

# Character Education Values in the Tradition of Salapan Village Community as a Form of Local Wisdom

Lili Wahyudi, M. Tajudin Zuhri, Asep Mahfudin, Khalid Ramdani, Nurwajah Ahmad

Student Postgraduate S3

Universitas Islam Negeri Sunan Gunung Djati

Bandung, Indonesia

[liliwahyudi72@gmail.com](mailto:liliwahyudi72@gmail.com), [mtajudinzuhrizuhri2307@gmail.com](mailto:mtajudinzuhrizuhri2307@gmail.com)

**Abstract**—This paper investigated the character education values in the tradition of the Salapan village community. The purpose of this research was to examine the existing character values and the internalization of these values through the cultural traditions. This research used descriptive-qualitative method using anthropological, sociological and hermeneutical approaches. The data were collected using interviews and documentation. The subject of this study was the people of the Salapan village of Gempol, Banyusari district, Karawang regency. Character Education Values in the tradition of the Salapan Village community comprised of Religious Values, Democratic Values, Environmental Care Value and Social Care Value.

**Keywords**—*character education value; tradititon; local wisdom*

## I. INTRODUCTION

Salapan village is one of the village prototypes that preserves the value of the character that has been passed on from generation to generation as a cultural heritage. The problem in this study is how the value of character education was born, developed and internalized in the traditional life of the village communities and evolved into local wisdom.

Previously, Wening explores the values of life as forming characters and dimensions of character that grow through environmental factors. A person's behavior is determined by environmental factors with a theoretical basis there are functions that are determined by the environment. People will be personal who can change the character's environment [1]. The report from Jalaludin mentioned about the holistic education as the basis for character formation in terms of the philosophy of education that sees individuals as the potential for the emergence of holistic values through their interaction with spiritual values within themselves. The character that is built from holistic values is the basis for the formation of national human resources [2].

Masita reported that character education comes from values that grow from the culture of society. The values of local culture that grew out of courtesy culture, this culture is the core of character education which is then instilled through

habituation in activities and traditions in the educational environment, among others in MTs N I Bima city [3].

## II. RESEARCH METHODOLOGY

This research was carried out in the salapan village. This Kampong is geographically located in the village of Gempol, Banyusari sub-district, Karawang Regency. This type of research is field research, namely research conducted only in certain community environments, namely in the traditional village of Salapan community, Gempol Village, Kecamatan Banyusari, Karawang Regency. Data collection from data sources is carried out with two kinds of techniques, namely: 1) Primary data, data obtained in the form of objects or original documents from the perpetrators referred to as first-hand information include all information and material related to the existence of the traditional village community of Salapa, and 2) Secondary data, additional data needed includes various literature references relating to the existence of the Salapan traditional village community.

This study uses several data collection methods including 1) Interview, this method is used to obtain complete information in the form of oral statements regarding the traditional Salapan village community. Some of the people interviewed included: local indigenous village community leaders, religious leaders and government officials in this case the village head 2) Observation, this method was used to observe firsthand how the conditions of the Salapan traditional village community both from the aspect of traditional village building, social interaction, conditions economy and other unique aspects of the village of Adat Salapan 3) Documentation, this collection technique is used by searching for relevant data as a comparison and strengthening of this research. The data obtained are in the form of photos, footnotes, transcripts, books, newspapers, magazines, articles on the internet and so on. 4) Data Processing Techniques, Techniques carried out in processing the data above are carried out in two ways; a) Description of data, this activity is carried out by collecting data needed and then explained in the form of sentence descriptions. b) Analysis of data, namely data that has been collected in the form of sentence descriptions are explained and analyzed descriptively about the relationship of

data obtained using inductive thinking, namely the thought process that starts from a specific statement drawn to a general statement based on the support of original data.

This research is a descriptive analysis with a qualitative approach using observation, interview and literature study techniques. The problem studied in this study is the strengthening of character education based on the values of local wisdom in the indigenous people of Kampung Salapan which requires a number of field data that is actual and contextual. There is a connection between the problems studied and a number of data primary of research subjects who cannot be separated from their natural setting. This is consistent with what Nasution stated that the nature of qualitative research is to observe people in their environment, interact with them, try to understand their language and interpretation of the surrounding world [4].

