



Character Education Socialization Pattern Among Young Generations in Perang Topat Tradition

M. Zaki

UIN Mataram

Jl. Gajah Mada No.100, Kec. Sekarbela, Kota Mataram, NTB. 83116

Submitted: 20th Oct 2020

Revised: 5th Nov 2020

Accepted: 29th June 2021

Abstract *Character education is an action of educating the young generation to keep perfecting the individual self and practicing self competency toward the better life. This research aims to analyze the character education socialization pattern in young generation in perang topat (Topat War) tradition in Lingsar Village of Lombok Barat as the unit of analysis. This research employed qualitative method with case study approach, and then processed quantitative data collected from the result of field study through observation, in-depth interview, and documentation. The result of research shows that the character education socialization pattern in young generation in perang topat tradition in Lingsar Village of West Lombok consists of three patterns: socializing the symbolic meaning in perang topat tradition to the Young Generations, performing perang topat traditional practice annually, and preserving and then bequeathing this tradition to the Young Generations.*

Keywords: *Character education, socialization, perang topat tradition*

INTRODUCTION

Indonesia is the state with highest heterogeneity on earth surface, with a million diversities, whether ethnic, language, or religion diversities. It has hundreds ethnic and dialect groups, and social-culturally this state is also very heterogeneous. Viewed from religious aspect, there are five religions belonging to big religions in the world: Islam, Protestant, Catholic, Hindu and Buddha (Madjid, 1999). All of them are integrated into one nation and state through 5 (five) principles of state's foundation, Pancasila. Similarly, viewed from education sector, Indonesians are also varying (Coppel, 2005).

According to Law Number 20 of 2003 about National Education System, human beings need education in order to develop their self potency through learning process. Republic of Indonesia's Constitution of 1945 in Article 31 clause (1) mentions that every citizen is entitled to

receive education and in clause (3) states that Government attempts and organizes a national education system improving faith, piety, and noble character in the attempt of educating the nation's life constituting one of Indonesia's state objectives.

Ministry of Education and Culture in 2017 states that there are five basic characters originating from Pancasila: religiosity, nationalism, integrity, independence, and mutual cooperation. The values are related to and interact with each other, develop dynamically, and create personal wholeness. Meanwhile, character education itself is one of educational programs socialized and operated aiming to minimize the crime done by students and to create the character of students. Character has three interrelated components: moral knowledge, moral feeling, and moral behavior (Lickona, 2015).

Abuddin Nata (2016) states that there are two factors causing the character education crisis in Indonesia, impacting on its reduced strength or power as a state, compared with other nations in the world. Education realm has forgotten its basic objective, i.e. to develop knowledge, attitude, and skill simultaneously and equally. Then, only few are aware that Indonesian education system prepares the students for enrolling in College or prioritizes the academic potency of intellectual quotient (IQ). It can be seen from the weight of subject directed to the development of students' academic dimension often measured with logical mathematical thinking ability and abstraction.

This indicates that character education in Indonesia has brought out humans with good character less maximally. Therefore, the role of family and school and the revitalization of community's role are very desirable to grow positive character. The role of community in social environment can be achieved through creating religious, cultured, and civilized environment (Irhandayaningsih, 2012). It can also be achieved through holding religious activities, competition, talent development, and skill through cooperation with local government, funder, employer, and etc (Zaki, 2020).

Indonesian cultural and tradition diversity is made as the establishment of students' character in learning media. For example, Sunan Kalijaga made wayang (puppet) a learning media in ancient time. There was learning media within society through a tradition preserved hereditarily. Lingsar people in Lombok Barat have hereditary tradition as learning media, involving two different religions in its implementation procession. The tradition is called Perang Topat tradition (Jayadi, Demartoto & Kartono, 2019).

