

The Implementation of Traditional Recitation As a Resource of Character Education Community of Siulak Village, Kerinci Regency

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Abstract

This research was aimed to find out and analyze how the implementation of traditional recitation activities as a resource of Character Education for the Siulak Mukai Community. Character education are coming from family and the surrounding environment is the main foundation for influencing human character. This traditional recitation activity is a program of the Siulak Mukai homegrown people. The purpose of the implementation of this traditional recitation activity was to start from the anxiety of the Siulak Mukai Village Community about the character of the children in Siulak Mukai who have begun to show the character and the personality that are not in agreement with Islamic religious values. This study shows that the main cause was the lack of religious activities carried out both recitation, and other religious events. Therefore, to disentangle this problems, traditional Quran recitation activities for children and young people in Siulak Mukai village were carried out. The type of this research was descriptive qualitative. Besides, the data was collected by using observation, interviews and documentation, then the data was analyzed by using the Milles & Huberman model, such as: data reduction, data display and conclusion drawing. The results of this research showed that: (1) The process of implementation or implementation of traditional recitation activities in Siulak Mukai must be carried out continuously and also structured (2) The character values instilled in traditional recitation activities are responsibility, tolerance, discipline, honesty and courtesy.

Keywords: *Traditional Recitation, Character Education, Community*

Abstrak

Penelitian ini bertujuan untuk mengetahui dan menganalisis bagaimana pelaksanaan kegiatan pengajian adat sebagai sumber Pendidikan Karakter Masyarakat Siulak Mukai, Kabupaten Kerinci. Pendidikan karakter yang berasal dari keluarga dan lingkungan sekitar merupakan landasan utama untuk membentuk karakter manusia. Kegiatan pengajian adat ini merupakan program warga Desa Siulak Mukai. Tujuan dilaksanakannya kegiatan pengajian adat ini berawal dari keresahan Masyarakat Desa Siulak Mukai terhadap karakter anak-anak di Siulak Mukai yang sudah mulai menunjukkan karakter dan kepribadian yang tidak sesuai dengan nilai-nilai agama Islam. Kajian ini menunjukkan bahwa penyebab utamanya adalah minimnya kegiatan keagamaan yang dilaksanakan baik pengajian, maupun acara keagamaan lainnya. Oleh karena itu, untuk mengatasi permasalahan tersebut, dilakukan kegiatan pengajian tradisional bagi anak-anak dan remaja di Desa Siulak Mukai. Jenis penelitian ini adalah deskriptif kualitatif. Selain itu data dikumpulkan dengan menggunakan observasi, wawancara dan dokumentasi, kemudian data dianalisis dengan menggunakan model Milles & Huberman, seperti: reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa: (1) Proses pelaksanaan atau pelaksanaan kegiatan pengajian adat dalam Siulak Mukai harus dilakukan secara berkesinambungan dan juga terstruktur (2) Nilai-nilai karakter yang ditanamkan dalam kegiatan pengajian adat adalah tanggung jawab, toleransi, disiplin, kejujuran dan kesopanan.

Kata kunci: *Pengajian Tradisional, Pendidikan Karakter, Masyarakat*

INTRODUCTION

Character education is something that really determines the personality of children who will affect the personality of young people, the existence of a community, village, even countries and nations is determined by the character possessed by the nation, a nation that has a strong character will make itself a dignified nation. The Indonesian government has launched the development of the nation's culture and character, which began with the declaration of "Culture and Character Education" as a national movement in early January 2010.

Today, the degradation of the nation's morality has become a national and even global issue. This is evidenced by the frequent occurrence of fights, riots, brawls between students, students, and residents that are very disturbing. Along with these tragedies, cases of collusion, corruption, and nepotism among officials, officers, and bureaucrats have emerged that have adversely affected the life of the wider community. For example, the case of a police general who tried to hide his human rights violations was revealed and became public knowledge.

This has reduced people's trust in the charisma and abilities of state leaders, both at the central and regional levels. The community has lost a leader who is a role model and can be relied upon in efforts to maintain and improve security stability and community welfare. If these problems are not addressed immediately, it is likely that there will be a destruction of the value of national life.

Mahatma Gandhi once said "Birth and observance of forms cannot determine one's superiority or inferiority, character is the only determining factor". This means that birth and observance of physical rituals cannot determine one's superiority or inferiority, it is the quality of character that determines one's superiority or inferiority. This statement leads people to a statement that to change the state and degree of a society is through the development of character for the better.

