

Character Education Values of Attributes in *Mawlid* Process in Sei Sariak Region VII Koto Pariaman

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ABSTRACT

The celebration *Mawlid* of the Prophet Muhammad SAW is a religious and cultural ceremony carried out by all Muslim communities. Each region according to its habits performs in various ways and rituals, in West Sumatra, especially in the *Kec. VII Koto Sei Sariak Padang Pariaman*. This study aims to: (1). Inventory the types of attributes used by the people of *Kecamatan VII Koto Sei Sariak Pariaman*. (2). Identifying the character values that are built from the attributes used for the Prophet Muhammad's birthday procession starting from preparation, implementation, and closing. This research is a descriptive qualitative study using a semiotic approach. The research location is in the district, *Sei sariak Pariaman*. Research data sources are the community, youth leaders, religious leaders, government leaders and others. The research data analysis technique uses qualitative analysis referring to the theory put forward by Miles and Huberman. Based on the results of the research data analysis, it is known that the people of *Sei Sariak Pariaman* use every ceremonial ceremony to inherit spiritual values simultaneously with the character values of the *Sei Sariak* community. Some of the character values contained in the memorial ritual of the Prophet Muhammad SAW's birthday in *Sei sariak* are: Religious Values, Honesty, Tolerance, Discipline, Creative, Independent, national spirit, Friendly, Communicative, Environmental Care, Social Care and Responsibility.

Keywords: *Character Values, Mawlid of Prophet Muhammad SAW.*

1. INTRODUCTION

The education process is actually an effort to pass the values from one generation to the next. In order for the inheritance of values takes place in accordance with the purpose of national education, it takes up so innovative, dynamic and creative that renewal of values toward a better direction and corresponding of changing times. However, education is a pulse of development of a nation. Therefore, through the world of education, it is hoped that there will be generations of characters who are able to answer the challenges in the time pass by. This adult education increasingly heavy burden, when the global era of digital enters to the entire line of life, also with all its positive and negative consequences. Although, the positive impacts can be enjoyed, and the negative impacts are something that can be worrying, especially when these negative impacts erode the values of the national character that have been cultured and owned by the nation for generations. All these worries are also shared by other parts of the world, especially at Asian countries, which have indeed lost many of their indigenous cultures.

In this regard, several articles reviewed agree that the current globalization can indeed be said to be a

golden age for doing business or the world of trade, but people also should be realized that the negative impact is not good because the cultural heritage that has been the unifier of a society is getting faded and even almost completely eroded, that statement based on (*Suneki, 2012, Mustafa, 2013, Surahman, 2013, and Ibrahim, 2014*). Similar opinion was also shared by *Daramola & Oyinate (2015), and Makesh (2018)*, mentioned that "various facts show that globalization is changing the face of their culture at an alarming level with profound negative consequences".

West Sumatra or known as *Minangkabau* is one of the areas that affected by these changes. At least, this is the finding of Kamardi's 2003 and 2015 Mestika studies found that there have been many very basic changes, even reaching the identity crisis phase (Kamardi: 2003 and Mestika: 2015). The society who are embracing ideology "*Basandi Sarak, Sarak basandi Kitabullah*" it now has various cultural manifestation that had been fulfilling a social function in society began to change shape and lose its meaning. Even some of the cultural heritage of the *Minangnese* people have undergone fundamental changes and have led to revolutionary changes. For the *Minangnese* cultural community event not only as a mere ceremonial

celebration but a cultural event is a vehicle for non-formal education in inherited social values, traditional values, educational values, habits and others. Nationally, social problems often occur everywhere. Such as robbery, corruption, vandalism and bullying that are rife are some of the facts that the *Minangkabau community* is currently facing it. These various problems show the decline in character values, changing perceptions of values, the strengthening of the desire to use individual rights narrowly. This fact also indicates that there is a lack of value inheritance either through formal or non-formal education.

