

Examining the Values of Character Education Based on Local Wisdom in the Baseloan Tradition in the Sungai Liuk Community

Nandia Pitri^{1*}, Silvia Meirisa²

^{1,2}STKIP Muhammadiyah Sungai Penuh, Indonesia

*correspondence email: nandipitri@gmail.com

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Abstrak

Sungai Liuk merupakan suatu wilayah yang memiliki berbagai macam tradisi, salah satunya *Baseloan*. *Baseloan* merupakan suatu tradisi yang dilakukan pada saat salah satu anggota masyarakatnya yang ingin membuat pondasi rumah, tradisi ini masih dilaksanakan oleh masyarakat Sungai Liuk sampai saat ini. Penelitian ini bertujuan untuk menggali nilai-nilai pendidikan karakter apa saja yang terkandung dalam kegiatan *Baseloan* pada masyarakat Sungai Liuk. Selain itu, untuk melihat bagaimana perkembangan tradisi ini sehingga mampu dilestarikan sampai saat ini yang nantinya akan menjadi karakter atau moral bagi masyarakat setempat Sungai Liuk. Metode yang digunakan dalam penelitian ini adalah metode sejarah. Hasil penelitian menunjukkan bahwa pendidikan karakter bisa terbentuk dari kearifan lokal masyarakat setempat, hal ini dikarenakan di dalam pelaksanaan tradisi tertentu ada ritual khusus yang biasa dilakukan oleh masyarakat. Sehingga dari kebiasaan tersebut kemudian terciptalah suatu sikap atau perilaku yang semakin lama akan membentuk suatu karakter masyarakat. Dalam hal ini, pada tradisi *Baseloan* masyarakat Sungai Liuk ini terkandung nilai-nilai pendidikan karakter, yaitu religius, toleransi, demokratis, cinta tanah air, bersahabat/komunikatif, dan peduli sosial yang perlu ditanamkan kepada generasi penerus bangsa.

Kata kunci: kearifan lokal, pendidikan karakter, tradisi, *baseloan*.

Abstract

Sungai Liuk is an area that has various traditions, one of which is baseloan. Baseloan is a tradition carried out when one of its community members wants to make a house foundation, this tradition is still carried out by the people of Sungai Liuk until now. This research aims to explore what character education values are contained in baseloan activities in the Sungai Liuk community. In addition, it is also to see how the development of this tradition so that it can be preserved until now which will later become a character or moral for the local community of Sungai Liuk. The method used in this research is the historical method. The results showed that character education can be formed from the local wisdom of the local community, this is because in the implementation of certain traditions there are special rituals that are usually carried out by the community. So that from this habit, an attitude or behavior is created which will increasingly form a community character. In this case, the baseloan tradition of the Sungai Liuk community contains character education values, namely religious, tolerance, democratic, love for the country, friendly/communicative, and social care that need to be instilled in the nation's next generation.

Keywords: local wisdom, character education, tradition, *baseloan*

INTRODUCTION

Indonesia is a nation that has ethnic diversity. This diversity also includes ancestral teachings and values which can be combined or integrated into the world

of education to shape national character.

Each ethnic group has its own way of instilling ancestral teachings and values in shaping the character of the community. The character that is formed in every

Indonesian society must be one of the initial capital to support the nation's development running smoothly in accordance with the nation's ideals and the development goals to be achieved. Meanwhile, the current social and cultural situation in society is increasingly worrying, indicating a crisis of character, for example, various kinds of events in education that are increasingly degrading human dignity, the destruction of moral values, the spread of injustice, the thinning of a sense of solidarity, the loss of noble values. Personality, dishonesty, bad manners, intolerance which gives rise to individualistic attitudes, and so on have occurred in society.

Lickona in Bambang Qomaruzzaman's book states that character is built by knowledge, appreciation, and action. This means that the most important thing a person with character must have is knowledge about good and bad, this becomes part of his considerations and perspective in life so that it appears in conscious actions. This knowledge also requires practice so that someone can deepen the knowledge and it will become a daily habit (Qomaruzzaman, 2017).