### III. RESULT AND DISCUSSION

Territorially Salapan village is located in Gempol Village, Kec. Banyusari, Karawang Regency, with a land area of 5360 m<sup>2</sup> and a building area of 48 m<sup>2</sup>. North, south, east and west are bounded by rice fields [5]. The name Salapan village was formerly known as the nonclo (arising) village. The condition of Salapan village is very quiet, this is due to its location which is far from the city and isolated from the surrounding village. However, there is a unique community life that is different from the surrounding community. The uniqueness of this Salapan village was born and developed for a long time, its uniqueness grew in the customs passed down by their ancestors and developed in line with the progress of the times. Among this uniqueness are maintaining the tradition of a total of nine house buildings, with the shape of a rectangular building and the same model and floor plan. Each house consists of a living and family room, there are also rooms that extend to the back. Inside are 1 or 2 bedrooms and a "goah" room (room for offering), which is devoted to storing offerings in the form of flowers, or flowers, young coffee and coconut drinks and incense which is believed by the people of the village of Salapan to drive out evil spirits.

From this description, we can see the spiritual value that is believed by the villagers of Salapan, the belief is reflected in the offerings they offer in the "goah" place. Meanwhile, on the front of each house, nine rice stalks are cut short, this tradition is unique and has the meaning of protecting them from the environment through the preservation of rice as a staple food to fulfill people's food needs. They hope their rice plants are always fertile and their food needs are always fulfilled and protected from lightness and crop failure.

The existence of something important or useful for humanity [6]. Value definitions can also be understood with references and beliefs in determining choices [7]. And in line with this understanding, values can also be termed norms, regulations, laws, customs of religious rules and other references that have a price and are perceived as valuable for someone in living their lives. Value quality is determined by the response of the award [8] which at the practical level requires formal objectivity [9].

In contrast to the concept of understanding, in terms of its substance, Chatib Thoha clarified the description of Sidi Gazalba by interpreting values as abstract, not concrete, not fact, not only right and wrong problems that demand empirical evidence, but desired appreciation [10]. Thoha also commented on the value which is inherent in something (the belief system) which has been related to the subject that gives meaning (believing people). So value is something that is useful and useful for humans as a reference for behavior.

From a norm point of view, as quoted by Rohmat Mulyana, Kuperman defines value as a normative standard that influences humans in determining their choices among alternative ways of action [11]. The value of this second understanding is based on norms as external factors that influence human behavior. The main emphasis of the value definition is more directed to norms because it is that norms are one of the most important parts of social life, because with the enforcement of norms one can actually feel calm and free from all public accusations that will harm him, therefore one of the most important parts of the process Value consideration is the involvement of normative values that apply in society. The norms of value that will be seen in the Salapan village community are value norms based on community behavior.

From some of the definition of values described above, the norm that is born of a rule that is implemented in the salapan village community both in the form of customs and laws and the law of objectivity, which is important and useful to humanity is a value.

Etymologically, the word character comes from the Greek Charrassein which means making sharp, deep making. While in the English-Indonesian dictionary the characters come from character words which means character, character or character are the same meaning as character understanding according to the Ministry of National Education's language center. At the practical level the character has three components [12] knowing good (knowing the good), loving or wanting good (loving or desiring the good), and doing good (acting the good). Which is then described in a psychological perspective with a series of attitudes, behaviors, motivations and skills [13].

In contrast to the character review above, as a whole in relation to social relations with the values of a society, Muchlas et al. see as the basic values that build a person who is formed either because of the influence of heredity or environmental influences, which distinguishes it from others, and is realized in attitudes and behavior in everyday life [14].

Character as a value system that is formed through a combination of knowledge, attitudes and behavior inherent in a person as a result of a society's value structure, its existence requires guidance and education.

Character education can also be understood as teaching habits of ways of thinking and behavior that help individuals to live and work together as family, community and state and help them to make accountable decisions.

### A. Religious Value

Religious value is the highest spiritual value, is absolute and eternal, and is based on belief and belief in human beings. There are several types of religious values, namely Religious value about human relationships with God, religious values about human relations, religious values about human relations with nature or the environment, religious values related to religious education.

