
Transcendence of Character Values in the Makan Bajambau Tradition in the Kampar Community

Zariul Antosa, Guslinda, Suci Ananda, Yona

Universitas Riau

Email: zariul.antosa@lecturer.unri.ac.id

Abstract. The study aims to describe the hidden character values in the ritual tradition of makan bajambau Kampar people in Riau province. Implemented in kampar, Jawi-jawi and Pulau village. This study uses descriptive qualitative research methods. Makan bajambau is a tradition of eating together that is done in welcoming the holy month of Ramadan or completing the sixth fasting month of Syawal. The tradition of makan bajambau is a series of ritual activities performed as a gesture of gratitude for the fasting of Ramadan. Based on the fact that research makan bajambau is a series of joint eating ritual activities carried out by the entire community. The results of the research data analysis can reveal the 9 characters found in makan bajambau culture, namely: religious, disciplined and independent, polite, caring, mutual cooperation, self-confidence, fair, humble and tolerant. Character is that the activity implicitly contains character values. The character value is immersed in the activity of forming the committee, cleaning the grave, and eating together.

Keywords: Transcendence, Character Value, Makan Bajambau

1. Introduction

Character issues are currently trending topics on every mass media and electronic page. Various responses about the character of associating all aspects of life, both individually and communally. Various issues that emerge in the community illustrate the destruction of national values and character. Issues such as corruption, persecution, bullying, denial, vandalism, hedonic lifestyles, are prominent issues. Even at the elite level, in the future there will be elections and the presidential election also shows a less educating socio-emotional climate. Political hashtags, the slogan of the slogan used no longer depicts the nation's good personality. So that it is not uncommon to cause quarrels. The Indonesian people who are known to the world as a people who love peace, courtesy, tolerance, friendliness, mutual respect, wisdom and care are now not enjoyed anymore. This is caused by various things such as globalization and declining values, changing perceptions of value, strengthening the desire to use individual rights narrowly, lack of inheritance of values through formal, non-formal or informal education.

Education is basically an inheritance of values to students. Education as a process of inheriting values is required to bring about dynamic innovations in an effort to increase quality and renew understanding of these values towards a better direction. Like in Budimansyah, there are six problems faced by the Indonesian people today related to building the character of the nation: the shifting of ethical values in the life of society, nation and state; waning awareness of national cultural values; threat of national disintegration; and weakening of the nation's

independence. (Budimansyah, 2011: 81). Education can utilize and empower all existing learning environments to initiate, improve, strengthen and perfect character education. The development of character education can be divided into four pillars, namely teaching and learning activities in the classroom, daily activities in the form of cultural integration, kokurikuler and extracurricular activities, as well as daily activities at home and in the community. (Widyo Nugroho, 2015)

Concerned about the deterioration of these character values, the government prioritizes the development of the nation's character through the National Policy for Nation Character Development in 2010-2015, as one of the main currents of national development. Character education is no longer the responsibility of formal education institutions but the informal sector can also be used in the inheritance of these character values. President Joko Widodo in his remarks at the opening of the 38th Bali Arts Festival Parade (11 June 2016) said that the Bali Art Party Parade was one of the ways and forms of an effort to revive the cultural spirit that must be instilled as the foundation of the nation's character building. The government unites efforts to build the nation's character in the Mental Revolution program, a program that tries to overcome indications of a character crisis among today's young generation. The integration of culture as a channel for the development of character education provides a strong possibility to utilize cultural events as a reinforcement of character values. Every region, tribe or community group has a distinctive culture. In Kampar district there is a tradition of makan bajambau which can be used as a literacy to instill good character meanings. The procession of the program which is carried out naturally, is very meaningful both spiritually and socially without complex arrangements but always can be done well. The management of activities carried out with the wisdom of the Kampar community needs to be examined for review because in essence the process of makan bajambau is loaded with character values that are not revealed directly on the surface. This unique bajambau meal procession can be referred to as a discourse on the development of character education especially in its own cultural environment. For this reason this research was conducted with the aim to reveal the character values contained in the makan bajambau tradition. The problem that will be revealed is what are the character values contained in the makan bajambau tradition that is always carried out routinely by the Kampar community at the beginning and end of Ramadan.

