholds and conducts the *Si Muntu* parades. Through direct observation, interaction, and meticulous analysis, this approach facilitates an exploration of the meanings and symbolism that underlie the values embedded in this tradition.

Moreover, ethnographic research identifies connections between the values upheld by the *Si Muntu* procession tradition and the desired facets of character education. Values such as cooperation, reverence for ancestors, a sense of responsibility, and the ethos of mutual support



may constitute integral components of this tradition. Through in-depth analysis, the ethnographic approach paves the way for the development of a more contextually rich character education strategy firmly rooted in local values that hold significance in the daily lives of the community.

The ethnographic analysis of the *Si Muntu* parade tradition follows a systematic process to integrate these values into character education effectively. Firstly, the researcher engages in immersive and participatory observation during the procession, involving the direct witnessing of the proceedings, interactions among participants, and interpreting symbolic elements.

After data collection from observations, the subsequent step entails identifying emerging patterns and themes within the observed interactions and symbolism. Values such as unity, mutual respect, and the spirit of cooperation become evident through the actions and conversations of participants.

Subsequently, an in-depth analysis is applied to the amassed data. This involves categorizing the data into distinct categories representing the local wisdom values under exploration. The researcher elucidates how these values can be linked to desired character education concepts, thereby explaining how the *Si Muntu* procession tradition can contribute to cultivating better character traits.

Additionally, the ethnographic analysis acknowledges the researcher's position and the potential impact of personal experiences on data interpretation, ensuring objectivity and a broader perspective. The outcomes of this analysis inform recommendations for integrating local wisdom values from the *Si Muntu* procession tradition into a character education approach that resonates with cultural and societal norms.

Furthermore, the ethnographic approach in this phase incorporates data triangulation, a process combining multiple sources and data collection methods to validate research findings. This rigorous approach ensures the accuracy and robustness of the results generated during the analysis. By merging data from interviews, observations, and document analysis, researchers scrutinize and compare the information obtained, yielding a comprehensive interpretation.

4 RESULT AND DISCUSSION

For several compelling reasons, the literary analysis of the traditional dramaturgy found within the *Si Muntu* Tradition assumes a pivotal role in character education. Primarily, it offers invaluable insights into the rich cultural heritage and deeply ingrained values embedded within this tradition. By comprehending the intricate dramatic elements, narrative structures, and



characters woven into the *Si Muntu* procession tradition, participants can delve into the ethical and moral principles cherished by the community that venerates *Si Muntu*.

Moreover, this analytical exploration is a robust platform for deliberating on qualities and universally embraced values that epitomize goodness. The empirical experiences of each participant within this tradition provide glimpses into essential virtues such as empathy, integrity, resilience, and humanistic values that contribute to individual and collective growth.

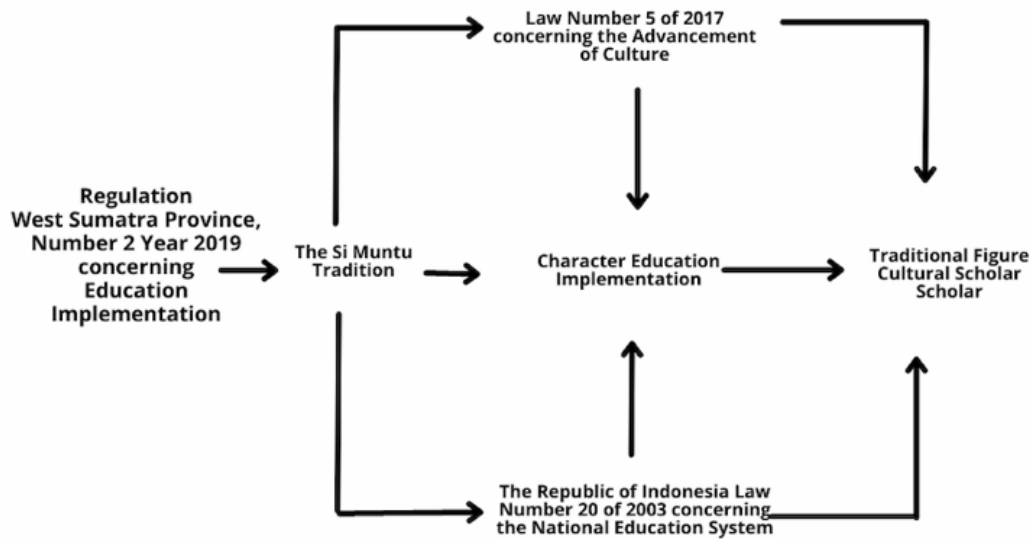
Additionally, the study of traditional dramaturgy within the *Si Muntu* tradition fosters the development of critical and analytical thinking skills. Students are encouraged to scrutinize intricate plot layers, dissect character motivations, and decipher cultural contexts, honing their essential thinking abilities and enhancing their capacity to interpret complex information. Integrating character education with the tradition's rich elements of dramatic art amplifies the learning experience, rendering it more engaging and pertinent. These dramatic elements breathe life into theoretical concepts, rendering them more memorable and impactful for students as they witness the embodiment of cultural choices upheld by the Minangkabau community in West Sumatra.