Pucy and Narcia (Nuccy, Larry P; Narvaez, 2014) stated that the problem of character is the most urgent problem in human life, therefore recently more and more people are realizing the importance of character education in the midst of the nation's moral bankruptcy, character

education that emphasizing the ethical dimensions of local wisdom as relevant for the application. In the current era of globalization and modernization, local wisdom can be used as a protector of values by choosing values that are positive and appropriate or inappropriate for those values to be taken (Syaputra, 2019).

According to Wagiran, local wisdom is capital for forming a noble character who always acts with full awareness, self-purity, and self-control, so that good moral order is realized (Marzuki & Hapsari, n.d.). The inheritance of good noble character is not only implemented through formal education but also through family institutions and other social institutions. This is because the family institution is the main character formation of children, whereas, in other social institutions, the character can be formed through educational institutions, family institutions, and involving as many parties as possible who can help improve and support the implementation of character education in schools and in the community (Koesoema, 2011).

These character education values can be reviewed or seen in the local wisdom of the Sungai Liuk community in Baselo activities. This baselo activity is a tradition that is carried out when one of the people of Sungai Liuk wants to build a house. This tradition is carried out in the process of making a house foundation which is carried out together or mutually,

starting from excavation to making the house foundation. The baseloa tradition is still carried out by the Sungai Liuk community to this day.

There is relevant research, namely, the first is Faridathun Nikmah's article (2020) which discusses the value of character education in the apitan tradition in Attack Village, presenting the apitan ceremony as a form of thanksgiving to Allah SWT, which is held in the month of Apit with the process starting with the opening, greeting, prayer Apitan, which starts with takbir three times, continues with reading holy verses, greetings from the prophet, tahlil, and group prayers guided by one of the religious figures, eating together, wayang performances, and closing.

Second, writing by Ardianto et al (2020) Discussing the value of character education in the Katoba tradition in the Muna ethnic community, this research describes the Katoba tradition of teaching children's character forms based on universal human values. Islamic character education values are strongly reflected in this tradition.

Third, Arrhanuddin Salim's (2018) article which discusses character education in Bugis society, in this research shows that local wisdom in Bugis society is not only a habit but also a custom as a prerequisite for human life.

Departing from the above, the problems in this research are: (1) What is

the local wisdom found in Sungai Liuk?, (2) How can local wisdom be maintained?, (3) How is character education formed in the baseloa tradition in the Sungai Liuk community? This is important and interesting to discuss because it is feared that existing local wisdom will be lost over time. This research is the latest research because no similar research has been conducted by other researchers in Kerinci Regency and Sungai Banyak City. This research aims to explore and look more deeply at the local wisdom practiced in the Baseloa tradition in the Sungai Liuk community which will later become character or morals for the local Sungai Liuk community.

METHODS

The research carried out in this study is historical research with a socio-cultural approach. The socio-cultural approach is an approach that looks at social activities that have cultural values and still exist today (Fatchor Rahman, 2017). Data presentation is carried out in a descriptive narrative manner. The research technique in this study uses historical methods, namely heuristics, source criticism, interpretation and historiography (Abdurrahman, 2007).

The data analysis techniques used are data reduction, data presentation, and drawing conclusions (Miles, 2020). Then the verification step is carried out with precision and care so that each resulting

interpretation has a clear chart structure. Then the final step is to compile the results of the interpretation into a competent scientific work.

RESULTS AND DISCUSSION

A. History of the Baselo Tradition

1. Overview of Sungai Liuk Hamlet

According to traditional Kerinci community culture, hamlets are broader in scope than villages. Sungai Liuk Hamlet is an area of Sungai Banyak City Regency which consists of ten villages: *Depati Mudo*, *Depati Awal*, *Depati janggut*, *Depati Murajo*, *Depati Punjung*, *Depati Yudo*, *Depati mentagungg*, *Rio Balang*, *Rio Sko Dano Datuk Najo*, and *Ngabi Cinto Rio*. The Kalbu is the unit of descent that originates from ancestors consisting of grandmother, mother and children (daughters and sons), as well as grandchildren from daughters.