Responding to the many things that have been done by the village, and the government, *niniak mamak* and religious leaders to make changes to keep that culture does not lose meaning, both as a heritage, values, or traditions. One of these efforts is: conducting social criticism of conflicts over the erosion of cultural heritage through various mass media. In addition to bringing, cultural heritage conflicts into various discussions and seminars involving *Cadiak Pandai*, religious scholars, scholars and cultural observers. Besides, various government institutions also has member do a variety of policies to address these issues through a variety of policies. This is training by providing awareness to the public about the negative impacts of globalization by exploring, recognizing, and preserving the positive heritage of the *Minangkabau* ancestral culture.

Amid the efforts made by various parties and institutions, it turns out that various problems still arise in the communities which illustrate the destruction of the values and character of the nation. Related to the problem above, the government, through actually the Curriculum Center for the Research and Development Agency of the Ministry of National Education, has tried to change the decline in these values through a provision by enacting in its publication entitled Guidelines for the Implementation of Character Education (2011), has identified 18 character-forming values developed from the results of the empirical study of the Curriculum Center are derived from religion, *Pancasila*, culture and national education goals, namely: (1) Religious, (2) Honest, (3) tolerance, (4) discipline, (5) hard work, (6) creative, (7) independent, (8) democratic, (9) curiosity, (10) national spirit, (11) love the country, (12) respect achievement, (13) friendly/communicative, (14) love peace, (15) likes to read, (16) Environment care, (17) Social Care, (18) Responsible. The eighteen (18) character building values mentioned above can be said to be the "*Spirit*" of national education. Character values are not used as subjects but are integrated into learning activities. Every teacher learning activity must instill character values related to this learning. Observing this, the researchers saw the potential for culture to be used as a forum for character education. Because in essence

in Indonesian culture tradition, there is not a single cultural activity which is carried out without any implied meanings in it. For the *Pariaman community*, especially the *Sei Sariak community*, there are many cultural activities that can be used as a medium for character education. It seems that in formal schools, teachers only need to integrate character values in the subject matter, so we can say that the teacher's culture can also teach character values, namely by revealing the common threads in various cultural programs of 18 character values.

Prophet Muhammad's Birthday is an event or procession culture which was essentially religious ritual to celebrate the birthday of the prophet Muhammad, and the figure of prophet *Muhammad SAW*, which has struggled to bring his people to be well-being and bring joy to every Muslims. For that, Muslims celebrate *Mawlid* event is in the different way. Likewise, the *community Sei Sariak, VII Koto Padang Pariaman*, they celebrate *Mawlid* events in a unique way. Not only the ways to implement *Mawlid*, but also the attributes that they use during the celebration. The procession of the *mawlid* and the attributes used implicitly constitute learning and the inheritance of values and knowledge to the younger *Sei Sariak* generation. Informally, the *mawlid* event has become the largest non-formal school field in the *Sei Sariak* community. Through the *mawlid* event, the people of *Sei Sariak* carry out religious worship and simultaneously also carry out education. For this reason, this research is conducted, to reveal the side of non-formal education that has been going on for years in society but has not been responded to as education but is seen as a religious procession. This study is limited to 10 kinds of property that is being used.

2. METHODOLOGY

This research was conducted in *Sei Sariak Ujuang Gunuang, VII Koto District, Padang Pariaman Regency*. The reason why the researcher choose of *Sungai Sariak Ujuang Gunuang* is because the village area is still heavily involved in carrying out the *Mawlid* procession using traditional attributes that characterize local wisdom. The research was conducted from July 2019 - July 2020. This research is *field research* with qualitative methods. According to Sugiyono (2011) the researcher explores to reveal by understanding the social meanings that appear in the research object environment in depth, trying to find patterns, hypotheses by using theory to study the object of research p.285. While the research method uses qualitative research because the research problems studied are holistic, complex, dynamic and full of meaning. Researchers try to understand the social meanings that arise in the environment of the object of

the study in depth, trying to find patterns, hypotheses by using theory to study the object of research.