In the tradition of the village community Salapan this religious value is very strong in coloring the daily life of the community, especially in the activities of the ceremonies that are carried out, even this value animates every movement and daily steps of the villagers of Salapan. Strong beliefs and beliefs are embedded in the tradition and internalize in the daily activities of the villagers of Salapan. These values are entrenched through hereditary inheritance from ancestors and ancestors supported by the conditions of the region and the rural climate which still holds tightly to religious traditions that are not only limited to ritual but also a necessity based on deep belief in religion.

In certain activities, the religious value of the prayer is very visible, as in the *ngabungbang* ceremony, this religious value is reflected in the *kekhusyu'an* of citizens when sitting together reading prayers sent to the spirits of deceased ancestors and reading recitation and other recitations. Which they believe can give blessings and reduce the mercy and goodness of God as the creator of the universe. Recitation of remembrance and prayer sung with melodious songs and sounds are able to internalize religious values into the heart. So that it is strengthened and rooted into fundamental values that are firmly adhered to in the beliefs of every person in the village of Salapan.

Likewise, in the tradition of mipit or copy, religious values are internalized as a form of gratitude for the harvest they receive, as a form of gratitude manifested in the tradition of nine rice stalks hung above the door of their homes.

### B. Democratic Value

Democratic behavior is a person's behavior based on democratic values. Democratic attitudes or behavior can support the implementation of democratic principles. In the Salapan village community. Democratic behavior in general will appear in the following forms:

Attitude accepts democratic treatment from others in between

- accepting criticisms broadly from other community members
- appreciate the opinions of others
- express opinions wisely and wisely,
- appreciate the meaning of dialogue by not dominating a conversation,
- accept and carry out decisions with full responsibility

Democratic values are internalized through community meetings held at the *ngabungbang* ceremony every Saturday

night. All residents who take part in the deliberation ceremony formulate solutions to the problems they face. Likewise, during the mipit ceremony or copying this democratic value, it arises spontaneously, through collaborating between residents and mutual cooperation to harvest rice and have a common sense of gratitude for the harvest that has been given by the Almighty.

### C. Value for Caring for the Environment

The value of caring for the community of the village of Salapan is already owned and becomes an inseparable character of the character, because since long ago the life of the Salapan village community cannot be separated from the surrounding environment. Rice fields and plantations as well as other farming life are daily activities carried out by the villagers of Salapan and their livelihoods. These values live through the tradition of copying, appearing on plants that are prepared as a substitute at the time of harvest arrived with the aim that the plants will not become extinct after they carry out the harvest and to preserve their plants.

### D. Value of Social Care

The life of the villagers of Salapan is characterized by rural communities who always maintain social values. This pattern of life is illustrated by the tradition of visiting each other when one of the residents suffers from illness or accident. Through traditions that are handed down from generation to generation a sense of community social care is also seen from the lives of citizens who are compact through the customary clothing they wear especially on certain occasions and when they want to go out traveling from the village of Salapan. Their cohesiveness reflects a high sense of social care, because both in one strata and do not reveal differences because of the excess wealth between them.

### E. Educational Value of the Character of Salapan Village is a form of Local Wisdom

The way people behave and act in response to changes in the physical and cultural environment is a description of local wisdom. The local wisdom of the village of Salapan was born from the preservation of culture as a result of human work internalized in the behavior of the community, in forms such as: thoughtful local ideas, advice from tribal leaders, good and embedded values and followed have proven that cultural elements as the regional potential can survive until now.

Efforts to develop local wisdom education will not be implemented properly without the participation of all communities optimally, including the role of leaders / chieftains. The position of leader / chieftain has a very important role in maintaining and preserving these local values. This role appears in every joint activity carried out by all citizens. The decision of the tribal chief agreed upon by all residents was always anticipated. In activities that are traditional and religious ceremonies / rituals the existence of a tribal leader / leader is needed. If they come to attend either because of something or because of illness, the religious rituals and customs are held at other times and times.

