CHARACTER EDUCATION IN THE TRADITION OF MELAI’AN, SEJATI, AND SELABAR IN SASAK REGION

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ABSTRACT
Each region has different characteristics from other regions. It appears in a number of wedding traditions. In this case the Sasak area has different wedding traditions from other regions. This is shown by the discourse melai’an girls to serve as a wife. The discourse in the present context is known as 'stealing' girls. The question now is is it true? The answer certainly does not mean stealing as it is generally known. This is because the actual tradition in the Sasak title is melai’an is certainly represent the local wisdom that has a number of noble values that became the identity of the Sasak community. In this case the discourse melai’an, sejati, and selabar is a unity of complementary traditions and each has a purpose and art. Thus, this study discusses the three discourses above. The method used is descriptive qualitative with the theory of analysis using hermeneutics. This method is used to analyze local wisdom based on character education in the three discourses of Sasak wedding. Local wisdom contained in the three traditions of Sasak wedding discourse include: responsibility, independence, local identity (cultural loyalty), obedience to the rules of life (discipline), cooperation, tie brotherhood (silaturrahmi), consensus or deliberation, sincere in receiving everything, and affirming hospitality (brotherhood) or social solidarity. The categories of local wisdom each have a noble value that forms the character and identity of the Sasak community. Thus, this indicates that the tradition of Sasak marriage has the wisdom and values that lie behind the birth of the culture.

Keywords: character education, Melai’an, Selabar, and Sejati.

INTRODUCTION
Each region has a unique (and unique) marriage (traditional) marriage procedure from other regions. Differences are not a reason to distinguish or judge a region and its culture is not great (utmost), but the identity or characteristic of the diversity of regional cultures. Each region and its culture must have the values
that can be used as guidance in life. Maryani (2011: 23) explains that "attitudes and behavior of society that mentradisi, because based on the values that believe this truth is a manifestation of local wisdom". In this case, the areas to be explored are the Sasak area especially Bonjeruk, Jonggat subdistrict, Central Lombok district, NTB. This area in particular Bonjeruk has a unique and distinct wedding tradition. The tradition of marriage referred to in this paper is limited from taking the prospective bride to the time of the wedding contract.

The Bonjeruk area has a term when a groom's candidate takes a bride to be called 'melai'an' or known as a 'thief'. This 'thieving' means melai'an (escape). So in words can be interpreted to run the prospective bride. The term 'thieves' is what is in the present trending topic that the Sasak community has a 'thieving' culture or stole a girl to serve as a wife. However, the term melai'an or escape has a follow-up with the true term / besejati and selabar. The question now is whether it is true? The answer is certainly not because every culture has a variety of noble values and understand an area and its culture must be in accordance with the context of culture itself. In this case, let's refer to the opinion of Strauss (2000: 85-86) which explains "... two opposing terms and two levels are of course two different ways of self-development; demands in cultural diversity are the contribution of each individual to a higher glory to others." The explanation implies that culture and its representation in various forms of action and discourse are unavoidable diversity.

Thus, the tradition of Sasak marriage is the term melai'an, besejati, and selabar it must be understood in context where the tradition is located and live in the context of the culture. These three terms must have even the most fundamental purpose and function of having local wisdom in the form of noble values. These values are used as guidelines for social and cultural life as well as the identity of the area. Therefore, in this article the focus of the problem is to examine the representation of character education through the study of local wisdom in the tradition of melai'an, besejati, and selabar.
THEORY

The theory used in this case includes character education, local wisdom. In addition, the theory used as a scalpel term melai'an tradition, besejati, and selabar use hermenutika. Here is the exposure of each of the theories used.

Gobyah (in Ernawi, 2010: 17) interpreted local wisdom: '... as a truth that has been traditionally or steadily in an area'. The opinion implies that local wisdom is the values contained in the tradition of a region. Furthermore, Poespowardojo (1986: 32) says wisdom in culture as "the whole effort and the outcome of man and society to satisfy all his needs and his desire to improve his life. ... this effort is accomplished by giving a human meaning to the material or objects that processed and make the order of life become humane as well ". In addition, the opinion of the more specific local wisdom expressed by Rahyono (2015: 8) explains that "local wisdom means intelligence and wisdom in culture is a form of intelligence generated by the community; a local wisdom is an intelligence generated based on one's own experience so that it belongs together. " Of all the ideas about local wisdom, it can be explained that local wisdom refers to the values and beliefs that are agreed and actualized in action or language that serve as a guide in shaping social and cultural life.

