

Education of Character and Value in Jamu Sawah (Case Study of Ethnic Malay Village Lubuk Rotan Perbaungan District Serdang Bedagai Regency)

Dedi Hartono^{1*}, Hidayat², Usman Pelly³

^{1,2,3} Post Graduate School of Social Anthropology, State University of Medan, Medan, Indonesia

*Corresponding author. Email: hartonodedi00@gmail.com

ABSTRACT

The Jamu Sawah ritual is one of the cultural properties owned by the community. Jamu sawah is a ritual performed by farmers before sowing rice seeds for planting, the values contained in it such as the values of mutual cooperation and religious values in conveying goodwill to the creator through the Jamu Sawah ritual. The purpose of this study is to maintain the character values and values of informal education in this ritual tradition. This research was conducted on the Malay tribe in the village of Lubuk Rotan, Perbaungan District, Serdang Bedagai Regency. This study uses qualitative methods with observation data collection techniques and in-depth interviews with informants. So it can be concluded that the Jamu Sawah ritual has educational values, character building, religion and culture

Keywords: Education, Character, Culture, Jamu Sawah

1. INTRODUCTION

The Indonesian nation has long had the character values set out in the first to the fifth precepts of Pancasila. Nation building and character must go hand in hand. Ki Hadjar Dewantara states that to form character is the concept of understanding, ngroso, and nglakoni. The concept is intended so that character development goes through three stages, namely understanding, which means understanding how good character is in accordance with the cultural values of the Indonesian people. The next term is ngroso which means to try as much as possible to understand and feel the character in accordance with the cultural values of the Indonesian people; then nglakoni is applying these characters in everyday life on an ongoing basis [1].

As in the ritual of Jamu sawah which is carried out by ethnic Malay farmers in the village of Lubuk Rotan, Serdang Bedagai Regency, there are character values in the implementation of these rituals, such as the value of mutual cooperation and religious values which are passed down from generation to generation to the next generation.

2. METHOD

This research uses qualitative research with an ethnographic approach. Qualitative research was chosen because this research is useful for revealing the process of events in detail, so that we know the dynamics of a

social reality and the reciprocal influence of social reality [2]. Ethnographic approach with qualitative research procedures to describe, analyze, and interpret elements of a cultural group such as behavior patterns, beliefs, and language that develop over time [3].

Data collection was carried out by participant observation and in-depth interviews with informants who know the value in the Jamu Sawah ritual for Malay ethnicities. Furthermore, documentation and participant observation in the location of this study were in Lubuk Rotan Village, Perbaungan district, Serdang Bedagai Regency. For data collection, ethnographers perform data analysis techniques by taking ethnographic notes, analyzing ethnographic interviews and writing ethnographies [4]

3. THEORETICAL REVIEW

Geertz focuses the concept of culture on cultural values that guide people to act in dealing with various problems in their life. So that in the end the concept of culture is more of a guideline for assessing the symptoms understood by the cultural actors. The meaning contains the judgments of actors in that culture. In culture, meaning is not individual but public, when the meaning system then becomes the collective property of a group. Culture becomes a pattern of meaning which is carried on historically and manifests itself in symbols. Culture is also a system of inherited concepts expressed in symbolic forms by which humans communicate,

preserve and develop their knowledge of life and attitudes towards life [4]

The characters, according to the contemporary philosopher Michael Novak, are as follows. Character, observes contemporary philosopher Michael Novak, is "a compatible mix of all those virtues identified by religious traditions, literary stories, the sages, and persons of common sense down through history". No one, as Novak points out, has all the virtues, and everyone has some weaknesses. Persons of much-admired characters may differ considerably from one another. Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior. Good character consists of knowing the good, desiring the good, and doing the good habits of the mind, habits of the heart, and habits of action. All three are necessary for leading a moral life; all three make up moral maturity. When we think about the kind of character we want for our children, it's clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right even in the face of pressure from without and temptation from within [7]

Character according to the Greek philosopher Aristotle, as follows. Good character as the life of right conduct (right conduct) in relation other persons and in relation to oneself. Aristotle reminds us of what, in modern times, we are prone to forget: The virtuous life includes self-oriented virtues (such as self-control and moderation) as well as other oriented virtues (such as generosity and compassion), and the kinds of virtue are connected. We need to be in control of our selves-our appetites, our passions to do right by others [7]

To maintain a tradition, informal education is needed where the family plays an important role in providing informal education. Informal education plays an important role in the inheritance of cultural values and education in society. Informal education is a lifelong process in which a person acquires and collects knowledge, skills, attitudes and views from experiences and exposure to the environment at home, work place, play area, from examples of behavior and attitudes of family and friends, from travel [3]

According to Koentjaraningrat, the meaning of a ritual ceremony or ceremony is: a system of activities or a series of actions that are regulated by custom or applicable laws in society that are related to various kinds of events that usually occur in the community concerned. These ceremonies are carried out in order to ward off the bad influence of undesirable magical powers that will endanger human survival [5]. The following is a discussion of rituals related to the occult. The supernatural world can be faced with various kinds of feelings, namely love, respect, devotion, but also fear, horror and so on, or from a mixture of feelings from all these kinds of feelings. These feelings encourage humans to make contact with the supernatural world which we call all-religious behavior [6]

According to Dhavamony ritual becomes evident from the fact that it is associated with mystical notions, which are thought patterns associated with characteristic

phenomena. Symptoms themselves are part of it, are not obtained through observation or cannot be logically deduced from the observation and which are not owned by the thought patterns themselves [3].