Character education is basically a character education that includes the three domains of knowledge (cognitive), attitude or feeling (affective), which is reflected through behavior (action), which is formed as a crystallization of virtues that are believed and it is used as a basis think, behave and act. Character education which is a set of values, moral, polite, religious, respect for discipline and others. In connection with the above matters, the government emphasizes character education in schools which is carried out in the beginning of learning through PPK (enhancing character education) which is manifested in the form of heart exercise, sense processing, thought processing, and sports. There are nine characteristics of noble values of the nation's personality that can realize a good Indonesian nation; (1) love of god and truth, (2) responsibility, discipline and independence, (3) trust, (4) respect and courtesy, (5) compassion, care and cooperation, (6) confident, creative and abstinence surrender, (7) justice and leadership, (8) good and humble, (9) tolerant and peaceful love. (Suyatno 2012). Furthermore, Cece Rahmat in Aryani said that Indonesia's human development based on the cultural values possessed is a necessity, therefore culture-based education has become a necessity. Linking the opinion of Cece Rahmat we can mean that culture-based education is an alternative in building humanity with character.

Koentjoroningrat (2011: 72-73) defines culture as the whole system of ideas and tastes, actions, and work produced by humans in social life, which belongs to them by learning. Furthermore, Gertz in Roger M. Kessing (1991; 71) culture is a system of community goals, not an individual password in the minds of each community member. Referring to the two opinions above it can be understood that cultural values are the goal of society and not the perorangan behavior gained through the learning process. That's where the meanings are agreed upon as an idea idea that is inherited from generation to generation. Schwartz in Roger M. Kessing (1991; 72) each person has the same password that is embedded under their conscious nature which allows them to be able to communicate, live and work in groups, anticipate and interpret their behavior with each other. Furthermore, Koentjoroningrat (2011: 74-75) explained again there are four forms of culture, namely as artifacts or objects, as a pattern of behavior and patterned actions, and as a system of ideological ideas. It also means that all cultural behaviors produced in the form of objects or artifacts or ideas of gasan, norms, rules, abstinence (taboo), myths are essentially loaded with values and meaning. Thus by learning a culture, it can be revealed the values and meanings that are embedded in the culture that can be used as guidelines for behavior and character education.

For this reason, fostering culture into the character of society must be done through the meaning of the cultural action itself by increasing massive interaction in carrying out cultural activities. But because humans live in a unique social and cultural environment, character development can be carried out in the social and cultural environment concerned (Ministry of National Education, 2010: 3). Related to makan bajambau tradition, essentially every act that appears in the procession of the activity is believed to have value character. If education is seen as effective in developing character values, what needs to be improved is sensitivity or student's sensitivity to the behavioral points of the cultural procession. Currently education in Indonesia uses the 2013 curriculum, namely the educational process with a scientific learning approach that is implemented through observing activities, asking , reasoning, trying, and ending with generalizing / forming networks. The above activity is a series that is not separate. Some learning activities such as literacy activities, learning of Cultural Arts and Crafts (SBDP), or learning Social Sciences (IPS) can be used as a place to express good behavior (character), good and bad values, selecting good behavior according to values valid morality, which is still veiled in traditional cultures. According to Zubaedi (2011: 18) character education has three main functions, first the function of formation and development of potential. This function forms and develops the potential of students to think well, be kind and behave well according to the philosophy of Pancasila. Both repair and reinforcement functions and third filter functions.

2. Methodology

This research was conducted in Kampar district precisely in kampar, jawi-jawi and Pulau (Bangkinang saboghang) villages. These villages are still carrying out the traditional culture of makan bajambau. The study was conducted from June 2018 - October 2018. This research was field research with qualitative methods. It was carried out by analyzing empirically the character values on the culture of makan bajambau the Kampar people who were holistic, complex, dynamic and meaningful. Researchers try to explore the tradition of makan bajambau to reveal the surface transcendence of character values by understanding the social meanings that arise in the environment of the object of research in depth, trying to find patterns, hypotheses by using theory to study the object of research. Sugiyono (2011-285). The results of the study will be described using a descriptive approach, through the analysis of cultural phenomena by field

observations, describing events as rituals, social behavior and customs, which have been implemented through deeds. This means that in this case researchers are looking for patterns from social organizations and professional systems (Caswell 2014; 124-127) Collector data using interview guidance instruments, as well as documentation to support the description of this study