This study is done using an ethnographic approach through the analysis of cultural phenomena with field observations, describing the event as a ritual, social behavior and customs, which have been implemented by works empirically. The results of the observations will be described using a descriptive approach, in this case meaning that the researcher looks for patterns of social organization and ideal systems (Caswell 2014; 124-127). Data collection uses an open interview guide instrument, as well as documentation to support the description of the research study.

Data collection was carried out by *in-depth interviews* with *in-depth interviews*, namely interviews that were conducted in an informal setting and carried out repeatedly on the same informant with more focused questions on the topic of conversation, until more detailed data were obtained. These interviews were conducted with community leaders (*Niniak mamak and Kapalo Mudo*), religious leaders (*Tuangku, Labay and Buya*), cultural figures, government figures and actors of the Prophet's birthday in general. The interview was completed with documentation of the cultural attributes used in the *Mawlid* ritual.

3. RESULT AND DISCUSSION

3.1 Research Results

The *Sei Sariak community* is an Islamic community that has many religious activities such as *basapa, muluik, sambagheh, malamang* and others which are basically religious-related activities. All of religious activities in *Pariaman* syncretic with cultural activities, so that ordinary people often think that activities are not religious activities. Each tribe and *nagari* has its own mosque. Events religious organized itself -by the families of each tribe around their tribe.

Based on the results of participant observation and interviews conducted with several important informants in the *Sei Sariak community*, many findings have been obtained which researchers will describe in the results of the research and the following discussion

The word *mawlid* or *milad* in Arabic means the day of birth. The celebration of the Prophet's birthday is a tradition that developed in Islamic society long after the Prophet Muhammad died. According to wikipedia mentioned that *Mawlid* began during the era of the Shia Fatimid Daula in Egypt with various events such as the birthday of the Prophet *sallallahu 'alaihi wa sallam*, in addition to other events *Mawlid' Ali bin Abi Talib, maulid Fatimah bin 'Ali, to maulid Hasan bin' Ali and Husain bin 'Ali*. Procession *Mawlid* (birth) of the Prophet indeed religious rituals people of the Muslim with the intention of presenting the figure the

Prophet Muhammad SAW, so as his people could recall all his struggles for containerized the joy to people. To celebrate this, the *Sei Sariak community* packaged this *mawlid* commemoration event as cheerfully as possible by using a property that not only functions but also functions symbolically. From the interviews conducted with *Labay, Tuanku, Buya, Niniak Mamak*, the following data on the *mawlid* procession were obtained.

- 1) The people of *Sei Sariak* celebrate *Mawlid*, using unique attributes that differentiate them from other areas in *Pariaman*, especially outside the *Pariaman* area. The event of birthday is organized in preparation, and execution *mawlid*, involving all levels of society, parents and children such as in-law, inter-child families, the division of tasks in accordance with their respective capacities in family and cooperation that builds friendly relations between families.
- 2) Range of performing *Mawlid* worship for 3 months, namely: *Rabiul Awal, Rabiul Akhir and Jumadil Awal (Naming in Arabic) or Mauluik, Adiak Mauluik and Adiak Maulid Kaduo (Naming in Pariaman)*.
- 3) *Shalawat* and *zanji* against the Prophet Muhammad were done in different ways or what they call *ShalawatDulang* and *Badikia*.
- 4) Carrying out *Malamang* activities, namely the activity of making *lamang* which is one of the requirements in carrying out the *mawlid* ceremony, especially when *Mawlid* is carried out in a festive way (glamour). *Malamang* processions are usually done by involving their sister or brother in laws and son or daughter in law.
- 5) Using various cultural attributes during the *Mawlid* procession. The attributes referred to: *Carano, Tabia, Tirai, Rumah-Rumah Samba, Senggan, Tuduang Saji, Dulang Randah, Dulang Tinggi, Dalamak, Lamang, Samba, Koe, Gajombong/Bungo Lado dan Buah*.