In the tradition of agricultural communities in the east coast of Sumatra, there is a ritual that is carried out by the community, such as offering rice seeds to be seeded as a form of respect for the goddess of rice, which is commonly called *jamu Sawah* [9].

4. RESULT AND DISCUSSION

The *Jamu Sawah* ritual has existed since before Muslims entered the Malay area. This ceremony is closely related to animistic beliefs, namely that they believe in spirits that roam the earth, both evil and good spirits. Every effort is made so that the spirit does not bring disaster. The worship of these spirits is carried out directly or by means of handlers or shamans, which are those who can relate to the worshiped spirits. The way of worship is by reading incantations and plain flour and dishes. As time goes down to the fields, see the good days first. Then at the time of planting rice, a ceremony of plain flour was held to the rice seedlings or in honor of the goddess of rice.

Even though they are Muslim, the old habits that have become a tradition are still carried out when someone goes to the fields. It is in the form of mutual assistance, please help with the costs of implementing the feast before going down to the fields. Participants consist of people who work on the fields. Male and female. Each participant brings a portion of the seeds to be planted for *Tepung Tawar* and mutual cooperation to bring rice, chicken, goat, and vegetables to be cooked and eaten together.

The ceremony is carried out during the day in a predetermined place, for example a sacred place and led by a shaman. men slaughter chickens and goats, women cook for the meal. After the curry and rice were cooked, all the participants gathered. The shaman reads incantations and then offered the rice seeds that the participants brought. After the *Tepung Tawar* was over they read the prayer salvation and ate together; As a result, by working together in such a way that the celebration of salvation and *Tepung Tawar* for the seeds could be carried out smoothly and smoothly, the relationship among the participants grew closer.

This ceremony is a tribute to the goddess of rice. They believe that the spirits that roam the earth, every effort is made so that the spirits do not bring disaster. Worship of these spirits is carried out directly or with handlers who can relate to spirits, worshipping them by reciting flour mantras and serving dishes. Such as *Tepung Tawar* rice seeds to be seeded as a form of respect for the goddess of rice, which is commonly called *Jamu Sawah*

In its implementation, the *Jamu Sawah* ritual must be carried out according to the existing output, starting from the process, the participants, the materials used, until the order of implementation must be right and nothing is left

so that cooperation is needed so that this ritual can be carried out.

Public belief about sacred things which is a form of respect for the creator is a form of religious value or religious value. The Jamu Sawah ritual is a form of gratitude for the agricultural products obtained and is a form of request to get abundant agricultural products.

The Jamu Sawah ritual is still carried out before starting to sow seeds into the fields, each process has good meanings and values to maintain relationships between communities, this ritual is also used as a gathering place for people who work as farmers to convey the various obstacles faced by farmers in farming planting. In addition, the Jamu Sawah ritual is still preserved by teaching every process of its implementation to future generations, teaching the meaning and values contained therein. Here, an informal education process occurs in the family where each parent in a farming family teaches and informs about the implementation process and the procedures. When the process is carried out, the parents of each farmer family bring their children to follow this Jamu Sawah ritual process.

5. CONCLUSION

The Jamu Sawah ritual teaches character values in the form of mutual cooperation, religious values, and deliberation values. The value contained in the Jamu Sawah ritual continues to be taught to the next generation in Lubuk Rotan village so that it can teach good character values for the community. animistic beliefs in the form of worship of spirits who are considered to bring goodness which are integrated into Islamic values, cultural values in these rituals. The farmers are still maintained and passed on for future generations so that they are able to build character according to their cultural values. The process that continues to run in each farmer family is always conveyed and taught by each parent to their children, so that this tradition does not just stop but can still be passed on to the next generation, so that the traditions owned by these farmers are maintained through Informal education in the family so that character values such as mutual cooperation remain in the ethnic Malay farming community in this Lubuk Rotan village.

REFERENCES

- [1] Suparlan, H. 2014. Ki Hadjar Dewantara's Educational Philosophy and Its Contribution to Indonesian Education. *Journal of Philosophy*, 1 (25), 1–19.
- [2] Afrizal. 2008. *Introduction to Qualitative Research Methods: from understanding to writing reports*. Padang: Sociology Laboratory FISIP Unand.
- [3] Spradley, James P. 2006. *Ethnographic Methods Second Edition*. Yogyakarta: Tiara Wacana.
- [4] Koentjaraningrat. 1990. *Introduction to Anthropology*. Jakarta: PT Rineka Cipta.
- [5] Coombs, P. 1984. *Combating Poverty in Rural Areas through Nonformal Education* translated by H. Ahmed Manzoor. Jakarta: CV Rajawali.
- [6] Dhavamony. 1995. *Phenomenology of Religion*, Yogyakarta: Kanisius Tidal Wave
- [7] Geertz, Clifford. 1992 *Cultural Interpretation*, Yogyakarta, Kanisius Press
- [8] Koentjaraningrat. 1967. *Some points of social anthropology*. Jakarta: dian-people
- [9] Lickona, Thomas. 1991. *Educating for character*. New York. Batam Books.
- [10] Moleong, L. J. 2010. *Qualitative research methodology*. Bandung: PT Remaja Rosdakarya
- [11] Simanjuntak, B.A. 1980. *The System of Mutual Cooperation in the Rural Community of North Sumatra Region*. Medan: Ministry of Education and Culture