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

Jupriani¹,* Mukhayar², Agusti Efi³

¹,²,³ Doctoral Program of Education, Universitas Negeri Padang
*Corresponding author. Email: Jupriani.jupriani@gmail.com

ABSTRACT

The celebration Maulid 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 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, Maulid 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 (Sineki, 2012, Mustafa, 2013, Surahman, 2013, and Ibrahim, 2014). Similar opinion was also shared by Daramola & Oyinade (2015), and Makehs (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 Gnuung, VII Koto District, Padang Pariaman Regency. The reason why the researcher choose of Sungai Sariak Ujuang Gnuung 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, mawlid Fatimah bin 'Ali, to mawlid Hasan bin 'Ali and Hussain 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: Rabutl Awal, Rabul Akhir and Jamaat Alw (Naming in Arabic) or Mauluk, Adiak Mauluk and Adiak Mauluk Kaduo (Naming in Pariaman).

3) Shalawat and zanj against the Prophet Muhammad were done in different ways or whattheycall 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 maulid 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 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 dijuung 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 asusu 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, until 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 Jamba with other sambal 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 masyaerakat 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.

REFERENCES

[1] Z. El Mubarok, Membumikan Pendidikan Nilai. (Bandung: Alfabeta, 2008), 111

[2] Sugiyono, Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R&D (Bandung: Alfabeta, 2011), 285.

[3] Suneki, Sri. (2012). Dampak Globalisasi terhadap Eksistensi Budaya Daerah. CIVIS. 2 (1) 307-321

[4] Suneki, Sri. (2012). Dampak Globalisasi terhadap Eksistensi Budaya Daerah. CIVIS. 2 (1) 307-321

[5] Mustafa, f. (2013), the impact of globalization in the developing countries. Developing country studies Vol.3 No.11, 142.

[6] Suratman. (2013). Ilmu sosial budaya dasar. Malang: Intimedia

[7] Ibrahim, K. (2013). Impact of Globalization on the Traditional African Cultures. International Letters of Social and Humanistic Sciences Online: 2013-10-31 ISSN: 2300-2697, Vol. 15, pp 1-8 doi:10.18052/www.scipress.com/ILSHS.15.1 2014 SciPress Ltd., Switzerland

[8] Daramola, I. (2015). The Impact of Cultural Globalization on Africa the role of Western Media. International Journal of Education and Research Vol. 3 No. 3 March , 31.

[9] Creswell, J. W. (2014). Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed. Yogyakarta: Pustaka Pelajar

[10] Raihan Putri (2018) Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa (Jakarta: Pusat Kurikulum, Balitbang Kemendiknas Kemendiknas, 2011). Gender Equality: Internasional Journal of Child and Gender Studies ISSN: 2461-1468/E-ISSN: 2548-19