Data collection techniques carried out by in-depth interviews, namely interviews conducted in an informal atmosphere and carried out repeatedly in the same informant with the question increasingly focused on the topic of discussion, until obtaining more detailed data. This interview was conducted on community leaders, religious leaders and Makan bajambau culture actors in general. The interview was completed by documenting the process of makan bajambau. The interview guideline instrument refers to the 9 characters raised by Suyatno above.

3. Results and Discussion

Kampar Regency with an area of approximately 27,908.32 km² is an area located between 1° 00'40" North Latitude to 0° 27'00" South Latitude and 100° 28'30" - 101° 14'30" East Longitude. from 21 sub-districts. This research was conducted in Kampar, namely in the village of Pulau, Bangkinang Lebar and Jawi-jawi. Both of these locations are near the Kampar river flow. Research locations that can be reached by land vehicles as far as 60 Km from Pekanbaru. Kampar people from ethnic Malay are often referred to as ughang ochu. Here there are several tribes, namely Domo, Malay, Piliang (Piliang), Bendang, Mandailiong, Kampai, Chaniago, Patopang. Demographically the population of Kampar has a livelihood as farmers, rubber commodities, rice, oil palm, but there are those who pursue the fishing profession as a side business. Kampar residents are Muslims with a fairly good level of education because the percentage of the population who attend education in secondary schools and higher education is almost evenly distributed in every family

3.1 Makan Bajambau

Makan bajambau is a tradition of eating together that has been done by most of the Kampar people and has become a tradition. This tradition is not known exactly when it started and who is accustomed to it. Most of the Kampar people believe that the tradition of makan bajambau exists after the entry of Islam. It consists of two words, namely food and jambau. Meal is the activity of eating rice along with side dishes while jambau is food that is served in a dulang (talam) with traditionally determined menus namely processed fish, processed meat, mixed curry / vegetables, lalap vegetables and dodio (buffalo milk or cow's milk thickened).

Makan bajambau was carried out through several processions including preparation of the event. The process of makan bajambau has become a standard of culture and has become an annual routine. Although it does not use a typical calendar, there is a tendency to be implemented in order to welcome the coming of Ramadan. Most are held one week before entering Ramadan and on the seventh day of Shawwal. The procession for makan bajambau activities consists of several stages.

- 3.1.1. The formation of the event management team was carried out through deliberation and consensus which was attended by community leaders, religious leaders, ninik mamak, mothers and youth.
- 3.1.2. Pilgrimage grave (tomb). is the activity of cleaning graves around the village, followed by all layers of old and young people. The community came to the cemetery complex sepontan and cleaned all the tombs in the village by working together.
- 3.1.3. Makan bajambau, in essence is a joint eating activity that is followed by all people

3.2 Jambau

There are two kinds of Jambau, namely jambau nasi and jambau kawa. Jambau nasi is a food consisting of food served in a tray which consists of processed fish, processed meat, mixed gulai, vegetable lalap and dodio (buffalo milk or thickened cow's milk). Jambau kawa is eating dessert in the form of jell, fast and others

3.3 Discussion

Based on the data that has been collected through interviews and observations, researchers get an idea that the process of makan bajambau is a unique culture. Researchers interpret the procession of makan bejambau as a series of activities that cannot be interpreted only by their physical actions, because every behavior that arises in these activities by the Kampar community has distinctive meanings and values such as the meaning of spiritual, mutual cooperation, responsibility, discipline, creative, polite and independent. The implicit meanings of the results of interviews and observations of cultural actors. The implementation of bajambau meal is not determined by the head of government or the head of adat but rather the result of deliberation. The implementation of the bajambau meal always takes into account community and moral readiness.