Values and beliefs held firm by a society are basically used as a tool to form and develop character. If the values and beliefs are used as a tool to nurture the character then the society will be able to form a more progressive life. In this case, according to Ramli (in Fathurrohman et al., 2013: 15) explains 'character education has the same essence and meaning with moral education and ahlak'. The idea of character education implies morals and ahlak. Both moral and ahlak terms are the main goals of the character education process. Furthermore, Fathurrohman et al (2013: 15) explains "the essence of character education, ie the education of noble values derived from the character of the Indonesian nation itself, in order to foster the personality of the young generation". A more specific opinion on character education is delivered by Gaffar (2010: 1) which explains "character education is the transformation of the values of life to be grown in one's personality so that it becomes one in the behavior of one's life".
Hermeneutics in this case is described as a science of interpretation or interpretation. Hermeneutics is a branch of science born during the period of the development of philosophy. Nevertheless, hermeneutics became popular among academics to be reversed in interpreting the text whether it be literature or linguistics. Hermeneutics is a branch of science used to menfasirkan a text with the origin of assumptions that are then supported by certain methods. In this case, as is known with Heidegger and Gadamer more ideally interpreting the interpretation, departing from present pre-dates before entering the past. Gadamer (in Mulyono, 2013: 146-147) says ‘the principal framework of Hermeneutics is concerned with specific subjects, namely (a) truth as unbidden, (b) language and understanding, (c) the relationship between truth and method.’ In this case, Gadamer emphasizes more on historical experiences. This means that the interpretation is done by formulating prejudices based on the present experience in relation to the present text context which then turns to the production of meaning.

In addition, Gadamer (in Palmer, 2016: 255) explains that ‘experience is always an experience or historical event’. Experience no longer becomes something that precedes language, but the experience itself takes place in and through language. In the book entitled Truth and methode, Gadamer (2010: 451-352) explains that "we understand a text does not mean to understand the writer's reason, but rather try to recapture the perspective he uses. If we want to understand, we will try to make his arguments stronger, it is the hermeneutical task to explain this wonder of understanding, which is not a mysterious communion of souls, but a shared meaning." This implies that understanding or interpretation of a text does not mean to objectify what is in the text, but there is still room to give an argument for meaning and all that is subjective. Thus, the scheme in the application of Gadamer hermeneutics is as follows.
Thus, the text is approached by presupposition, the present reality or the context of the interpreter which then gives rise to the production of meaning over the text, and it is always subjective.

METHODS

The method used in this research is descriptive qualititative. That is, the data obtained in the form of text which then described what the meaning has. In addition, the method used in data collection is to use documents (in the form of an elementary school textbook that contains Sasak wedding customs). In addition to collecting these documents, interview techniques are also used to cultural experts or customary figures who know correctly Sasak wedding customs. It was done to know the customs of Sasak wedding properly.

FINDINGS AND DISCUSSION

1. Melai’an

The term melai’an in the equivalent of the Indonesian language means ‘run'. Thus, in the culture of Sasak melai’an is to bring the girl's run to be a wife. The girl who was taken away did not have to tell the parents, but could pass the information through a close friend.
In the first text, melai'an means to escape the girl without notice to the parent (girl) directly (information following through close friends). The following descriptions are some pre-requisites must be followed.

a) In Sasak culture, melai'an is an identity which means the man has courage or a symbol of courage,
b) Melai'an has been an agreement between the two prospective bride.
c) It requires careful calculation (from day, hour, date).
d) Melai'an avoids (both prospective brides) from prohibition and delay of marriage.
e) It has represented responsibility with all risks (from both sides).
f) This provides the implications of oaths to be performed or in other words consistent with respect to self-determination.

The historical reality recently can be explained as the following description.

a) The present reality (especially in Sasak) requires action not merely promise. Thus, the woman will receive with all the hearts of the man who is ready to act (melai'an) it.
b) Context is now a lot of parents do not agree with the prospective choice of his daughter who will serve as a husband. Thus, when going melai'an the parents can not do more.
c) Today many leave the local tradition. For that party who perform action (melai'an) is a cultural conservation.
d) Context now, much less precise in understanding and assessing the culture of others. This is indicated by the name that if you want to married Sasak people must steal, but the truth is to run away. Thus, it takes a good understanding to assess the culture of others.
e) The present day in particular (youth) needs a challenge in his life. Thus, it is a meaningful life experience because it will be the beginning of the next life.