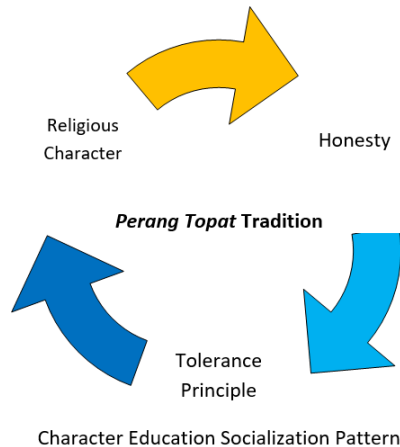
The trigger of war or the chaos occurring, so far, is due to not only different political interests or ideologies, but also different belief in religion. It is important because concord occurs difficult when it involves two different religions in a religious ritual. However, two religions with different beliefs, histories, holy books, and adherents, unite into a tradition called Perang Topat held in Kemaliq Lingsar belonging to Lombok Barat Regency (Kraan, 1980). It is interesting to study and to analyze the Pattern of Character Education Socialization among Young Generations in Perang Topat tradition in Lingsar Village, Lombok Barat.

METHOD

This research employed qualitative method with case study conducted on the people in Lingsar Village, Lombok Barat. The informants of research consisted of key informants including village government, customary leader, religious leader, and Temple Organizer (Pemangku Pura). Main informants consisted of young generations and people adhering to Hindu and Islam religions, while the supporting informant consisted of tourists and surrounding people. Techniques of collecting data used were observation, in-depth interview, and documentation. To validate data, multi-source evidence is used, and then the data was analyzed using interactive model developed by Miles Huberman, the collection of data based on the field research finding involving data reduction, display, and verification or conclusion drawing (Miles et al, 2014; Yin, 2013).

RESULT AND DISCUSSION

The implementation of Perang Topat is intended to be a tradition and a religious ritual all at once to the people in Lingsar Village of Lombok Barat. The tradition contains religious value, inculcating honesty and tolerance between religious communities (Jakupov, Perlenbetov, Ilimkhanova, and Telebayev, 2012). The characters are manifested into Perang Topat traditional practice between two different religious communities, Islam and Hindu communities, in Lingsar Village.



Religious character and religious value in the implementation of perang topat tradition in Kemaliq Lingsar can be seen from this objective of tradition implementation. Viewed from Islamic perspective, this event is held as the expression of gratitude to Allah SWT for sending a guardian (wali) to proselytize or to teach Islam, and to commemorate the Islam proselytizer in the region, K.H. Abdul Malik. In addition, this event is an attempt taken by the people to get blessing, fertility, and tranquility from what they plant and cultivate in their livelihood (Jayadi, & Rahmawati, 2020).

Honesty (honest behavior) in this tradition is reflected on both groups (Islam and Hindu communities) when they respect each other's worship rite. For example, when Muslims do sayafah (haul or commemoration of the day of death), no Hindu attends the event. Otherwise, when Hindus do their worship or rite, no Muslim attends it (Saloom, 2009).

The meaning of honesty aforementioned is the honesty from deed or action aspect, i.e. not doing what is prohibited by respective groups. Honesty value can also be seen from the tool they use to fight. Perang Topat is the war where ketupat (rice cake boiled in a rhombus-shaped packet of plaited young coconut leaves) is used as the weapon, so that this war does not use sword, stone, or other stuffs rather than ketupat as the weapon. So, when the war occurs, no one uses other stuffs than ketupat to throw each other.

In this tradition, there is tolerance principle; the tolerance between religious communities can be seen from attitude and behavior of both Islam and Hindu religious communities. This principle is achieved when designing the activity, from establishing the organizing committee in which both Hindu and Muslim youths cooperate voluntarily to doing

gotong royong (mutual cooperation) to prepare the traditional activity. In the preparation process, they discuss to express their own opinions. This attitude reflects the principle of tolerance that everyone has his/her own right.

When holding Hindu religious rite, Muslim communities safeguard and help organizing the religious activity, and vice versa, when Muslim communities do their religious worship, Hindu communities safeguard and give the Muslims space (Kathleen, Kenna and Rani 2009). The communities hold ritual ceremonial activity and Perang Topat tradition regardless their different religious and ethnic backgrounds. Through this tolerance, concord and peace values are created among religious communities.

