

Strengthening the Assertiveness of Minangkabau Female Students Through Group Guidance Based on *Sumbang Duo Baleh* Values for Preventing Sexual Harassment in Higher Education

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ABSTRACT

Sexual harassment remains a pervasive issue in higher education, often exacerbated by a lack of assertive behavior among female students. In the context of Minangkabau culture, *Sumbang Duo Baleh* — a set of traditional values governing ethics and decorum — can serve as a foundation for character-based interventions. This study aimed to examine the effectiveness of group guidance based on *Sumbang Duo Baleh* in strengthening assertiveness among Minangkabau female students to prevent sexual harassment. A quasi-experimental design with a pretest-posttest control group was employed. Twenty Minangkabau female students were randomly assigned to an experimental group (receiving *Sumbang Duo Baleh*-based guidance) and a control group (receiving standard group guidance). Assertiveness levels were measured using a Likert-scale questionnaire. Data were analyzed using the Wilcoxon Signed-Rank Test and Mann-Whitney U Test. The experimental group showed a significant increase in assertiveness scores from pretest to posttest ($Z = -2.805, p < 0.005$), moving from low to high categories. In contrast, the control group showed only a moderate increase. Between-group analysis also showed significant differences in posttest scores ($p = 0.011$), indicating the higher effectiveness of the *Sumbang Duo Baleh*-based intervention. Integrating local wisdom into group guidance effectively enhances assertive behavior, empowering students to respond to potential harassment. This culturally grounded approach not only preserves traditional values but also strengthens character education within higher education institutions.

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1. INTRODUCTION

Sexual harassment is a serious problem that needs special attention in the community. Judging from the Annual Record data (CATAHU) of National Commission on Women in 2023, there were 4,179 cases of sexual violence against women. Sexual violence includes various forms, such as rape, sexual intimidation, prostitution, and sexual harassment (Komnas Women, 2023). Of the various sexual violence,

sexual harassment is one of the special parts that often occur in the community. Furthermore, in 2022 - 2023 there were 632 cases of sexual harassment that afflicted women (Laoh, 2024). This figure increased compared to Komnas Women's data, which is 12.7% of the total 2,363 cases of violence against women (Dihni, 2022). This increase shows the urgency to deal with the problem of sexual harassment seriously.

Sexual harassment can occur in various forms, both verbal through speech and non-verbal, which have the potential to have a negative impact on the physical, mental, and social health of the victim (Hardt, Sockl, Wamoyi & Ranganathan, 2023). This act degrades women by treating them as sexual objects, such as sexual comments, inappropriate jokes, or even unwanted physical acts (Miranti & Sudiana, 2021). In addition, unwanted forms of sexual attention often cause deep trauma to the victim (Rusyidi, Bintari, & Wibowo, 2019).

Sexual harassment is now also starting to spread in the college environment. Sexual harassment is most often experienced by women aged 18-20 years (Guschke et al, 2019). Kemendikbud data reveals that the campus ranks third in the location of harassment, namely 33% of harassment on the streets, 19% of public transportation, and 15% of school and college environments. From these data, it can be seen that cases of sexual harassment in the college environment are quite a lot, and there are still cases of sexual harassment that have not been revealed or hidden (Yulista Fatmariza, Muchtar & Dewi, 2024).

Another fact shows that cases of sexual harassment against women continue to occur at several universities in Padang City. This case involved a female student who experienced sexual harassment on campus. However, the victim only dared to report it after experiencing trauma from the incident (CNN Indonesia, 2020; Sastra, 2023). The university followed up on this case by imposing strict sanctions in the form of dismissal against the perpetrator as a form of upholding justice and protecting the victim. This incident demonstrates that sexual harassment remains a serious problem in higher education and can affect anyone, including female students.

The facts of sexual harassment cases against women in universities, one of which occurred at the research site, the State University of Padang, in December 2019. The perpetrator of sexual harassment was committed by a lecturer against the victim, namely a female student. The victim claimed to have been sexually harassed in the campus toilet. But the victim only dared to report after being traumatized (CNN Indonesia, 2020). Campus action in handling the case is to dismiss the lecturer as a firm action against the perpetrator and justice for the victim.