Furthermore, this alignment reinforces the development of character education by encapsulating local wisdom values. Local wisdom constitutes a profoundly influential entity that defines the dignity and status of individuals within a community. Consequently, local wisdom substantially reflects the prevailing societal norms, regarded as accurate and a guiding reference for everyday actions and behaviour (Geertz, 1992).



Table 1

The inspiration process draws knowledge from the Si Muntu Tradition



Source: Saaduddin,2023

4.1 TRADITIONAL *SI MUNTU* DRAMATURGICAL FORMULA

The *Si Muntu* tradition, deeply rooted in the Minangkabau region, manifests a complex dramaturgical composition that seamlessly interweaves historical narratives and indigenous folk stories. Consequently, when viewed through the lens of “performance text,” it becomes apparent that this tradition embodies the essence of dramaturgy, where textual elements, matrices, and the historical legacy of theater converge, creating a focal point for a dramaturgical perspective that bridges the verbal “text” and the “performance text” (Barba, 1985).

The historical significance meticulously interwoven into the *Si Muntu* tradition establishes a profound connection between this cultural practice and the events of the Padri War, which unfolded between 1803 and 1838. This historical linkage effectively bridges the present and the past, enriching the tradition with a deep sense of continuity. Additionally, the tradition features narratives about enigmatic, human-sized, hairy primates drawn from local folklore. These mythical creatures, depicted as vigilant guardians shielding crops from pests, contribute an enchanting layer to the narrative, seamlessly blending the performance with the fabric of daily life.

For the dedicated performers, this tradition represents a unique opportunity to assume the identity of *Si Muntu* characters, donning elaborate costumes annually. These performers encompass a diverse demographic, from children and adolescents to individuals well into their



sixties, each passionately embodying the personas of these revered characters. Their unwavering commitment to portraying “*Si Muntu*” is a testament to their profound dedication and active participation in this narrative-rich art form.

Another integral facet of *Si Muntu*’s dramaturgy lies in the intricate costumes and makeup employed to facilitate the transformation of the performers. These dedicated individuals meticulously craft their appearance using materials such as *ijuk* fiber, dried banana leaves, and betel nut stem sheaths, complemented by exquisitely carved masks and embellishments. Additionally, they incorporate necklaces from diverse vegetables and animal masks crafted from synthetic materials, infusing visual splendor into the performance and underscoring the communal aesthetic experience (Palmer, 1998).

As the performers partake in the procession, a carefully orchestrated sound composition accompanies them. This composition features an array of traditional musical instruments, including drums, bamboo flutes (“*bansi*”), accordions, “*gendang tambua*,” “*tasa*,” and *talempong* (a metal percussion instrument). These instruments collectively serve to amplify the emotional depth of the performance. Notably, this sound composition incorporates a heroic song titled “*Kapa Tabang*” - Flying Ship, which adds a lyrical dimension to the tradition.

It is essential to note that the *Si Muntu* tradition’s performance transcends the confines of a singular stage moment; instead, it can be presented at various celebratory occasions. These include Independence Day festivities on August 17th, one week after Idul Fitri, and traditional gatherings known as “*alek nagari*.” As for the audience, primarily comprising local community members, they actively engage in the procession and parade, accompanying the *Si Muntu* characters on their captivating journey.

