
Malay Riau Ornamentation on Characters Building in Elementary School Students

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Abstract: Malay Riau ornamentation as part of culture is not only seen as beauty but also has treasures. The treasure of Riau Malay ornamentation is found in the values and meanings inherent in its motives. As for the purpose of this study to describe the treasures of Riau decorative motifs as the planting of character values for elementary school students. The method in this study uses qualitative methods that describe and analyze the attitudes and perceptions of fourth grade elementary school students and using interviews and observations. From the results of the research, students can understand the values of the Malay ornamentation, this is because in the daily lives of the children, the names of the motifs of ornament are made and also introduced and instilled the values contained in the motif. Planters of these values are also carried out in the community by inviting children to participate in cultural activities such as money. Therefore, in this study, it can be concluded that the Riau Malay ornamental treasures can be used as the planting of character values to elementary school students.

1. Introduction

Riau is an area that is famous for Malay culture and Malay customs. The culture that exists in Riau is very thick with values that must be maintained and preserved. But reflecting on the conditions of today Malay culture if there is no good planting for the younger generation, it will be lost in line with the swift currents of globalization. As with Tennesse (Makmur, 2005), it is said that Malay culture will be able to be alienated by the lives of its people due to the depletion of its Malay identity, it is unlikely that Malay will gradually disappear. Malay culture can be lost in the Malay world if its supporters are no longer proud of the culture.

One of the cultures of Riau Malay is the ornament has treasures that must be maintained. These ornaments or ornaments are often found in traditional houses or *songket* weaving. Ornaments or ornaments of Riau Malay have their own characteristics even though some of them have the same basis as other Malay regions. For example, the use of patterns and yeast on *songket* weaving from Siak.

The Malay Riau ornamental variety is not only a mere decoration, but more than that, there are values, philosophies and meanings that the next generation must know and understand. Because the nature of the culture must be passed on to the next generation so that the culture is not lost and just finished. One means of cultural inheritance is through education,

where students will be able to accept and understand the culture. As contained in the educational objectives outlined in the curriculum.

Character building curriculum is a curriculum that aims to improve the process and results of education, which leads to the formation of character and noble character of students as a whole, integrated, balanced (Mulyasa, 2011). National curriculum is a curriculum that prioritizes understanding, skills, and character education, students are required to understand the material, active in discussions and presentations and have high disciplinary manners. In the National Curriculum subjects must be followed by all students in one education unit in each unit or level of education. One of them is cultural arts lessons and crafts. In cultural arts and craft subjects, one of them is about art and craft education or also called craft.

In the education of cultural arts and crafts in elementary schools there is one of the materials is to learn about the variety of ornament or ornaments of the local area. In the implementation of learning about ornamental, only at the level can make pictures. Even if there is an art application that is reviewed, it only knows the name of the motive, but with regard to the values contained in the motive and how to apply that value in the life of the child in the community there is no developed. In terms of the values contained in child culture can be used as a container in the cultivation of character values for students. Lack of assessment of these values also affects the behavior and character of children which do not reflect Malay children who are full of politeness, submissiveness, obedience to worship, compassion, courtesy, humility and so on.

Art subject matter is positioned as single-subject at the level of an independent subject matter, now changing its orientation into multi-subject learning material that is integrated with a broader subject. As a destination for cultural arts education and crafting, which is to lead the development of students' lives towards a culture-based maturation process through expression, creation and appreciation. This means learning art, culture and craft have a very broad mission in the introduction of art and cultural values to students as a continuation and successor of culture. Regarding this matter, it is necessary to study the local cultural values in the education of cultural arts and the craft so that the existing cultural values remain sustainable. Overcoming the problems above, it is necessary to conduct research on the Hidden Treasures of Riau Ornamental Motives Against Values on Elementary Students.

The research is expected to be useful as one of the inputs in the development of art teaching in general, especially the education of Culture and Skills, both in Basic Education. And also to increase the inveterization of regional culture as part of national cultural integration, including excavation and development of regional culture in enriching national culture.

The purpose of this study was to describe the treasure of Riau ornamental motifs as the cultivation of values for elementary school students and to find out the understanding of elementary school students towards Riau decorative motifs.

2. Methodology

The method used in this research is qualitative method. According to Sugiyono, (2005) qualitative research methods are often called naturalistic research methods because their research is carried out under natural conditions; also called the ethnographic method; because at first this method was more widely used for research in cultural anthropology. According to Sukmadinata (2010), qualitative research is a study aimed at describing and analyzing phenomena, events, social activities attitudes, beliefs, perceptions, thoughts of individuals individually and in groups. Qualitative research is intended to understand social phenomena from the perspective or perspective of participants. Participants are people who are invited to interview, observed, asked to provide data, and opinions. So in this study will be described about the attitudes and perceptions of fourth grade students of elementary schools about the Riau Malay ornament that they have known and studied.

Data collection techniques in this study use interview and observation techniques. Students and teachers are the source of data in this study. The data obtained will be described according to the facts. To see the validity of the data, it was carried out with a cultural expert about the ornamental variety or ornaments of Riau and the source books or the relevant research results.