Based on the above description, it can be given the meaning as follows.

a) Activities melai'an is a symbol of courage (especially culture Sasak).
b) It is an attitude of full responsibility.
c) Melai'an is a cultural aspect / tradition that needs to be preserved.
d) Melai'an provides life experiences to both partners.

e) Melai'an provides views to parents (both partners) that not always the child's business should be interfered by parents.

f) It provides freedom for both partners to live together.

Thus, the local wisdom contained in the melai'an text is as follows.

1) Responsibility
2) Independence
3) Local identity (cultural loyalty)
4) Consistent / firm establishment

Meanwhile, the value of character education represented by melai'an is as follows.

1) Provide character education in the form of all actions / actions must be accepted with all sects of consequence (Responsibility).

2) Educate the character from the beginning of the act until the end of time (consistent / firm establishment).

3) Educating the character of being a self-contained individual (Self-Reliance).

4) Educate character as citizens who have concern and love for local culture or local identity (cultural loyalty).

2. Sejati

Sejati has means that the men report to the village (head of RT, Kadus, Village Head) that he has brought a girl who will be used as a wife. The man also sent a village apparatus to inform the family of the prospective bride that her daughter had been in the house of a future husband.

This activity implies that obedience to the rules of community life which is indicated by the discourse of the men report to the village (head of RT, Kadus, Kepala Desa) that he has brought a girl's run that will serve as a wife. In addition, the true means of giving apologies as well as greetings to the families of the brides shown by the discourse of the men also sent village officials to give news (permakluman declaration) to the family of the prospective bride that her daughter has been in the house of the prospective husband.

The following descriptions are some pre-requisites must be followed.
a) The male side (the husband's family) has knowledge of how to live in society. It was shown to be obedient to the rules by reporting to the local village apparatus.

b) This activity provides an opportunity for village officials indirectly to cooperate in terms of uniting families as well as villages/regions are united in marriage bonds.

c) This activity provides an opportunity for elders or customary figures as people who understand how the custom should be lived.

d) This activity provide information in advance about the life of the couple's second family before they meet in person.

The historical reality recently can be explained as the following description.

a) The present community (especially in the Sasak area) needs an active village/governance tool and provides full service.

b) Many of us are acting inconsistent with rules that lead to social irregularities.

c) Many of the people who have faded the trust of traditional leaders or local village apparatus. Thus, this is it implies to re-manage governance as it should.

Based on the above description of the true discourse, the meaning contained in the discourse is as follows.

a) Sejati is a symbol of the men's permission by sending the local village apparatus.

b) This activity is a vehicle to meet each other between the respective village equipment.

c) This activity is a vehicle in slowing the rules of community life, namely by obeying the rules and ordinances contained in a society.

d) This activity meruakan follow-up of activities melai’an well as a vehicle permakluman (in accordance with point a)

e) This activity provides aspects of cultural loyalty in the form of preserving local cultural traditions.

Thus, the local wisdom contained in this Truth Discourse is as follows.
a) Obedience to the rules of life (discipline)
b) Cooperation
c) Tie brotherhood (silaturrahmi)

Meanwhile, the values of character education represented by True Discourse are as follows.

a) Providing character education in the form of every person must be obedient to the regulation of life either in culture or society (discipline).
b) Establish the character of mutual cooperation among the village apparatus concerned (cooperation).
c) Establish a character for mutual respect and affirmation of brotherhood between the village apparatus concerned.

3. Selabar

Selabar is a genuine follow-up activity that aims to discuss the issue of guardianship, date, month, and day of marriage ceremony, talks about pisuke as well as talking about Aji Krama's customary issue. This activity was carried out by village officials who were sent along with the presence of traditional and ustaz figures.

The Tradition of Selabar is a genuine follow-up activity that aims to discuss the issue of guardianship, date, month, and day of marriage ceremony, talks about pisuke as well as talking about Aji Krama's customary issue. This discourse means that conversation about adat (marriage system) has certain time and rules. In addition, this means to provide opportunities for people who know or people who understand to carry out traditional activities indicated by the discourse of this activity is done by the village that was sent with the presence of traditional leaders and ustaz or clerical scholars.