According to the division of regional autonomy, Sungai Liuk Hamlet was formed into four villages, namely Sungai Liuk Village, Koto Dua Village, Seberang Village and Sumur Gedang Village. In the Kerinci community, to summarize, these 4 villages are called Sungai Liuk Hamlet. Sungai Liuk Hamlet as a research location has regional boundaries, namely: (a) to the north is bordered by Koto Lolo Village, Pesisir Bukit District, (b) to the South by Semumu Village, Depati VII District, (c) to the East by Kampung Village The center of Koto Baru District, and (d) the west is bordered

by the Coast of West Sumatra Province (Penyusun, 2022).

The population of Sungai Liuk Hamlet, which consists of 4 villages, is 1.306 families with a total of 4.846 people consisting of: 2.423 men and 2.423 women. The people of Sungai Liuk are not homogeneous, in their daily lives they still carry out the cultural customs that exist within the community. Only a small number came from other ethnicities, including 15 Javanese, 6 Batak people, 16 Minang people, 5 Acehnese, and 5 Palembang people, who came to Sungai Liuk (Azwardi, 2023; Zulpandi, 2023).

The people of Sungai Liuk Hamlet, Pesisir Bukit District, Sungai Banyak City have a population of 4.846 people. The number who do not work is 2.731 people consisting of children, teenagers, housewives, and the elderly, while the number who work is 2.115 people who generally earn their livelihood in the fields of:

Table 1.
Livelihoods of the Sungai Liuk Hamlet Community in 2022

No	Type	Percentage
1	Farmer	75%
2	Traders	10%
3	State Civil Apparatus	15%
Total		100%

Source: Sungai Liuk, Koto Dua, Seberang, and Sumur Gedang Village Offices

Most of the residents of Sungai Liuk Hamlet make their living as farmers. This is supported by the natural conditions of Sungai Liuk Hamlet, which is located on

high ground and has fertile soil and a climate that supports agriculture. The types of agriculture carried out include field and rice field farming. Farming fields such as coffee, cloves, cinnamon, ginger, chilies, and vegetables. Rice farming is planting rice (Repelman, 2023; Susrial, 2023).

2. Traditions in Sungai Liuk Hamlet

Traditions are a source of value (systems in life). It becomes the basis of the vision and behavior of a loyal personal life. Loyalty is characterized by a willingness to participate when there are rituals and traditional activities of mutual cooperation or social work (Patji, 2004).

The traditions of Sungai Liuk Hamlet that still survive to this day are: *kenduri sko*, *masoah*, *ngantoak nasai*, *jadi ucang*, *masuk panging*, *ngimbu jantong dimudalea*, *ngimbu jantong yarapoak*, and *malemoa*. Of these traditions, there are several that are related to the Baselo Tradition. These traditions are:

a. Ngimbu Jantong Dumah Dalea

Ngimbu jantong dimudalea means telling your mother or mother's brother that your nephew wants to ask for directions. No other people or father's brothers are allowed to attend the event, only mother, mother, and father.

Before the Baselo event is held, the person who has the intention (adjunct direction) carries out ngimbu jantong dimudalea to inform the mamak that his

nephew wants to ask for ajun arrah. When ngimbu jantong dimudalea, mamak also tegana rumah will offer several choices for the location of the auxiliary direction according to the land of each kalbu.

b. Masuk Panging

Masuk Panging are guests or invitees to a party (kenduri) held by the people of Sungai Liuk Hamlet, those who are panging are men, especially the Pengangku Ninik Mamak (Traditional Meeting Administrators) from each Kalbu representative. The aim is to express gratitude or pray by eating together. During the implementation of the Baselo tradition, the people of Sungai Liuk were also invited by gentlemen to be panging. This event is usually held in the evening, especially for Adjunct Directions, it is held on Saturday morning or Sunday morning.

c. Jadi Ugang

Jadi Ugang are mothers who are invited to cook at Baselo events or at home where there is a celebration. Mothers who come bring rice in baskets to the house carrying out their wishes, and immediately help cook, after the curry and rice are cooked, the mothers take them home, and the rice and curry are put by the host into the basket. Just like entering panging, so ucang is also held in the morning, that is, before the morning prayer, the women have started cooking in preparation for the Baselo event the next day.