3.3.1. Establishment of the Organizing Committee.

Based on the results of the interview with Mrs. Nursena, there was no special committee for organizing makan bajambau activities. Organizers of makan bajambau activities are fully community initiatives. Although the committee ate bajambau did not exist, but usually there was always a small committee formed by the youth with the mosque management. Based on the results of observations and interviews with the community, each resident felt compelled to contribute. The community will unite to succeed the activities with the spirit of mutual cooperation, and carry out activities with full responsibility. The process of deliberation and decision making, in the Kampar community highly upholds the principle of consensus, religious, independent, responsible, caring, cooperative, creative and fair principles. Comparing the procession of activities carried out with makan bajambau activities in the previous year there was a tendency for procession to makan bajambau was a stereotype and standard of culture of the Kampar people.

3.3.2. Grave pilgrimage.

Pilgrimage graves (tombs) are held in accordance with the agreed time in the meeting. On that day, the whole community will leave for the public cemetery complexes that are located around the village. The grave clean activity is carried out by the whole community by cooperating sincerely without paying attention to the body of the corpse. Observations in the urban village were seen during the cleaning process, there were a number of mothers delivering snacks and drinks consisting of

water and the sweet in a kettle (plastic kettle). According to Mrs. Darmi, delivering food for the benefit of the people was charity by Allah, what else if this activity is a religious activity. In the event of cleaning up the graves, rubbish is collected in one place and is not justified to be stacked on top of another. Kampar people still use adab (attitude) on a pilgrimage well this is reflected in their behavior, saying greetings as a tribute to the deceased, not sitting on the tomb, not stepping on the tomb, not saying dirty words and so on. At the end of the activity closed with a joint prayer program led by one of the local ulama figures. Activities that are carried out together and tend to be recurring like the grave pilgrimage above is a habit that is always done every year and has been conceptualized in the minds of the people without having to be guided through complicated formal sequences. This is what Schwartz meant by saying that a cultural tradition is the composition of individual conceptualizations of their world.



Picture 1. Grave pilgrimage

3.3.3. Makan Bajambau.

Makan bajambau was carried out after performing the grave pilgrimage. The community gathered in the mosque to carry out the peak of the event, namely makan bajambau. The process of makan bajambau is essentially eating together. The term bajambau meal actually consists of two words, "Makan" which is defined as a routine that is always done to meet the needs of the body. Furthermore, the word "jambau" is a set of food menus arranged neatly on a dulang (talam) measuring 60 cm. There are two kinds of Jambau namely Jambau Datar and Jambau Bakaki Tigo (Three Legged). According to Yasmains's mother, every Jambau contains 5 kinds of food, namely, first fish processing in the form of fried, pongek, sampode and so on. The fish used is new (fresh), medium-sized (manonga) fish with an intermediate weight (1.5kg-2kg). fish used in general use fried fish, pongek, sampode (curry), or other fish. Both processed meat in the form of rendang (rondang) or meat curry (kalio) uses beef, buffalo, or chicken meat. The three vegetables or curry which are processed from plants found in kampar such as long bean curry, bean potatoes and then mixed with chicken eggs and so on. Next, fourth, raw or fresh vegetables in the form of cucumber, boiled ggplant (toruung uok) and vegetables such as cucumber, boiled eggplant (touang uok), bean sprouts, cassava leaves (sweet potato) and the fifth is dessert, namely "dadio" water of milk of cows or buffalo that has been thickened and supplemented with sweeteners such as palm sugar or brown sugar.

Makan bajambau reflects the quality of the values of the Kampar community togetherness. Although in makan bajambau the adat leader and ninik mamak did not become central figures but in the process they were given different treatment which can be seen in the Jambau treat, namely Jambau Kaki Tiga. According to data from Lamsir (65 years), Jambau three leg is presented to respected figures such as

government officials, ninik mamak, alim ulama and invited guests. Furthermore, the father of Hajj Somok (Somad) (72 years) said that jambau three legg is (tando) a symbol of respect for guests. In the case of carrying out the procession, even though the three important figures in the community are not in control, their existence is crucial in every activity.