The following descriptions are some pre-requisites must be followed.

a) This activity shows regularity in life. That is, there is a time and the right step to talk about the procession of wedding customs.
b) This Selabar Activity provides an opportunity for existing leaders, religious leaders, community / religious leaders to learn more about their traditions and cultures.
c) This activity represents conservation of local cultural traditions.

d) This activity provides an opportunity for those who understand the ins and outs of the tradition because as a society still do not have enough knowledge of their own wedding tradition.

The historical reality recently can be explained as the following description.

a) Many of us today mingle all affairs into one for the practicality of life when it is not appropriate. Because basically every action has its own rules and has the stages that must be passed. Thus, the Selabar is a follow-up of the aftermath (real) activity that takes time, place, day until the customary / village leaders concerned to attend to work together (planning).

b) In addition, today's life emphasizes more practicality and wants to combine all things in simple terms, yet in the custom procession they must be done regularly because every tradition has noble values as well as having values or spiritual aspect. Thus, this Selabar activity should be done regularly and well to give a positive effect to both marriage couples and both families concerned.

c) Today, many parties who want to leave the tradition even has a pessimistic or skeptical perspective of the culture to culture or tradition itself. Thus, this Selabar provides a vehicle in the form of exposure on the meaning and messages of value to both the bride and the two families to be united in marriage bonds.

Based on the above description, it can be explained that the meaning that can be produced from the above mentioned Discourse is as follows.

a) This patience provides an understanding that adat talks should be conducted in a timely manner based on planning (presenting the families of women and relatives, customary leaders, religious leaders, and village concerned).

b) The existence of a long-term activity is a vehicle for both parties (women's families and local village apparatus) to understand each other's customs.

c) This activity is a vehicle to talk about giving guardian, dowry and pisuke through good negotiation and not mutually burdening both parties prospective bride.

Thus, the local wisdom contained in this Discourse is as follows.
a) Cooperation  
b) Mufakat or musyawarah  
c) Ikhlas in receiving everything  
d) Responsibility  
e) Affirming the relationship (rope brotherhood)

Meanwhile, the values of character education contained in the local wisdom found above are as follows.

a) The two village apparatus concerned are given character education in the form of a good cooperative way of organizing a progressive life (cooperation).
b) Provide character education to know each other and work together between individuals / groups outside the village or with cross-village (cooperation).
c) Provide character education in the form of procedures how to take decisions through deliberation or consensus mufakat good (musyawarah).
d) The context for developing and educate character in the form of keihklasan accept and give in the case of the men give obligations that are sought by the women sincerely and receive wisely by the family of women (ikhlas).
e) Provide character education in the form of the ability as well as the responsibility of fulfilling the request from the woman (responsibility).

Based on the description of the results and discussion above, it can be briefly explained that the culture or tradition melai’an, true, selabar is a tradition of marriage Sasak that form a unity. Local wisdom contained in the three traditions of Sasak wedding discourse include: responsibility, independence, local identity (cultural loyalty), obedience to the rules of life (discipline), cooperation, tie brotherhood (silaturrahmi), consensus or deliberation, sincere in receiving everything, and affirming hospitality (brotherhood) or social solidarity. Local wisdom is found in accordance with the opinions of experts who broadly state the local wisdom as a result of human work that is believed to have values for the local community. This is in accordance with the opinions of Maryani, Rahyono, and Gobyah. The categories of local wisdom each have a noble value that shapes the character and identity of the Sasak community that is able to cultivate the character of the community. This is also in accordance with the opinion of Gaffar.
above. (please note that Aji Krama's talk is not discussed only to the Selabar discourses only).

CONCLUSION

Based on the above description, it can be concluded that the tradition melai’an, true, and selabar Sasak tradition that has local wisdom and values. Among the results of the study are to know local wisdom, namely (1) responsibility, (2) independence, (3) identity or identity, (4) consistent/firm founding, (5) discipline, (6) cooperation, (7) increase solidarity, (8) consensus or deliberation, and (9) sincerity in giving and receiving everything. All these categories of local wisdom can serve as a tool for educating and shaping or promoting religious, socialist, loyalty to cultural, and progressive characters

REFERENCES