In addition, cases of sexual harassment also occurred in the city of Padang in November 2023, perpetrators of sexual harassment with sex robbery against dozens of underage women. After the examination turned out to be the perpetrator targeting his target who was riding a motorcycle using a mini skirt, tight clothes and a veil that does not cover the chest (Sindonews, 2023). The case makes public concerns, so if not handled wisely it will have an impact on deviant behavior, social violence or other social diseases. However, although sexual harassment is rampant in the community, but reporting on such acts is still low, this is due to fear of retaliation from sexual offenders (Aguilar et al., 2020). Therefore, women need to have firmness and courage to face the situation of sexual harassment. The ability to be firm and brave, refusing without offending others is called assertive behavior (Al Atikho, Ramli and Wahyuni, 2023).

Research Ardaningrum & Savira (2022) found that there are 37,% of students have low assertive behavior, this is because the individual feels ashamed to express his feelings and thoughts to others for fear of offending others. The need for assertive behavior that individuals have, helps them to stand firm, know what they want but do not impose their desires including sexual matters (Rakhmawati, Maulida & Yuliejantiningsih, 2022).

Higher education institutions play a crucial role in strengthening students' character. Based on the Ministry of Education and Culture's Independent Learning-Independent Campus (MBKM) and Strengthening Character Education (PPK) policies, higher education institutions are responsible for developing students' personal, social, and moral potential through various programs, including

guidance and counseling services. Guidance and counseling services at universities are designed to assist students in developing social and emotional skills, including assertive behavior, a crucial life skill in facing social challenges (Ministry of Education and Culture, 2021, 2022).

So that students who have assertive behavior tend to have the ability to do and act and be confident (Sa'adah, 2023). The more students with these skills, the easier it is to prevent sexual harassment. Aryanto, Arumsari & Sulistiana (2021) assertive behavior possessed will facilitate individuals in establishing good relationships with the environment, because individuals can take attitudes that do not harm others through verbal and non-verbal communication skills. This attitude can encourage individuals to be assertive against actions that harm themselves but do not offend others, such as rejecting deviant behavior from environmental influences (Iranty et al., 2024). Causes of falling into negative things such as free sex, sexual harassment, brawls, and other negative behavior.

One of the factors that influences individual assertive behavior is culture (Zakiya & Hariyadi, 2022). Culture is a Complex understanding of a nation, which includes knowledge, belief, art, moral law and customs (Rusfandi, 2024). The province of West Sumatra itself has the characteristics of Minangkabau customs and culture based on the custom *basandi syara*, "*prasai*" *basandi kitabullah* which means customs based on the sharia of Islam and based on the Qur'an & Hadith (Alfarid et al., 2022; Nia et al., 2025).

Minangkabau society has a highly respected position, especially for women, so that women are required to have ethical values as moral demands in behaving so that they have a good personality (Ariani, 2015). On the other hand, the high position of women with Minang lineage is followed by high rules (Dilova et al., 2022). In order for local cultural values to be maintained, there is a need for the community, especially women students, to overcome cultural values rooted in community life.

Changes in the times and the development of global trends also affect the behavior of Minangkabau women in the present (Fauzan et al., 2025). Values that are considered modern have slowly begun to replace or shift traditional values that were previously upheld in society (Morelent, Isnanda & Gusneti, 2022). This shift often raises tensions between local cultural identities with external cultural influences that are considered contemporary (Syakhsyiah et al., 2025).

One of the values and rules that Minangkabau women can understand is the *sumbang duo baleh*. Ratmil (2023) states that *sumbang duo baleh* is a Minangkabau regulation containing etiquette and politeness values. It is contained in twelve rules and prohibitions that must be obeyed by every Minangkabau woman: *sumbang sumbang duduak*, *sumbang tagak*, *sumbang jalan*, *sumbang kato*, *sumbang caliak*, *sumbang makan*, *sumbang pakai*, *sumbang karajo*, *sumbang tanyo*, *sumbang jawek*, *sumbang bagaua*, and *sumbang kurenah*. In this study, the values of *sumbang duo baleh* that will be used are limited to four main aspects: *sumbang pakai*, *sumbang bagaua*, *sumbang kato*, and *sumbang caliak*. This limitation was made because these four values are considered the most relevant and directly related to assertive behavior and efforts to prevent sexual harassment of female students.