Figure 1

Si Muntu in the *Nagari Paninjauan* area of Agam District



Source: Saaduddin, 2023



Figure 2

Si Muntu in the Nagari Andaleh Baruh Bukik area of Tanah Datar District



Source: Saaduddin, 2023

Figure 3

Si Muntu in the Nagari Ganggo Mudiak area of Pasaman District



Source: Jecky Aprisela, Enrico Alamo, 2023

4.2 THE RELEVANCE OF DRAMATURGY IN THE *SI MUNTU* TRADITION TO CHARACTER EDUCATION

4.2.1 Characters and Characteristics

The character of *Si Muntu* assumes varying roles within different communities, each characterized by distinct attributes and symbolism. *Si Muntu*'s multifaceted representation is a repository of values deeply embedded within a complex societal framework. This character



embodies the legacy of historical significance, playing a pivotal role as an ally to the freedom fighters who resisted colonial rule during the Padri War in Minangkabau. Simultaneously, *Si Muntu* assumes the persona of “*Ungko*,” a substantial primate-like creature, fostering a profound connection with the local community. Within this rich tapestry of roles, educational values such as cooperation, tolerance, and the celebration of individual uniqueness emerge as prominent themes.

Through the diverse portrayals of *Si Muntu* across various regions, a poignant message regarding the paramount importance of acceptance and collective endeavor resonates, providing a sturdy foundation for character education among students. The *Si Muntu* tradition, with its fluid and dynamic character, encapsulates the essence of communal harmony, underscoring the significance of unity in diversity as a guiding principle for character development.

4.2.2 Storyline

Within the *Si Muntu* tradition, a discernible narrative structure unfolds, adhering to a well-defined pattern commencing with exposition and culminating in resolving conflicts. This narrative structure resonates with the Aristotelian dramatic theory, establishing a cohesive dramaturgical framework. This narrative framework is consistently observed in the *Si Muntu* tradition, not only in the Pasaman District but also in various other regions where the tradition is practiced.

It is imperative to recognize that two distinctive storylines have evolved within this narrative structure. The first narrative centers on themes of resistance and struggle, while the second narrative is intricately woven into the rich folklore of the local community. These intertwined narratives serve as conduits for imparting crucial values of patience, responsibility, and strategic planning within the education domain. It is paramount to discern that this narrative framework serves a specific purpose: to establish its presence as a pedagogical tool for fostering personal growth in confronting challenges and progressively attaining goals through a linear trajectory. Inherently embedded within the storyline, these values can be effectively underscored and instilled in students throughout the learning process.

The integration of character development and education, anchored in the *Si Muntu* tradition, finds its relevance and efficacy in implementation. This perspective aligns with the insights of Sri Wening, who asserts that disseminating life values through storytelling can optimally mold students’ characters, emphasizing the profound impact of narratives in shaping personal attributes and ethical foundations (Wening, 2012).



4.2.3 Music and Movement

Music and movement constitute integral components of the *Si Muntu* procession, and their interplay is fundamental to the performance's essence. They are inextricably linked, creating a harmonious fusion of auditory and visual elements that convey profound cultural values and impart essential life lessons. This amalgamation of music and movement serves as a potent medium for transmitting values such as a deep appreciation for cultural heritage, a robust sense of pride in one's cultural identity, and unwavering respect for inherited traditions.

Within the *Si Muntu* tradition, musical compositions hold a distinct significance, acting as conduits for rebuilding collective awareness and fostering a sense of unity among participants and the audience alike. The musical instruments employed predominantly comprise traditional Minangkabau cultural instruments, reinforcing the cultural authenticity and resonance of the performance.

Through the artful integration of music and synchronized movements, the performers of *Si Muntu* bestow upon the younger generation a tangible connection to their cultural heritage and identity. Incorporating gestures into the traditional musical accompaniment reaffirms cultural values and ideals, further solidifying their transmission to subsequent generations.

Notably, the music presented in the *Si Muntu* tradition is not mere sonic accompaniment but a profound expression of cultural identity and historical significance. Heroic songs, in particular, are central to this tradition, serving as catalysts that ignite the audience's spirit and invigorate the collective celebration. These songs commemorate freedom fighters' valor, resilience, and sacrifices during the struggle against colonialism, fostering a sense of inspiration and dedication among all witnesses. Moreover, these poignant lyrics effectively convey the values of heroism and selflessness to the younger generation, instilling in them a deep appreciation for the enduring legacy of their ancestors.