The aim of the tradition is to help each other and foster a sense of

community solidarity. At the Baselo event, the host also invites mothers to help cook (become *ucang*), preparations for the ceremony. The mothers who came to be *ucang* at the Baselo event not only helped financially, but they also helped materially, such as bringing rice, mineral water, cooking oil, etc., which were needed for the ceremony.

3. History of the Baselo Tradition

Based on oral sources, Baselo is carried out when one of the Batino children or male nanaks from the Sungai Liuk community wants to carry out the *Ajun* directed event or build a house. The implementation of the Baselo tradition has been carried out for a long time by the people of Sungai Liuk Hamlet, the year is unknown, namely when the Karang Satio custom was established in the Sungai Liuk community, this is because there is no official document that can be used as a benchmark to know when this tradition started.

The meaning of *karang satio*, *karang* (formed), and *satio* (loyal) means that people must obey the customary rules that have been formed and must carry out the traditions and ceremonies in Sungai Liuk. For members of the community who violate the customary rules that have been formed, the community is subject to sanctions and must pay customary fines, the community must be loyal or obedient to the rules that have been formed in

customary terms saying: *aloah skao karnu janjoi, aloah janjoi idik samu mbuh* (the strength of the rules that is in custom because the community promises not to violate the rules that have been made, this promise can be made by mutual agreement). So the traditions and ceremonies at Sungai Liuk were formed together, in accordance with the agreement of community members. The traditional leader also said:

“Baselo lah adeo sejak duleu, smenjak adeo adong kitao sungi liaok jangu disebm dengan karang satio, yaituh adong jangu dibentuk uhoa dahing, sidik ugeo tau pyao uhoa dahing menoak upacara inih, apu adeo keajdian, kalu anak batinao ndak negeak umoah, maku kitao akan melaksanakan baselo untuk mnoak pondasi, negeak tiang umah. apu sidik, akau agi nik duleu upacara inih lah adeo, kitao mining tinggoa agi nepang, menjalan kabue adong dengan lah adeo (Gusli, 2023; I. Rio, 2023; R. Rio, 2023)”.

It Means

Baselo has been around for a long time since the formation of the River Liuk tradition called Karang Setio. Karang setio means coral (made/manufactured) setio (faithful/not to be violated). Traditions or customary rules in the Liuk River must not be violated, and those who violate must pay the customary fine that was made by ancient ancestors based on mutual agreement, I also don't know why baselo was carried out by the ancestors, was there an incident where girls wanted to

build a house, so they would carry out Baseloal to make the foundation of the house, erect iron poles for the house. We now only carry out existing traditions or customary rules.

Based on the explanations obtained from several informants, it can be concluded that Baseloal has existed for a long time, since the customs of Sungai Liuk Hamlet, called Karang Setio, were formed, based on mutual agreement and must be carried out. The local community also does not know the reason why this ceremony was carried out by their ancestors. In ancient times, they also did not know whether there was a case when a girl or boy wanted to build a house carrying out this Baseloal tradition, the community only followed the customary rules that had been established by their ancestors based on mutual agreement.

The baseloal tradition is an important part of carrying out *ajun directed* (Mintah Aroah) for the people of Sungai Liuk. This is because after the adjunct direction event was held, the community carried out the baseloal tradition, the aim of which is to work together or help each other in making a house foundation for one of the Sungai Liuk people who wants to build a house, in this case not only when making the foundation but also in building it. House poles and put cement in the house poles.

B. Time and Implementation of the Baseloal Tradition

The time for the Baseloal tradition ceremony in the Sungai Liuk community is not determined with certainty, but based on the results of interview observations conducted by researchers with traditional leaders, the Baseloal tradition is carried out on Saturday or Sunday mornings at 06.30 WIB. It is held on Saturday or Sunday because the activities carried out by traditional leaders have decreased somewhat compared to the activities of previous days. The Baseloal Traditional Ceremony was held at the location where the house of one of the Sungai Liuk people was to be built.