To prevent the occurrence of sexual harassment, various efforts aimed at reducing and overcoming deviant behavior towards women (Morelent, Isnanda & Gusneti, 2022) need to be made. In the context of Minangkabau culture, there are two *baleh* discordant concepts that serve as customary rules in maintaining the dignity and honor of Minangkabau women, while maintaining the *keistimewaan-keistimewaan* given to Minangkabau women (Nurfadilah et al., 2024).

In this context, group guidance is an effective service for improving students' assertive behavior while also increasing their understanding of sexual harassment prevention (Fauziah et al., 2024; Nafis et al., 2021). Furthermore, this service encourages individuals to develop perceptions, feelings, and attitudes that support more effective behavior in social interactions (Tobing, Karneli, Nurfarhanah & Hariko, 2023). Therefore, this study aims to test the effectiveness of *sumbang duo baleh*-based group guidance in improving assertive behavior among Minangkabau women as an effort to prevent sexual harassment in higher education.

2. METHODS

This study employed a quantitative approach using a quasi-experimental design, specifically a pretest–posttest control group design. This design was selected to examine the effectiveness of group guidance services in enhancing assertive behavior skills among students when facing social situations with the potential for sexual harassment. The quasi-experimental framework allowed the researcher to compare outcomes between groups while maintaining practical feasibility within an educational setting. By administering both pretests and posttests, the study aimed to measure changes in assertive behavior before and after the intervention, thereby providing empirical evidence of the program's impact.

The research was conducted in the context of higher education and focused on female students of Minangkabau ethnic background. The total population consisted of 84 students, from which 20 participants were selected through simple random sampling to ensure equal opportunity for inclusion and to reduce sampling bias. The selected participants were then divided into two groups: an experimental group and a control group, each comprising 10 students. The experimental group received structured group guidance sessions designed to foster assertiveness skills, while the control group did not receive the intervention during the study period. This grouping enabled a systematic comparison of behavioral changes attributable to the intervention.

Data were collected using a Likert-scale questionnaire specifically designed to measure the level of assertive behavior. The instrument assessed various dimensions of assertiveness, including the ability to express opinions, refuse inappropriate requests, and communicate personal boundaries confidently. Prior to implementation, the questionnaire underwent validity and reliability testing to ensure its appropriateness for the study population. The use of a standardized instrument enhanced the consistency and objectivity of the measurements.

Data analysis was conducted using non-parametric statistical tests due to the relatively small sample size and the distribution characteristics of the data. The Wilcoxon Signed Rank Test was applied to examine within-group differences between pretest and posttest scores, allowing the researcher to determine whether significant changes occurred after the intervention. Additionally, the Mann–Whitney U Test was employed to compare posttest scores between the experimental and control groups, thereby assessing the overall effectiveness of the group guidance program. These statistical procedures provided a rigorous basis for evaluating the study's hypotheses and drawing meaningful conclusions.

3. FINDINGS AND DISCUSSION

This research was conducted at the Dance and Music Drama Art Study Program, Faculty of Language and Art, State University of Padang, by dividing into two groups, namely the experimental group and the control group. The main focus of this study was to determine the effectiveness of group guidance using discordant *duo baleh* to improve the assertive behavior of Minangkabau women in preventing sexual harassment. The data obtained were pretest and posttest results related to the assertive behavior of female students. Descriptive data obtained from each research group, namely the experimental group and the control group, aims to provide an overview of the results of the pretest and posttest obtained before and after treatment is given. Furthermore, researchers present findings related to the effectiveness of group guidance using discordant *duo baleh* to improve assertive behavior of Minangkabau women in preventing sexual harassment.

Table 1. Pretest and Posttest Results of Assertive Behavior of Minangkabau Women in Preventing Sexual Harassment

Category	Intervals	Experimental Group				Control Group			
		Pretest		Posttest		Pretest		Posttest	
		f	%	f	%	f	%	f	%
Very High (ST)	≥170	0	0	2	20	0	0	1	10
High (T)	156-169	0	0	6	60	0	0	3	30
Currently (S)	142-155	0	0	2	20	0	0	6	60
Low (R)	128-141	9	90	0	0	8	80	0	0
Very Low (SR)	114-127	1	10	0	0	2	20	0	0
Total		10	100	10	100	10	100	10	100

Based on Table 1, it is clear that before being given group guidance using *sumbang duo baleh*, in the experimental group, it was known that 10% of students were in the very low category, and 90% of students were in the low category. After being given group guidance using *Sumbang Duo Baleh*, it was known that 20% of students were in the medium category, 60% were in the high category, and 20% were in the very high category. This can be seen after being given group guidance services based on *sumbang duo baleh*; there was a change in students' assertive behavior that showed an increase, such as being more courageous in saying "no" in refusing requests or invitations that did not match their wishes, more confident in asking for help, and better able to express opinions even though initially feeling embarrassed or having difficulty refusing. This is supported by research by Fahira, Setiyowati & Hambali (2025), which states that guidance and counseling services help students achieve independence. Independent individuals can be characterized by the ability to understand themselves, accept, be confident in expressing opinions, make decisions, and be responsible.