4.3 THE IMPLICATIONS OF TRADITIONAL *SI MUNTU* DRAMATURGY INTEGRATION IN CHARACTER EDUCATION

When individuals are lifted from their ordinary daily routines into the realm of higher experiences, a shared set of values emerges, binding them into a cohesive and harmonious community. Within this communal unity, a profound sense of mutual understanding blossoms, transcending the boundaries of personal concerns and encompassing the collective well-being. Participants in this communal community come to perceive that all challenges and difficulties,



regardless of their nature, are intricately interwoven with the preservation of this reciprocal relationship. This realization underscores the potent impact of collective integration in engendering a shared experience of values that bind individuals together.

This perspective lends credence to the idea that comprehensive character education can be effectively implemented within the educational framework by seamlessly integrating it into all academic subjects and infusing it into daily instructional practices. Such an approach ensures that character development becomes integral to students' holistic growth, fostering a deep understanding of values and their practical application in real-life scenarios.

The *Si Muntu* tradition, a cultural treasure that has thrived in various regions of West Sumatra, has spawned a rich tapestry of narratives, particularly those highlighting acts of heroism associated with this venerable tradition. These heroic tales have endured through generations and can be traced back to specific *Si Muntu* traditions in regions such as Tanah Datar District, Agam District, and Pasaman District. Eti, a 52-year-old member of Sanggar Tikam Tuo, has conducted extensive research into the origins of *Si Muntu* and found compelling links between this tradition and the clandestine activities of freedom fighters during the tumultuous Padri War that raged from 1803 to 1838. Her insights shed light on the deep-rooted historical significance of the *Si Muntu* tradition.

Mak Datuak Majo Indo, a venerable 67-year-old representative of the Customary Council of Nagari in Nagari Ganggo Mudiak, further expounds upon the multifaceted nature of this tradition. He elucidates that the *Si Muntu* tradition forms an integral part of the larger panjat pinang celebration. This cultural practice has traversed multiple epochs, albeit with intermittent interruptions in its transmission across generations. Moreover, the traditional dramaturgy of *Si Muntu* yields a wealth of moral and ethical values, contributing to the development of character and fostering qualities of goodness among its participants and observers.

Table 2

Identification

Element	Contents
Story	Humility
	Honesty
	Courage
	Unity
Performer	Cooperation
	Tolerance
Costume and Make Up	Independence
	Communication Skills
Music	Spirit
	Heroism



Audiences	Empathy
	Cultural Openness
	Appreciation for Creativity

Source: Saaduddin,2023

5 CONCLUSION

In this article, the author underscores the profound significance of comprehending traditional dramaturgy, particularly within the context of the *Si Muntu* tradition, as a potent instrument for shaping and nurturing individual character. This time-honored tradition transcends mere entertainment or processions; it stands as an invaluable resource for character education within the educational landscape of West Sumatra.

Within character education, the *Si Muntu* tradition imparts invaluable lessons rooted in fundamental human values, encompassing honesty, collaboration, respect, and self-sacrifice principles. Through the vibrant performances of this tradition and the narratives woven into its stories, replete with conflicts and their eventual resolutions, *Si Muntu* vividly illustrates how the various facets of character, both overt and covert, can be artistically and theatrically expressed through performance practices that extend into everyday life. This holistic approach equips each participant to confront life's challenges and navigate complex moral decisions, thereby contributing to their personal growth and development.

The analysis presented in this article underscores the urgent necessity of preserving and rejuvenating the *Si Muntu* tradition, particularly in the face of rapid modernization and cultural evolution in West Sumatra. Such endeavors are indispensable in ensuring that the younger generation remains firmly connected to the profound roots of Minangkabau culture. Importantly, this article serves as a poignant reminder that character education transcends the confines of academia; it encompasses an individual's behavior, thought processes, and interactions with their immediate environment. The proposal to integrate traditional dramaturgy, exemplified by the *Si Muntu* tradition, into character education represents a laudable and invaluable contribution that promises to yield significant dividends.

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