C. Parties involved in implementing the Baseloal Tradition

The parties involved in implementing baseloal are *depati*, stakeholders, *ninik mamak*, *ulama*, male children, hosts, and the local community. The *depati* in Sungai Liuk Hamlet come from seven hearts, namely *Depati Awal*, *Depati Janggud*, *Depati Mudo*, *Depati Murajo*, *Depati Mentagung*, *Depati Yudo*, and *Depati Punjung*, these hearts are led by three and four traditional leaders. The holders of *Ninik Mamak* come from three hearts, namely: *Ngabi Cinto Rio*, *Rio Sko Danea* *Datuk Najo*, and *Rio Balang*.

The *Kalbu* in Sungai Liuk Hamlet is led by three and four traditional leaders. If one of the seven *Depati* and the *Batigo*

of Rio does not come, the ceremony cannot be carried out, because the traditional figures from the ten hearts will be the ones who will carry out the *ajun* directed.

D. Baselo Activity Series

1. Preparation

a) Kanuhai

Kanuhai is carried out by mothers who are called *jadi ucang*. The mothers who came not only helped with cooking, but also helped materially such as bringing rice, coconut, mineral water, and so on that were needed during the ceremony. During the meeting, families who have migrated also return home and gather with the extended family. This event is highly prioritized because the host must provide proof to the traditional leaders that the host has slaughtered one buffalo or only bought meat from the market, cooked more than one hundred bushels of rice, this event is held in the morning. During kanuhai it is also an occasion for mutual help and friendship, because local people and extended families will gather at the homes of relatives who carry out baselo (Amrizal, 2023).



Figure 1. Kanuhai activities carried out by mothers

Source: Nandia Pitri's personal documentation, 2023

In the baselo tradition of the Sungai Liuk community, kanuhai to make curry and preparations for the next morning's event are done in the early hours of the morning at around 03.00 WIB.

b) Manggae (Inviting Traditional Figures)

During the baselo activity after kanuhai, one of the family members holding the baselo delivered betel to the house of Depati, Pemangku, Ninik Mamak, and Ulam inviting the traditional figure to attend the mulo cucu *aajun arah* as well as baseloayae ceremony. At this ceremony the host is obliged to invite traditional figures. If one of the traditional figures does not come during the Baselo, the ceremony cannot be carried out because this traditional figure will be the one who will perform the baselo ceremony for the host who will perform the *ajun* directed.

The traditional leader also said:

"Kalu uhoa dumeah ituh ndak arah ajun, harus ngantoak sihae ngusi tuatau duleu, untuk ngundang tuatau ngi acara arah ajun. karnu acara arah ajun ini idik bisa di mulai apu bileo adeo salah satau dari uhoa adeak dengan lao tibeo, karena acara arah ajun ini kenduri duduk depati awoa dengan depati janggem. Jadi tuatau inih wajib adeo pas acara arah ajun (Sultan, 2023)".

It Means:

If you want to hold an adjunct direction (baselo), you must invite traditional leaders first, because this adjunct direction

event cannot be held if one of the traditional leaders is not present, because this ajun direction event is called a kenduri sitting depati initial, depati janggud. So traditional stakeholders are required to attend the adjunct event.

Based on interviews conducted by researchers, mangae is delivering betel to the homes of traditional figures to invite them to Arah Ajun events. At this ceremony, traditional figures are required to come, if one of the traditional figures who serves as leader of the Depati Kalbu and Rio Kalbu is not present at the ceremony, the ceremony cannot be carried out.



Figure 2. Traditional leaders come to fulfill the host's invitation

Source: Nandia Pitri's personal documentation, 2023

c) Prepare the Requirements for the Ajun Arah and Baselo a ceremonies

After all the steps above have been carried out, the host prepares the requirements for the baselo a ceremony. The conditions that must be prepared are meat curry with red sauce, rice that has been cooked with more than one hundred bushels, betel with seaweed, coconut milk with bottled sauce, sticky rice, and

batatak fish curry. This equipment is prepared in advance before the ceremony is carried out. If one of the conditions mentioned is incomplete then the adjunct direction ceremony cannot be carried out because the conditions are not sufficient and even (Ramaton, 2023). The traditional figure who serves as ninik mamak duo headman must check the requirements first to find out whether these conditions are sufficient and even, if the ceremony is sufficient, the ceremony can be carried out, if not the host is obliged to fulfill the requirements of the ceremony.