Since ancient times in the ancestors, the awareness of the importance of character education has been realized and implemented with a distinctive regional style with the influence of various other factors. Traditional communities or indigenous peoples realize the importance of character education in the lives of traditional communities or indigenous peoples is the main factor that determines their physical survival, and the sustainability of the values they embrace and believe in.

Kerinci's culture and customs, especially in the Siulak region, have been organized since the time of the ancestors, a system of unwritten laws or standard regulations passed down orally, which contains a system of government, justice, philosophical values, and guidelines for the attitude of each individual according to his or her position in society, which will later become an ideal character guide. The system in ancient times used to be chanted at night orally in a rhythmic manner, with a regular tempo, and together. Usually this activity is also accompanied by the beat of a plate as a tempo. This activity is known as *ngaji adat*.

Now many have written it down and printed it into books or papers known as traditional books. So young people are expected to continue to preserve this activity as a means of community-based character education. This method is still relevant to the times in this era considering that foreign influences and cultures that are contrary to the values adopted are increasingly massive in attacking young people. So from this description it is necessary to identify how this traditional recitation activity becomes a means and media in character education.

Education character

Education is the process of culture in individuals and society so that they become civilized. Education is not only a means of transferring knowledge (transfer of knowledge), but as a means of enculturation and socialization. Children must get an education that touches the basic dimensions of humanity. Schools are institutions that play a role in organizing education and developing science, technology and art. The purpose of education is to shape personality, independence, social skills and character. Therefore, various programs are designed and implemented to realize these educational goals, especially in the context of character development. Character education is a process of transforming life values to be developed in a person's personality so that they become one in the behavior of that person's life. In this definition there are three important ideas, namely: the process of transforming values, being developed in the personality and becoming

one in the behavior.

The purpose of character education

The purpose of character education is the formation of a good human personality. Character education is facilitating the strengthening and development of certain values so that they are manifested in children's behavior, both during the school process and after the school process (after graduating from school).

Character education also aimed to improve the quality of education implementation and results in schools that lead to the achievement of the formation of character and noble character of students in a whole, integrated, and balanced manner in accordance with the competency standards of graduates. Through this character education, it is expected that students will be able to independently improve and use their knowledge, study and internalize and personalize character values and noble morals so that they are manifested in their daily behavior.

This character education prioritizes the growth of individuals in education. Character education is a unity that cannot be separated. The cultivation of values in students and the renewal of quality in educational institutions, namely: cognitive, affective, and also psychomotor.

Religious Activities

The word religion is a term that is affixed from the base word "religion" which gets the prefix "ke-" and "-an" which shows the adjective religious with the following meaning:

1. Religion is a text or holy book that contains teachings that guide the lives of its adherents.²³
2. Religion is the divine law brought by God to guide life in the world to achieve happiness in the hereafter.
3. In the large Indonesian dictionary, the word religion means a system, principles of belief in God with devotional teachings and obligations related to that belief.

Based on the definition, it can be concluded that religion is God's rules given to humans, to achieve happiness in this world and in the hereafter. This is reinforced by Allah's statement in the Qur'an Surah Ar-Rum verse 30, meaning: So set your faces straight to the religion of Allah; (stay on) the fitrah of Allah who has created man according to that fitrah. there is no change in the fitrah of Allah. (That is) the straight religion, but most people do not know.

From the explanation above, the researcher can make an assessment that what is meant by religious activities is all the actions, words, inner and outer of a person or individual based on values or norms that originate from religious teachings, which have become a habit of daily life.

METHODS

The design of this research was field research by using a qualitative descriptive approach. Descriptive research is a research method that seeks to describe and interpret objects as they are. This research is also often called non-experimentation, because in this research researcher do not control and manipulate research variables. The data collection method was used the interview and documentation, then the results of the interview was processed by reducing the data, displaying the data and finally drawing conclusions.

RESULTS AND DISCUSSION

Results

Character is very important and fundamental. Character is the gems of live that distinguishes humans from animals. A human without character is an animal. People with strong and good character individually and socially have good morals and manners. Given the urgency of character, educational institutions have the responsibility to instill it through the learning process.

Character education is a science used to instill and develop noble characters in students or individuals, then applied and practiced in everyday life. The efforts to shape the nation's character are not only carried out by educational institutions, but can be done in social life through educational media that contain the values of the nation's character.

One of the media that can be used for national character education is through cultural strategies.