In addition to tolerance principle, there is also discipline that can be seen in the ritual ceremony activity and Perang Topat and odalan tradition held by Hindu communities every sasih ke pitu (the seventh date) in Sasak Islam religion community's calendar and sasi ke enem (the sixth date) in Hindu calendar. Additionally, discipline value can also be seen from the implementation of Perang Topat that is always held every raraq kembang waru or every evening around the sunset. Lastly, this discipline character value is also reflected on mendaq pesaji activity (Marrison, 1999). In this activity, pesaji and Kebon Ode' are done by menopausal old women (women no longer having menstruation) and the menstrual women are not allowed to enter into bale penyimpanan and Kemaliq complex as they are considered as dirty. The character education socialization pattern among young generations in Perang Topat tradition contains three important basic points: religious character, honest behavior, and tolerant principle". It is related to "habluminallah wa habluminannas" or relation to God and relation to fellow humans.

Character education value in Perang Topat rite and tradition becomes an early foundation in developing the character of young generations. Practically, the development of character is contained in the tradition, implemented by two religious communities, Hindus and Muslims, through some socialization patterns: firstly, socialization of perang topat tradition to the youths; secondly, socialization of the symbolic meaning of Perang Topat tradition; and thirdly socialization to bequeath perang topat to the youths.

Socialization of Perang Topat Tradition. This character development through Perang Topat is conducted by introducing this tradition to communities and youths. Perang Topat is a symbol of peace among religious communities. This war is a symbol of tolerance and moderation principle in embracing religion and living within state. This activity

becomes a public space to the local wisdom-based informal education, as local wisdom can be the role model in creating the youths' character (Prasojo, 2018). As such, this traditional activity gives a lesson to the community and the youth, as the next generation, becomes an inclusive character model to community; tolerance and love to peace are manifested into daily life.

Socialization of Symbolic Meaning of Perang Topat tradition. This stage is the process of internalizing values contained in the symbol of Perang Topat traditional activity. The symbolic meanings contained in Perang Topat tradition include ketupat symbolizing the peace between Sasak Muslim and Bali Hindu communities. Ketupat substitutes for the weapon of war in the past when inter-religion and inter-ethnic conflicts occurred. In addition, kebonode symbolizes earth as well as its contents discarded in the end of event or during penetahan. It represents that world along with its content are something perishable. Perang Topat traditional activity is held annually by the two religious communities, so that social interaction is established in the form of words and actions (Bakri, 2015). Cooperation between religious communities in this ritual ceremony is an integrated public space.

Socialization to bequeath tradition to every youth. This stage introduces character values contained in Perang Topat traditional ritual activity to maintain and to preserve the purpose and the objective of this traditional activity. As aforementioned, this tradition aims, among others, to express gratitude to God's blessing to Lingsar village through a guardian. The expression of gratitude can be seen not only from this tradition implementation but also the way of maintaining what instructed by the religion brought. Maintaining Perang Topat tradition means introducing this tradition continuously and making this tradition more attractive. The meaning of preserving is also to bequeath this tradition or to inculcate moral knowing, moral felling and moral action concerning its meaning, purpose, and objective, so that young generations can be actor and caretaker of this tradition as local wisdom.

Community, religious leader, customary leader, and chief of tribal council (pemangku) can maintain, preserve, and bequeath this tradition to youths as the next generation, the attempt of embodying character value (akhlak) existing in the symbol and meaning of traditional ritual activity. As aforementioned, symbolic value and meaning as character education for the youths have begun to be inculcated and applied to daily behavior and lifestyle to each individual and to the community in general.

CONCLUSION

Perang Topat is a cultural wealth of Sasak tribal community in Lombok. It is a tradition always held annually by Sasak Islam and Bali Hindu communities as the form of religious concord in embodying the character education values. From the result of analysis aforementioned, it can be concluded that the character education socialization pattern among young generations in perang topat tradition in Lingsar Village of Lombok Barat consists of three socialization patterns. Character education is an attempt of achieving or creating self perfection within individual youths and inter-religious community groups. It aims to create public space that is inclusive having religious tolerance and religious moderation principle toward the peace between religious communities for the youths as the next generation.