Furthermore, in the control group, before being given group guidance, it was known that 20% of students were in the very low category and 80% of students were in the low category. Then, after being given group guidance services without discordant *duo baleh*, it was known that 60% of students were in the medium category, 30% of students were in the high category, and 10% of students were in the very high category.

Table 2. Analysis Results Wilcoxon Signed Ranks Test Differences in Assertive Behavior of Minangkabau Women in Preventing Sexual Harassment between Pretest and Posttest Experimental Group

Test Statistics ^a	
	Posttest Experiment - Pretest Experiment
Z	-2,805 ^b
Asymp. Sig. (2-tailed)	.005
a. Wilcoxon Signed Ranks Test	
b. Based on negative ranks.	

Based on the results of testing the first hypothesis, it can be seen that the probability number Asmp. Sig (2-tailed) assertive behavior of experimental group students is 0.005 or probability below 0.005 (0.005 < 0.05). From these results, Ho is rejected, and Ha is accepted. Thus, the first hypothesis tested in this study is acceptable, namely "there are significant differences in assertive behavior of Minangkabau women in preventing sexual harassment experimental group before and after following the guidance group using the values of discordant *duo baleh*."

Furthermore, the results of this study showed assertive behavior in preventing sexual harassment in the experimental group before being given different treatment, and assertive behavior in preventing sexual harassment after being given treatment. The average score of assertive behavior of Minangkabau female students in preventing sexual harassment before being given group guidance using *duo baleh* is 133.8 in the low category. After being given group guidance using discordant duo baleh, the assertive behavior of Minangkabau female students in preventing sexual harassment has increased; the average score of the posttest experimental group is 162.4 in the high category. Therefore, providing group guidance services using discordant *duo baleh* can improve assertive behavior in preventing sexual harassment.

Table 3. Analysis Results Wilcoxon Signed Rank Test Differences in Assertive Behavior of Minangkabau Women in Preventing Sexual Harassment between Pretest and Posttest Control Group

Statistics Test	
Posttest Experiment - Pretest Experiment	
Z	-2.807b
Asymp. Sig. (2-tailed)	.005
a. Wilcoxon Signed Ranks Test	
b. Based on negative ranks.	

Based on the results of testing, the second hypothesis shows that the probability of Asymp. Sig. (2-tailed) assertive behavior of control group students is 0.005 or a probability below 0.05 ($0.005 < 0.05$). Based on these results, H_0 is rejected, and H_1 is accepted. Thus, the second hypothesis tested in this study is acceptable, namely, there are significant differences in the assertive behavior of Minangkabau women in preventing sexual harassment in the control group before and after following group guidance services without discordant *duo baleh*.

In addition, the results of the study showed that the scores of assertive behavior of Minangkabau women in preventing sexual harassment in the control group were higher than those in the treatment group. The average score of pretest assertive behavior in preventing sexual harassment in Minangkabau female students without using *duo baleh* is equal to 131.8 in the low category. After being given group guidance without using discordant duo baleh, the assertive behavior of Minangkabau female students increased, with the average score of the posttest control group being 153.9 in the medium category.

Table 4. Results of Analysis of the Maan-Whitney Test of Assertive Behavior of Minangkabau Women in Preventing Sexual Harassment of Experimental Group and Control Group

	Result
Maan-Whitney U	17.500
Wilcoxon W	72.500
Z	-2.462
Asymo. Sig. (2-tailed)	.014
Exact Sig. [2*(1-tailed Sig.)]	.011b

a. Grouping Variable : Posttest Experiment dan Posttest Control

b. Not Corrected for ties

Discussion

The findings of the third hypothesis test indicate a statistically significant difference in assertive behavior between Minangkabau female students who participated in group guidance based on *sumbang duo baleh* and those who received conventional group guidance. The analysis revealed that the

significance value (Sig. 2-tailed) was below the 0.05 threshold, indicating that the difference between the experimental and control groups was statistically meaningful. Specifically, the posttest scores of the experimental group were higher than those of the control group, demonstrating that group guidance integrating *sumbang duo baleh* values was more effective in improving assertive behavior related to the prevention of sexual harassment. Consequently, the null hypothesis (H_0) was rejected and the alternative hypothesis (H_1) was accepted, confirming that the implementation of culturally based group guidance had a significant positive effect on students' assertiveness.