Figure 3. Conditions before the baselo a tradition is implemented

Source: Nandia Pitri's personal documentation, 2023

Before the traditional ceremony is carried out, the ninik mamak depati will order the male child to check all the requirements for the ceremony. In this baselo a event, the first main event begins with the male child or host conveying his wishes with the traditional parno through the ninik mamak duo of the village head, the ninik mamak duo of the village head conveys the wish of the male child to the headman. The incumbent will observe

whether the ceremony can be carried out. If the findings are possible, then the stakeholders will convey the wishes of the inner child to the Ninik Mamak Duo village head so that the event can be continued.

The Ninik Mamak duo of village heads returned to the male child, that the event could now continue, so that the male child prepared all the conditions, after the male child was sure that all the conditions for the ceremony and the banquet were ready, then conveyed to the Ninik Mamak that everything was ready. Ninik mamak consists of a duo of village heads, one headman's function is to provide and complete, the other headman or the second one's function is to direct and mengajun (organize), with the ninik mamak the first two headmen conveying customary parno (accomplishing desires) to the ninik mamak of the two headmen. secondly, that the ninik mamak of the first two village heads have checked that the requirements from the direction of the ajun and baseloa are sufficient or even (everything is complete).

The meaning of bapenao is to inform guests about the wishes of the host, apart from that, it also means to find out whether all the traditional leaders have arrived at the kanuhi mintah aroah event. If one of the traditional figures has not arrived then the event cannot be held, and to find out whether the equipment from the baseloa is complete and sufficient if there is incomplete

equipment, the male child as a representative of the host must find enough and put on all the equipment (Gusli, 2023).

d) Parno Adat

Parno adat is the delivery of hajad or patitah patitih which is conveyed in traditional language. Bapenao is the Conveyance of wishes which will begin when all traditional leaders, ulama, and village government are present at the event venue. Bapenao activities are carried out to inform arriving guests about the wishes of the host.

After all the requirements are declared complete by one of the male children, the food which is a requirement for the implementation of Baseloa is served before the traditional leaders who are invited by the host to carry out the ajun or baseloa direction event for the Sungai Liuk community. Before the traditional parno from the traditional leaders is read, the traditional leaders eat the food that has been served by the host.

From the customary parno above, it can be concluded that, when one of the Sungai Liuk people wants to build a house, they must get approval from the house owner so that there is no family dispute regarding the location of the house's adjunct. Also, this implementation is followed in accordance with past traditions. This means that every resident of Sungai Liuk who wants to go to the

house, the one who goes to the house is from Datuk Najo's Skudano group.

e) Closing

Praying together is a request to God so that the event being held will be blessed and approved by Him. Prayer is accompanied by gestures and attitudes of respect and humility towards God. At the mulo ceremony, Ayae's grandchildren read prayers led directly by the ulama. The prayer that is read, the prayer for blessing, and the prayer for safety begins with the reading of Surah Alfatihah. The members present also followed the recitation of Surah Al-Fatihah in their obedience, until it ended with the closing prayer "Amen".

After the closing ceremony was held, simultaneously the depati ninik mamak, male children, and guests were to inspect the location to be directed by the depati ninik mamak. The task of the male child is to prepare all the necessities needed to lead the house, such as lanrak, axes, ropes, and so on. Arriving in the field, the male child holds the lanlak, the skudaneo Datuk Najeu holds it along with the stakeholders, and then after that, they can make the foundation and continue building the house.