REFERENCES

- Bakri, H. (2015). Resolusi Konflik melalui Pendekatan Kearifan Lokal Pela Gandong di Kota Ambon. *Jurnal The Politics: Jurnal Magister Ilmu Politik Universitas Hasanuddin*. 01 (01): 51-60.
- Coppel, C. A. (2005). *Violence conflicts in Indonesia: analysis, representation, resolution*. London: Routledge
- Irhandayaningsih, A. (2012). Kajian Filosofis Terhadap Multikulturalisme Indonesia. *Humanika: Jurnal Ilmiah Humaniora*. 15 (9):1-8.
- Jakupov, S. M. Perlenbetov, M. A. Ilimkhanova, L. S. and Telebayev, G. T. (2012). Cultural Values as an Indicator of Inter-Ethnic Harmony in Multicultural Societies. *Procedia Social and Behavioral Sciences* 69 (24): 114-123
- Jayadi, S., & Rahmawati, R. (2020). Sasak Community's Communicative Act in Ngelukar and Ngilahan Kaoq Rite in Lombok. *al-Balagh: Jurnal Dakwah dan Komunikasi*, 5(2), 295-312.
- Jayadi, S., Demartoto, A., & Kartono, D. T. (2019). Social Integration between Islam and Hindu Adherents through Perang Topat Tradition in West Lombok Indonesia. In *WESTECH 2018: Proceedings of 1st Workshop on Environmental Science, Society, and Technology, WESTECH 2018, December 8th, 2018, Medan, Indonesia* (p. 378). European Alliance for Innovation.

M. Zaki

- Kathleen, M., Kenna, M. M., and Rani, T. S. (2009). The Practice of Pre-lacteal Feeding to Newborns Among Hindu and Muslim Families. *Journal of Midwifery & Women's Health*. 54(1):78-81
- Kraan, A. V. D. (1980). *Lombok: Conquest, Colonization and Underdevelopment 1870-1940*. Singapore: Heinemann.
- Lickona, T. (2015). *Character Matters: Persoalan Karakter, Bagaimana Membantu Anak Mengembangkan Penilaian Yang Baik, Integritas dan Kebajikan Penting Lainnya*. Jakarta: PT Bumi Aksara
- Marrison, G. E. (1999). *Sasak and Javanese Literature of Lombok*. Leiden: KITLV Press.
- Miles, M.B, Huberman, A.M, dan Saldana, J. (2014). *Qualitative Data Analysis. A Methods Sourcebook, Edition 3*. USA: Sage Publications. Terjemahan Tjetjep Rohindi Rohidi, UI-Press.
- Nata, H. A. (2016). *Pendidikan dalam perspektif Al-Qur'an*. Depok: Prenadamedia Group
- Nurcholis, M. (1999). *Cendekiawan & Religiusitas Masyarakat : Kolom-kolom di Tabloid Tekad*. Jakarta : Kerjasama Tabloid Tekad dan Penerbit Paramadina.
- Prasojo, M. N. B. (2018). *Konstruksi Sosial Masyarakat Terhadap Alam Gunung Merapi: Studi Kualitatif Tentang Kearifan Lokal Yang Berkembang Di Desa Tlogolele Kecamatan Selo Kabupaten Boyolali*. *Jurnal Analisa Sosiologi*, 4(2).
- Saloom, G. (2009). *Dinamika Hubungan Kaum Muslim dan Umat Hindu di Pulau Lombok*. *Harmoni: Jurnal Multikultural dan Multireligious VIII (30)*: 71-79.
- Undang-Undang Dasar Negara Republik Indonesia Tahun 1945 Pasal 31 ayat (1)
- Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional
- Yin, Robert K. 2013. *Studi Kasus Desain & Metode*. Depok: PT Rajagrafindo Persada.
- Zaki, M. (2020). *Maintaining Tradition to Establish Cohesion*. *SANGKĒP: Jurnal Kajian Sosial Keagamaan*, 3(2), 209-224.