Mrs. Samidah explained that there was a sense of shame for the mothers if they ate the food on the day of the bajambau. They feel morally responsible for participating in makan bajambau activities which has become a necessity. One pride for them if jambau is brought to be consumed by the community. It will be even more proud if the pit is eaten by special guests. In the case of toilet arrangement in written activities there is no classification or grouping. All Kampar people have the same right to enjoy jambau. In this case the Somok datuk said "in makan bajambau all people are eating together between community leaders, the ulema of the ulama, ninik mamak, mothers and children who are carried out at the same meal and the same rights. But the contradictory thing that can be seen is that the three-legged pit is generally present in the presence of community leaders, while other crusaders are vulnerable to being spread near community participants in general. According to Mrs. Hj. Rosmah (62 years old), that is a sign we respect the elder. (sign we respects oldman). Uniquely, the event does not become a polemic in the community, moreover there is a protest against the dish which does not seem to prioritize the value of justice. The wisdom and policies of the people of Kampar who with full awareness and knowledge put themselves wisely, respect leaders, live with mutual cooperation, sincerity in acting on the process of makan bajambau shows the strong spiritual values and social values they have. This is because crystallization of meaning to good and bad values and willingness to accept the cultural heritage wisely. Kuntjoroningrat who said "culture as a whole system of ideas and tastes, actions, and work produced by humans in social life, which belongs to them by learning" (Kuntjoroningrat 2011).

Makan bajambau is a local intelligence of the Kampar community formed by the high values and meaning given to the procession and ritual of makan bajambau itself. This is a form of dynamic culture even though it is not written but always done well. Compared to the values taught at school, the values contained in culture seem to be more enduring and more implemented. Koentjoroningrat (2011) states that there are four forms of culture, namely artifacts or objects, patterned systems of behavior and actions, and ideological systems of ideas. Triandis (1994) states that the ecology in which humans live increases the sense of control over the environment that produces customs, myths, norms and others that allow humans to feel better and feel more certain in life.



Picture 2. JambauFlat and ThreeLegg



Picture 3. Menu of Jambau

4. Conclusion

The richness of traditional culture essentially contains many moral messages, which require carefulness to express it surface. Moral messages or moral values are united in cultural norms, which are mostly interpreted as ordinary annual routine. In the Makan Bajambau culture in Kampar there are a lot of character values. Some transcendent character values behind makan bajambau activities are as follows: 1) the character of love of god and truth (religious) is seen in the implementation of makan bajambau which is always done in order to welcome the holy month of Ramadan and every activity is always started by surrendering to God and praying . 2) Responsibility, discipline, and independence are seen in the overall involvement of the community regardless of age, or gender.

Thus the implementation was followed by the community with full awareness, managed independently. 3) Amanah, seen in the behavior of people who are trusted as managers of makan bajambau activities to carry out their duties well and sincerely even without being given incentives. 4) Respectful and courteous, ninik mamak, alim ulama are people who are traditionally respected. As a form of respect for them Jambau with dulang (three-legged), presented to them. Even though they are not central figures in makan bajambau activities, their presence is decisive in this rhythm. A polite attitude can be seen from the use of word choices to communicate to Ninik Mamak (uncle) and Alim Ulama (theologian). 5) Compassion Concern and cooperation, seen in non-discriminatory behavior, children and adults when makan bajambau, care that is reflected in the actions of receiving and giving to the needs during the procession. 6) Confident, creative and unyielding character is seen in the responsibility to participate in makan bajambau activities independently managed both in operational and process costs, the community creatively cultivates the potential of the region to be used as a menu for the makan bajambau. 7) Justice and leadership, the whole community provides jambau according to their own abilities. The people whose economic level is better to feel responsible for providing food in jambau with other three-legged with the usual craving or in the form of chills. In leadership, each individual feels as the leader who is responsible for the success of makan bajambau activities. 8) Good and humble, makan bajambau activities are carried out with the intention to be friendly through eating together with not self-respect, ethnicity or race. 9) Tolerant and peaceful, the whole community can make fun with menus that are in accordance with their respective economic capabilities without intimidation from other parties and do not display arrogant and provocative attitudes in carrying out processions of makan bajambau.

The results of this study have not reached detailed results on character education. This is due to the limitations of informants, data and research instruments. Nevertheless, the disclosure of some of the noble values of character education in makan bajambau culture should be an inspiration for education observers to develop the value of character education through an analysis of local cultures. The better implementation of K13 will guarantee the achievement of these goals.

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