Furthermore, from a more in-depth interview, it was found that the *mauled* procession was not carried out at the same time but was carried out by each tribe according to the readiness of their tribal family. This readiness concerns economic readiness and the availability of time for family members who are overseas. This needs to be taken into consideration because 1) *maulid* activities are joint activities and the gathering of all family members, 2) *maulid* activities require expensive costs, 3) availability of personnel who will work on all *maulid* properties.

From the results of the interview it was also known that there were 14 properties used in *maulid* activities.

However, due to of time and effort in this study only be discussed 10 kinds of properties only. After the researchers participated in the *maulid* procession, there were many new things that the researchers found, transcendence in the procession of these activities. Increasingly, the obvious thing of that all processions activity is not only meaningful as visually, but also meaningful as symbolically. Researchers observe about *malamang* or making *lemang*. In *malamang* activities, a lot of people are involved, including in -laws/tombs (in-laws) and son-in-law. There is a moral burden if the son and daughter-in-law are not present at evening activities. This is not appearing in writing rule that does not exist in the *Sei Sariak* community but it is obeyed by the community. There is a great deal of embarrassment if bus and son-in-law attend at night. This illustrates the characters of tolerance, discipline, independence, democracy, national spirit, and responsibility.

One of the items in the form of a side dish with a large size for the Minang community, including *Pariaman*, is called *jamba*. *Jamba* to the mosque, food (*jamba*, cake and fruit) is brought to the mosque using the attributes of the *rumah-rumah samba*, *dulang randah*, while the rice uses the *dulang tinggi* or *dulang* which is brought with the attributes that have been prepared, Preparing *jamba*, for the people of the *Sei Sariak* show their love for the *nagari*, this can be seen from their fanaticism in using the raw materials used for *jamba* and its companions, from the results of the interview it is known that generally the fish they use for *jamba* are sea fish and generally use *ambu-ambu (tongkol)*, and chicken while the *sambal* accompaniment consists of eggs and salted and vegetables derived from their *nagari* farming. This shows a feeling of love for the *nagari* which in it creates a sense of tolerance among peasants in the village, cares for the environment, cares about social and is responsible. *Koe* or *kue* is a snack that is delivered before delivering *jamba* and rice. If *mawlid* is held for 2 days, the cake is delivered on the first day, but *Mawlid* is done for 1 day, then the cake is delivered before the meal starts. They usually eating conductivity for *Mawlid* ritual consists of: *lapek*, *lapek sagan*, *fried bananas*, *banana lapek*, *godok*. Food or cake that

is interesting is *lapek sagan* made of a mixture of several foodstuffs bananas, flour, coconut with the core idea is using properly what is so avoiding or may not exist groceries wasted and wasteful.

Attributes carrier food they used is the tray, tray high and *senggan tinggi*. Meanwhile, the dishes are the attributes of the dessert so that everything that is delivered is not only preserved, looks beautiful, but also becomes very valuable and honorable. Such an attitude characterizes the value of hard and creative work. Then the *samba* houses as an attribute of *jamba* carriers made with ornaments and covered with a serving dish depict a religious attitude because they are seen glorifying food as a gift from Allah. Besides the ornaments in the *Rumah-Rumah Samba* tha they used in the closing ritual with fast and glittering *tuduang* which also showed the hard work and creativeness of society.

All food attributes are usually carried by the tip of the head or carried by *Pedi cab* or car. To bring the food with they called as “*dijujung*” or using car or rickshaw, when lowering the attributes of the head if *dijujung* or detract from rickshaw or car, it requires all the people to help. Relief not only to degrade it, but also to laid out the attributes at the mosque. All these processions illustrate the value of tolerance, social care and responsibility.