Indigenous culture is the right strategy for national character building. This is because the indigenous culture contains multicultural moral and spiritual values. Character education based on local wisdom is very important to implement considering that our educational practices have been too Western-oriented and have forgotten the superior values that exist in this archipelago. Kartadinata agrees that we have been dazzled by the Western education system so that we are blind to the local excellence that has long been buried in the earth of Indonesian culture.

According to Zarmoni as the perpetrator of the traditional recitation and also the traditional leader of Tumenggung Riyo Bayan Putih, "Traditional Recitation is a form of concern for traditional leaders to review the customary law that has been spoken by previous traditional leaders and also as an effort so that people know and carry out the legal system or values contained in the customary law. Traditional Recitation used to be carried out by traditional leaders and the local community, especially male, which was routinely held once a week at night in the homes of traditional leaders or the local community. Or the night after a celebration (*barelek*) when the male and elders discuss together.

This activity is carried out by chanting the laws and philosophical values contained in the customary law of *tigo luhah tanah sekudung siulak*, with a rhythm and tempo that is mixed by traditional leaders together by hitting a *pinggan* or plate as accompaniment. According to Zarmoni, using plates or dishes as accompaniment in Traditional Recitation.

In Traditional Recitation there are several laws that are spoken of including *lembago*, *Uteh Bateh*, *Undang-undang yang empat*, *Undang-undang yang silapan*, *Undang-undang Luko dan Sumendo*. In general, the laws contained in the customary law convey moral values that must be maintained and guide attitudes by the community. The text of the customary law itself has a standard that has been compiled since the time of the ancestors with high literary language. Then moral values, philosophical views and guidelines for this attitude are expected to become guidelines in behavior and habits, then from this habit that is expected to be firmly embedded in the self so that it becomes the basis for behaving and acting, so that it becomes the character of an individual.

Today this activity has begun to be rarely carried out and is even worried that it will be forgotten, especially by the younger generation. But around 2019 in Siulak Mukai, precisely in Mukai Hilir, a traditional leader revived this activity by opening the widest possible opportunity for anyone who wanted to participate regardless of age. This activity continues and is carried out every Wednesday night after *isya'* at the house of one of the members. With this activity, it is hoped that it will become a means for young people to become more familiar with the customs used in the village and become a means of character building and development. by continuing to read traditional texts, and absorbing their meaning, it is hoped that it will become a living reality within an individual.

The text of *ngaji adat* is a standardized text even though in the past it only relied on the memory of the elders, the arrangement and redaction of the words also contain very high literary value in the dialectical literature of Siulak Kerinci in general, so that Kerinci speakers will be moved when they hear and chant these texts. The soul that is moved will have a tendency and interest so that it will easily perceive the meaning contained and become a permanent memory that is expected to be a guide to his life. It is mentioned in a journal that language has an influence on human experience. Language provides perceptual views and at the same time imposes certain conceptual views. Most of the *ngaji adat* texts are about the institutional system and the division of tasks in the Kerinci traditional order. A more detailed division is as follows: (1) *Lembago*, meaning institution, is a detailed division of the institution of negotiation or deliberation to resolve a problem. which starts from the deliberation in the nuclear family known as *lembago jati*, then if it is not completed, it will be raised to a higher institution, namely *lembago kurung*, namely the extended family. this system is similar to appeals in state justice. In this section it can be identified that the people of Kerinci, Siulak Mukai in particular prioritize negotiation and deliberation so that this reflects a peace-loving character. Peace-loving character is an attitude that causes others to feel calm and safe in his presence. By having a peace-loving character in a person, he is able to restrain himself from various disturbances that cause disputes. By applying the character of pacifism, a person will love peace and will not commit acts of violence and is happy to deliberate to resolve cases.(2) *Uteh Bateh* Contains the boundaries of the territory in the perspective of

customary institutions, the boundaries referred to are those that can be lived in and can be cultivated. If you cross the boundary, you are called a nomad or a migrant. Then the sections that describe witnesses, sanctions in the form of debts, fines, pampah and others are explained in a number of sections, namely (3) *UU Yang Empat* (4) *UU Yang Silapan* (5) *UU Luko* (6) *Sumendo*.

In the text of the study of adat siulak mukai also explains the duties of each customary stakeholder, the task in question is not a task like a job in a bureaucratic government that only takes place during office hours. In the book written by H. kadri 1995, it is mentioned that at least in the Siulak Mukai custom, men are divided into four strata/categories: *depati*, *ninik mamak*, *hulu balang* (youth) and *uhang Semendo*. These four strata have distinctive characteristics in behavior, in speech, even in thought. Everything has been regulated and determined by custom. Each of these strata has an ideal character that must be attached to each of them so that life can run harmoniously and orderly in accordance with the sunatulah.