In addition, the participation of various elements of society in taking the initiative as cultural actors greatly determines the

development of local wisdom through the character education of the Salapan village community. Among the forms of local wisdom which is the carrying capacity for the implementation and development of character education values, among others:

- Local community wisdom in the form of written regulations about the obligation to study.
- Local wisdom in maintaining harmonious relations between people.
- Local wisdom related to art. Certain personality has a value to evoke a sense of togetherness and exemplary and a sense of respect for leaders and elders.
- Local wisdom in the recommended system (not written).

Local wisdom in the Salapan village community globally implies two things for their survival, including the preserved values of sacred and sacred ancestors that are spared from outside influences that pollute indigenous culture. However, it also has a negative impact, namely a lack of appreciation for outside culture as a result of lack of socialization and contact with outside communities that make passive and humdrum thinking patterns, this also results in insights into their thoughts that are not widespread, while communicating intensely happens only with permanent members of the community, there is no variation and the addition of new ideas or ideas that arise from others.

The influence of culture outside the village of Salapan also provides its own color for the development of local wisdom of its citizens such as differences in the values of the society and different traditions. The tradition of the outside community is not a threat to indigenous people, because geographical and cultural differences are not too far between them, so that in each activity and the adaptation ceremony is not too difficult.

Against the changes in values outside the social community that are normal or normal, they respond to it normally by following all the simple activities. However, if the change in values is related to their basic beliefs and beliefs such as belief in religious rituals, they will take them seriously.

The local wisdom of the Salapan villagers makes them able to survive and settle in the community, which is a driving factor and a pulling factor is that strong family ties that are intertwined with community members make them difficult to separate from one another, their sense of belonging and mutual support and psychologically they have a moral responsibility to maintain traditional traditions and lives that have been passed

down from generation to generation, and this is another reason they do not want to leave the traditional village community.

#### IV. CONCLUSION

The value of character education contained in the tradition of the people of the village of Salapan, Gempol village, Banyusari district, Karawang regency, is a hereditary inheritance from the ancestors of the people who have been entrenched in daily life and are very important for future generations of education. The tradition of a society that is different from other communities should be addressed wisely. It grew and developed into an important stage in the process of internalizing the values of character education in a society. Salapan village is a village prototype whose character education values are internalized through the traditions and customary behavior of its people and are a treasure of the many local wisdoms that Indonesian society has.

#### REFERENCES

- [1] S. Wening, "Pembentukan Karakter Bangsa Melalui Pendidikan Karakter," *Pendidikan Karakter Tahun II, Nomor 1*, 2012.
- [2] Jalaludin, "Membangun SDm Bangsa Melalui Pendidikan Karakter," *Jurnal Penelitian Pendidikan*, Vol. 13, 2012.
- [3] Masita, "Pendidikan Karakter Berbasis Budaya," *Jurnal Studi Masyarakat Islam*, Vol. 15, No. 2, 2012.
- [4] Nasution, *Metode Penelitian Naturalistik Kualitatif*. Bandung: Tarsito, 2003.
- [5] Kasdam, Karawang. Interview, 2018.
- [6] W. Purwadarminta, *Kamus Umum Bahasa Indonesia*. Jakarta: Balai pustaka, 1999.
- [7] Tim Pengembang Ilmu Pendidikan, FIP-UPI, *Ilmu dan Aplikasi Pendidikan*. Bandung: Intima, 2007, pp. 42.
- [8] M. Titus, *Persoalan-persoalan Filsafat*, Jakarta: Bulan bintang, 1984.
- [9] A.M. Muhaimin, *Pemikiran Pendidikan Islam*. Bandung: Trigenda karya, 2003.
- [10] C. Thoha, *Kapita Selekta Pendidikan Islam*. Yogyakarta: Pustaka Pelajar, 1996.
- [11] Lickona, *How our school can teach respect and responsibility*. newyork: Bantam Books, 1991.
- [12] A. Hasanah, *Pendidikan karakter Berperspektif Islam*. Bandung: Insan Komunika, 2017.
- [13] M.S. Hariyanto, *Konsep dan Model Pendidikan Karakter*. Bandung: Remajda Rosda Karya, 2012.
- [14] Mangunwijaya, *Sastra dan Religius*. Jakarta: Sinar Harapan, 1982.