Field data shows that *Gajombong/Bungo lado* as custom attributes, but *Bungo lado* for them is innate very significant from *Sapangka* (the *sasuku* who held *Mawlid*). *Gajombong* is a manifestation of caring attitude towards religion and extended family. *Gajombong* is deliberately made in such a way as to motivate others to contribute to their tribe. *Gajombong/Bungo lado* a contribution from the tribe groups, pilgrims from a mosque, families, even personal. From the perspective of unfamiliar people, their culture of *gajombong/bungo lado* is categorized as joyful, but for them, if everything is based on sincerity, it is enough to reflect good worship. *Gajombong* is usually made and paraded it together, sometimes even accompanied by *tambua tassa* (traditional *Pariamana* art). All processions from designing, making, untill parading *gajombong* reflect religious values, honesty, tolerance, discipline, creative, social care, and responsibility.

Table.1

NO	ATTRIBUTE	NAME	FUNCTION	VALUES
1		Rumah-rumah samba	To bring <i>Jamba</i> with other <i>sambal</i> completeness	Religious, Creative Social care And Responsible

NO	ATTRIBUTE	NAME	FUNCTION	VALUES
2		Senggan	To bring rice / high pan substitute	Social Care and Responsible
3		Tuduang saji	Cover of jamba, rice, and cakes to be brought to the mosque	Religious Discipline Environment Care
4		Dulang	To bring Jamba, cake and fruit	Religious Discipline Social Care
5		Dulang tinggi	Rice carrier	Religious Discipline Social Care
6		Dalamak	Jamba, rice and cake container	Religious Discipline Tolerance Social Care Responsible
7		Malamang	Treats that are distributed to all families, ipa / bisan and deliver to the mosque	Religious Tolerance Hard Work Independent Democratic Social Care
8		Jamba	Conduct to the mosque	Religious Tolerance Independent Social Care
9		Koe (kue)	Conduct to the mosque	Religious Tolerance Independent Social Care
10		Bungo lado / Gajombong	Donations for the mosque, from the people. Tribes or individuals	Religious Honest Tolerance Discipline Creative Social Care Responsible

4. CONCLUSION

The *Mawlid* ceremony at *Sei Sariak* is carried out with a unique tradition using various distinctive attributes that are only found in that area. Something unique in this ritual is the property and attribute is used not only serves as a visual complement to religious ceremonial, but behind all the properties stored symbolic values that indirectly was passed on to future generations masyarakat *Sei Sariak*. In

general, there are three important events in the ceremonial ritual of the Prophet Muhammad SAW's birthday in *Sei Sariak*, namely; activity preparation, property preparation process and the highlight of the activity. The character values contained in the process of the Prophet Muhammad's birthday ceremony are as follows.

- 1) Religious; the value of religious can be seen when they give all conductivity sincerely in the form of "jamba", "cake" and the money can be

said to be very luxurious , but the deal customary in the district, *VII Koto Sei Sariak* if anything they give have to be genuine.

- 2) Honest; the honesty can be seen in public attitudes when they are given something in the form of conduction or money always based on their respective capabilities to full fill the attribute Mawlid with donations according to their economic capacity
- 3) Tolerance; Tolerance can be seen when they are helping each other, borrowing the attributes they use during the Mawlid process.
- 4) Discipline; It can be seen how they respect and maintain the attributes and processions of Mawlid and do not come out of the customary context both in form and ornament.
- 5) Creative; they give a touch of novelty to the attributes they use, such as shapes and ornaments on the attributes of food carriers, *Dalamak, tabia* and so on in accordance with customary agreements.
- 6) Independent; the independent can be seen how they are responsible for preparing content, preparing until bring attributes to the mosque.
- 7) National spirit; spirit of nationality can be seen from the spirit between tribes, uniforms and *senagari* when preparing and using attributes for the mawlid procession.
- 8) Friendly/communicative; Friendly and communication relationships are established when they help each other when they work together, from preparation to the implementation of Mawlid.
- 9) Care for the environment; environment care can be seen from how they do not damage the environment either for the preparation or implementation of the Mawlid.
- 10) Social care; a tribute in the form of food brought to the mosque to be served by all the guests, when all the deliveries returned, all that was left was shared with relatives, relatives and those in need.
- 11) Responsibilities; the description of responsibility can be seen when all attributes in the form of food are utilized and those in the form of tools

are returned to their original state for use in the following year.

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