These results highlight the strategic role of cultural values in educational interventions, particularly in the context of globalization, where local identities may face erosion. Education functions not only as a means of knowledge transmission but also as a vehicle for preserving and transmitting cultural values. Culture-based educational approaches have been shown to strengthen young people's awareness and internalization of traditional values in daily life (Sudapi, 2025). In line with this perspective, integrating *sumbang duo baleh* into group guidance services enables Minangkabau female students to develop not only cognitive understanding but also character, ethical sensitivity, and social responsibility rooted in local wisdom (Aldi et al., 2025). Such an approach reinforces national character development by grounding personal growth in culturally meaningful frameworks while equipping students to navigate modern social challenges responsibly.

Within higher education counseling practices, the incorporation of local cultural values such as *sumbang duo baleh* can function as a preventive strategy against sexual harassment. Previous research suggests that the application of *sumbang duo baleh* principles contributes not only to the enhancement of assertive behavior but also to broader character development (Mimhamimdala & Syukur, 2025). These values emphasize propriety, self-respect, and ethical social interaction, which are fundamental in shaping students' awareness of personal boundaries. By internalizing these principles, individuals are better prepared to maintain dignity and build relationships grounded in mutual respect. Consequently, students become more confident in responding to inappropriate behaviors and more capable of avoiding situations that may pose risks of sexual harassment.

The present findings are also consistent with the theoretical framework of assertive behavior proposed by Alberti and Emmons (2017), who define assertiveness as the ability to act in accordance with one's rights, needs, and interests without excessive anxiety while respecting the rights of others. Assertive individuals are able to express their feelings and opinions honestly, directly, and appropriately. Ampuno (2020) further emphasizes that assertiveness involves communicating thoughts and emotions calmly and confidently. In the context of sexual harassment prevention, assertiveness plays a crucial protective role, as it empowers individuals—particularly women—to articulate boundaries and refuse unwanted advances (Rakhmawati et al., 2022). The increase in assertive behavior observed among participants in the experimental group suggests that culturally grounded group guidance effectively operationalized these theoretical principles in practice.

Moreover, the improvement in assertiveness among Minangkabau female students reflects not only behavioral change but also a strengthening of personal agency. Participants demonstrated greater confidence in expressing their attitudes and feelings in social interactions while maintaining ethical and culturally appropriate conduct. This balance between assertiveness and cultural sensitivity is particularly significant in collectivist societies, where interpersonal harmony is highly valued. By framing assertiveness within the moral and social norms of *sumbang duo baleh*, the intervention reduced potential cultural resistance to assertive expression and instead positioned it as congruent with local values. Therefore, the study contributes to the growing body of evidence supporting culturally responsive counseling models in higher education and underscores the importance of integrating indigenous wisdom into preventive interventions aimed at addressing sexual harassment.

4. CONCLUSION

Based on the results and discussion, this study concludes that group guidance services grounded in *sumbang duo baleh* are more effective in enhancing assertive behavior among Minangkabau female students than conventional group guidance services not based on these local cultural values. The findings indicate that integrating culturally relevant local wisdom into counseling interventions can significantly strengthen students' ability to express their opinions, establish personal boundaries, and confidently refuse behaviors that may lead to sexual harassment. This underscores the importance of culturally responsive approaches in higher education counseling practices, particularly in efforts to prevent sexual harassment and promote character development. However, this study is limited by its relatively small sample size and its focus on a specific ethnic and gender group, which may restrict the generalizability of the findings to broader student populations. Future research is therefore recommended to involve larger and more diverse samples, apply longitudinal designs to examine the long-term effectiveness of the intervention, and explore the integration of other forms of local wisdom into guidance and counseling services to further enrich culturally based preventive strategies in higher education settings.

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