Figure 4. Skudano Datuk Najo together with a male child making lantak

Source. Personal Documentation of Nandia Pitri, 2023

From the picture above, it can be seen that Datuk Najo's skudano together with the male child is making a lantak to see the boundaries of the territory or land for the direction of one of the Sungai Liuk people who wants to build a house



Figure 5. Traditional leaders and the surrounding community attended the installation of the shingles

Source. Personal Documentation of Nandia Pitri, 2023

In the picture above, it can be seen that the ninik mamak holders, as well as the local community, took part in installing the shingles to see the land boundaries between the people who wanted to guide the land and the land boundaries of the surrounding communities so that there were no disputes over the land.

2. Implementation of Baseloa

After the preparations for the ceremony are complete and all the necessary conditions have been completed, which means that all the equipment or requirements for the ajun and baseloa ceremonies are completely complete, and traditional leaders, the village government are also present at the ceremony, as well as traditional leaders, ulama. The village

government was present at the ceremony then the activities of the *ajun* and *baseloa* began, namely the activities of delivering the *hajang*, and serving the banquet.

The ceremony begins in the morning between 06.30 and 09.00 WIB. The male child conveys the wishes of the host through his traditional *parno* so that the *depati*, *ninik mamak*, traditional leaders, and guests who come know about the family's wishes. After the male child has conveyed his wishes, the male child is invited to serve a banquet which is said to serve the conditions for the requesting assistant and the *peminto*, such as sticky rice, bottled coconut milk, and betel *baganggang*. After all the banquets had been served, the *Ninik Mamak* duo of village heads invited the village heads to sit down at the beginning of *Depati Junggut* to eat the meal. After the meal they finished with all the utensils that were left to be kept, only those who were called the requester and the *peminto* were served.

This *Baseloa* tradition has been around since *Karang Setio* existed. This means that since humans have existed, this tradition has begun to be useful because people prefer to work together in carrying out their duties in society. There are several activities in the *baseloa* when one of the people in *Sungai Liuk* carries out *ajun* directed, namely digging foundations, mixing cement, transporting water, and so on.



Figure 6. Process of digging a hole for the foundation

Source. Personal Documentation of Nandia Pitri, 2023

From the picture above, we can see that during the implementation of the *baseloa* tradition, the fathers cooperated in helping their families, relatives, and the surrounding community who were carrying out this *baseloa*.



Figure 7. Pole Erection Process

Source. Personal Documentation of Nandia Pitri, 2023

In the picture above, it can be seen that the implementation of the *baseloa* tradition in the *Sungai Liuk* community places great importance on cooperation in the process of building a house.



Figure 8. Mothers cooking to eat during lunch break

Source. Personal Documentation of Nandia Pitri, 2023

In the picture above there are mothers cooking together to eat together during the break to make the foundation. Eating together is done sitting on the floor and enjoying the dishes provided. The background of each community does not make a difference in work, so all activities are carried out together, such as mixing cement, carrying water, cooking, etc.

E. Character Values in the Baselo Tradision

Character values are not only at the cognitive level, but touch on internalization and real experiences in students' daily lives in society. In character education, the strategy that can be used is to involve students to be included, invited, and invited to be involved in the learning process, so that students have responsibility and make decisions for themselves. In the involvement of students planning and managing the learning process in the classroom. By participating or being involved in this activity, students learn to lead, take responsibility, learn to respect differences of opinion, learn to respect each other and learn to control themselves (Aisyah M. Ali, 2018).

Lickona states that character education is an effort to help someone understand, care for, and act in accordance with the foundation of ethical values. According to Lickona, there are three main elements of character

education, namely knowing the good, loving the good, and doing the good. This is in line with what Albertus said that character education is providing a place for individual freedom to live up to values that are considered good, noble, and worth fighting for as a guide to behavior for personal life dealing with oneself, others, and God (Tutuk, 2015).

In the lives of Indonesian people, there are social values that form local wisdom and have become part of everyday life. The diversity of the Indonesian people combined with local wisdom forms a new order in society. For example, mutual cooperation, kinship, deliberation to reach a consensus, and *tepa selira* (tolerance) in cultural differences. This wisdom arises from people's self-awareness without coercion so that it has become integrated into everyday life.