The highest stratum and the leader in the extended family is known as the *teganai* who is in charge of organizing the distribution of inheritance, being the leader in *musywarah/perundingan* either negotiations in resolving problems or negotiations in order to hold a celebration. A *teganai* is usually given gear in the form of *seko*, inaugurated and officially sworn in at the *gedang house* known as the *karang setio*. This oath is what binds the life of a *teganai* so that he always carries out his duties according to the customs that have been passed down from generation to generation. So that a *teganai* can be sure to maintain his morals and reflect the character of a leader.

The oath of a *ske-wearer* can only be broken in some very critical circumstances as mentioned by hajis nor, *first, mait kebujuhan; second, air yang sangat dalam sehinga dak dapat koto sebrang; third, hujan sangat lebat tidak dapat kito balindung; fourth, sakit yang sangat parah, itulah janji paseko yang dapat di mungkirkan.*

All good characters are required to be in a *teganai* such as religious characters, honest, fair, trustworthy, independent, and so on. These characters are learned from the elders who first became *teganai*, and using the character education of all other family members by respected elders occurs so flexibly and dynamic, in unlimited places and times, such as chatting when sitting casually or when eating. besides that it is in this traditional recitation activity that character education becomes very optimal.

Discussion

In ancient times, people did not know the writing script, although there was an incung script in Kerinci at that time, but not all people could read and write it other than the scholars at that time. So, when the spreaders of Islam came to Kerinci, stories (tembo) and other literary works were formed through the Jawi (Arabic Malay) script.

Similarly, with the decrees of customary law, the elders recount them through memorization. To make the memorization easier, the participants in the adat recitation recite it through rhythmic words (*senandung*) accompanied by spoon and plate music.

Over time, the singing of the Adat study was inherited by the next generation, so that until today, the *Sko* leaders, chant the Adat study through singing and spoon and plate music.

The adat studies in Kerinci have started a long time ago, but in Tigo Luhah Tanah Sekudung Siulak, we can meet the perpetrators starting in 1957, with the procedure:

1. Members of the traditional recitation go to a "guru" who has become adept at presenting traditional studies.
2. Before the recitation begins, a special ritual is held, namely by making three books of betel, and burning incense.
3. Reciting a sermon / Appeal to the Spirit of the Ancestors in order to provide guidance to the right path and facilitate understanding.
4. After each section is memorized, a special ritual is held by cutting a chicken and reading a prayer of thanksgiving.
5. The recitation is held almost every night, from after Isha until a mutually agreed time.
6. The recitation of Adat prioritizes the recitation of Bab and Tembo, so that the participants know and

recognize their origins.

Disentegration of Indigenous studies in Kerinci

In 1922, the customary studies were phased out, because at that time Kerinci joined West Sumatra PSK (Pesisir Selatan Kerinci) until 1957. Because at that time, there was a lot of community turmoil until the independence era.

Traditional recitation in Kerinci took place from 1957 to 1995. The spirit of this recitation continues to progress with various versions. Some communities held the traditional recitation after the yasinan event, sometimes mixed with the Tauhid recitation, sometimes held the traditional recitation together with the Baramulo recitation (Islamic fiqh study).

But after 1995 Kerinci was rocked by an earthquake with a magnitude of 7.10 on the Richter Scale, so that many buildings collapsed, the community was traumatized and pessimistic, so that the traditional recitation activities in each village were inactive. In 2009, several people from the villages of Siulak Gedang, Pasar Siulak Gedang, Desa Dalam, Telago Biru, Bendar Sedap, and Koto Beringin organized a Yasinan recitation with 40 members. Since many of the members were Sko holders, they took the initiative to present a customary study after the Yasinan recitation program.

CONCLUSION

Most of the traditional recitation texts contain institutional systems and the division of tasks in the Kerinci traditional order. One of the sections in the traditional recitation text is *Lembago* (institution), which details the division of negotiation or deliberation institutions to resolve a problem. starting from the deliberation in the nuclear family known as *lembago jati*, then if it is not completed, it will be raised to a higher institution, namely *lembago kurung*, namely the extended family. this system is similar to appeals in state justice. In this section it can be identified that the people of Kerinci, Siulak Mukai in particular prioritize negotiation and deliberation so that this reflects a peace-loving character.

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