3. Result And Discussion

Treasure of Riau Malay Motifs

The Malay Riau ornamental variety or also called the Riau Malay style are found in traditional house carvings and woven fabrics. In addition to the decorative carvings and weaving, there are also many other art objects such as *tekat*, embroidery, *suji*, batik etc. In the Kampar community in general the use of decorative items is still used in everyday life such as the use of traditional houses and other art objects such as *songket* and embroidery. Although the use is rather limited, namely for art objects and ornaments in customary events. The application of decorative items to art or craft objects is not solely for beauty or beautifying so that it is unique and unsightly. However, it contains values, philosophies and meanings related to the safety of the wearer and to demonstrate marwah, social status, customs, and traditions. The values found in the Riau Malay ornament are reflected in the names of the motifs of the ornamental variety. The names of Malay decorative motifs are taken from the names of flora, fauna and nature. As Malik, et al. (2014) explained that the basic motifs or patterns of Riau Malay are sourced from nature which consists of flora, fauna and celestial bodies. As with the values, meanings and philosophies found in the ornamental variety expressed in the expression by Effendi, (1993), namely:

*“Apa guna beragam hias
Hias melekat atau dipakai
Pertama menolak bala bencana
Kedua menjauhkan silang sengketa
Ketiga menunjukan suku dan puak
Keempat jadi pelindung diri
Kelima menaikkan cahaya muka
Keenam melambai rezeki datang
Ketujuh menjemput kedamaian
Kedelapan membawa kesuburan*

*Kesembilan memberi tunjuk ajar
Kesepuluh menjadi penguak hati*

In addition to the expressions found in the ornamental variety as a whole, meanings and values are also found in each motif or pattern. The meaning and symbol of the Malay decoration found in this motif or pattern are expressed in the form of traditional philosophy which is displayed in the form of verses. Among them are plants motifs, namely bamboo shoot motifs, this motive for development or variations in motifs there are also several types so that the meaning of the motif also varies according to the name. The bamboo shoot motif is one of them is a shoot of bamboo shoots which has the meaning of:

*“Memakai pucuk rebung bungkus
Kasih panjang sayang tak putus
Sengketa usai dendam terhapus
Mulut manis perangaipun halus”*

Based on the meaning contained in this shoot bamboo shoot motif, there can be a cultivation of character values about compassion and there is no hostility and has a subtle attitude. The values contained in the shoot motif show the behavior that must be believed and practice Malay children in their daily lives. Ideally this value is inherent in all actions and actions. As Sanusi, (2017) said that value is inherent in all human actions in various fields of life. Because after all the values contained in the Malay ornamental variety can be believed by the supporters of the community to bring goodness. According to Saprya (2017), values are: a set of beliefs or principles of behavior that have been personal in a particular person or community that is revealed when thinking or acting. The practice shown by a person will show how understanding and inherent the values he believes in the culture. The teachers have the principle that the character of the child will be good if it is brought closer to the values that exist in his life. In accordance with Sanusi's opinion (2017), the issue of value is related to character, morals or character.

Character Building

Based on the results of an interview with one of the elementary school teachers, he said that the cultivation of values in the Malay Riau ornamental variety was carried out in three stages: 1) introducing the names of motifs in the Malay Riau ornamentation, 2) Making motifs of decorative motifs 3) Understanding the values and meanings or philosophy of the Riau Malay ornament.

1. Recognizing the names of Riau Malay Decorative Motifs

The introduction of the names of the motifs on this ornament was done by showing the motif forms of the Riau Malay ornament to students. Besides that the teacher also relates to the experience of students in the life of their environment about the names of the ornamental variety they had seen. The teacher said that for the names of these motifs there were children who also saw from the original one that was found in the *lontiak* house in Kampar. What was explained by the teacher researchers also asked students about the names of the motifs of the Riau Malay ornament? From the results of this interview it was revealed that most of the students knew the names of the decorative items that they had learned. From the data obtained the motives that have been known to the children are grouped into three basic development motives, namely the motives of flora, fauna and nature. In the flora motif that the child knows the names of the motives are: shoots of

bamboo shoots, mangos teen stumps, turtle flowers, *bejurai* florets and fern shoots. For fauna motives, it is known that the motives that are known to children are motives, ducks coming home in the evening, tilted ants, and pigeons as friends. As for the natural motives he knew were motives for earthquake motion or also called *serigi* flower motifs, *larat* clouds, and scary foam.

2. Making Riau Malay Decorative Motifs

The names of the motifs of the Malay ornament that the students already knew were taught to make. Making decorative motifs is done by drawing them. This is consistent with what Effendi (1993) said, that because ornamental variety is important in life it needs to be inherited by teaching to make it. In making this motif, the teacher said that most students can make it, but there is something complicated for the child to make, among them are ferns. This is in accordance with what students say that making ferns is difficult because there are many niches. In making various types of motifs developed by students, it will certainly be able to increase students' understanding of the Riau Malay ornament. Because children not only know the name but can also make it in the form of images.

3. Understanding The Meaning, Values and Philosophy of Riau Malay Ornamental Motifs

The values and meanings and philosophy of Malay ornamentation are found in the names of the motifs. As Malik, et al. (2004) said that the value of the Riau Malay ornament refers to the original traits of any object or creature that is used as a motif, which is combined with the values of local beliefs and culture and then aligned with the noble values of Islam. This shows that by understanding the meaning and philosophy of the name of the motif and form of the motif, it will certainly be used as a place to plant these character values in accordance with what Malik, et al. (2004) have suggested, that Malay ornamentation in every motif or style has values the essentials are: 1) the value of devotion, 2) the value of harmony, 3) the value of wisdom, the value of heroism, 4) the value of compassion, 5) the value of fertility, 6) the value of self-knowledge and, 7) the value of responsibility.

4. Conclusion

The treasure of the Malay Riau ornament is full of various values and meanings and philosophies. These values should be passed on to future generations so that the culture is not lost often times. For this reason, understanding of the values contained in the meanings and philosophies of the Riau ornamental variety can be used as a forum for the cultivation of character values for students in elementary school students.

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