There are 18 values in the development of cultural education and national character according to the National Education Department, namely religion, honest, tolerance, discipline, hard work, creativity, independence, democratic, curiosity, national spirit, love for the country, respect for achievements, friendly/communicative, love peaceful, likes to read, cares about the environment, cares socially, and is responsible (Suprayitno, 2020).

In carrying out traditions, of course, there are special rituals or ceremonies that are usually carried out by local

people. From this habit, an attitude or behavior is created which over time will form a character. The heritage of cultural traditions can be used as a means to instill the values of character education and the identity of a region. Tradition is a description of human attitudes and behavior that has been in process for a long time and has been carried out from generation to generation by ancestors (Asyari et al., 2021).

In this regard, researchers conducted interviews with several religious figures, elders, and the community regarding the value of character education contained in the Baselo Tradition in the Sungai Liuk community, namely religious, tolerant, democratic, love of the country, friendly/communicative, and social care.

1. Religious

The definition of religion comes from the word religion which means obedience to religion. Religion is a character value in relation to God. In order to show that a person's thoughts, behavior, words, and actions are always based on divine values or religious teachings (Mustari, 2014).

According to Agus Wibowo, the religious character is defined as an attitude or behavior that is obedient in implementing the teachings of the religion one adheres to, tolerant of the implementation of worship, and living in harmony with others (Wibowo, 2012). Religious character is behaving and having

morals in accordance with what is taught in education.

In the case of the Baselo tradition in the Sungai Liuk community, this religious value can be seen during the process of implementing the Baselo tradition, which can strengthen ties of friendship, as a form of expression of gratitude, prayer and hope to Allah SWT. Because religion, which is defined in character education, is not only a relationship to God but also a relationship to humans. Because in implementing this baselo, relatives, and neighbors can communicate with each other to establish friendly relations with neighbors and relatives who are far away.

2. Tolerance

According to Wahyudi, tolerance is mutual respect, through understanding with the aim of peace. Tolerance is a method towards peace. Tolerance is said to be an essential factor for peace (Wahyudi, 2017).

According to Artis, tolerance leads to a willingness to accept the reality of the differences that other people have (Artis, 2011). The aspect of respecting fellow human beings has an influence on students to foster harmony in a nation. Meanwhile, Muchlas Samani and Hariyanto argue that the character value of tolerance is attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions

of other people who are different from themselves (Samani, 2012).

"Based on interviews conducted by researchers with religious figures, they stated that in the baseloa tradition in the Sungai Liuk community, there is no status or degree, it does not look at a person's religion or wealth, because in the baseloa tradition, we are all the same only as servants of God (Lamid, 2023)".

In accordance with the results of the interview above, it can be concluded that in the baseloa tradition in the Sungai Liuk community, there is no difference in any aspect, whether in terms of religion or social strata. This is because society only preserves customs that have existed for a long time.

3. Democratic

Sharpen ways of thinking, behaving, and acting that value the rights and obligations of oneself and others. According to Democratic Ilham, it is a way of thinking, behaving, and acting that values one's rights and obligations equally with those of other people. A democratic attitude can also be said to be a person's view of life to prioritize equal rights and obligations for all citizens (Ilham, 2018).

Democracy as an ideal, as a fundamental value, as a way of life, has a historical meaning that needs to be passed on from generation to generation (Kemendiknas, 2010). Lickona in his book Character Education states that respectful and responsible attitudes are very

important for building personal health, maintaining interpersonal relationships, building a democratic and humane society, forming a just and peaceful world (Hapsari, 2016). A respectful attitude shows respect for something (someone). Researchers conducted interviews with traditional leaders and also stated that in every Sungai Liuk community that wants to hold an ajun or Baseloa event before the activity is carried out, the families, neighbors, and relatives who are on the committee when the Basloa event is held will have a discussion first to determine the best position. for house foundations for people who practice the Baseloa tradition (Sijapuri, 2023).

Based on the results of the interview above, it can be concluded that, through the Baseloa tradition in the Sungai Liuk community, the value of character education, especially from a democratic sense, can be seen when making the foundation of a house, relatives, relatives, and neighbors will discuss with the host about a good position for the house. Everyone has different opinions and it will be decided together which one is best for the position of the house for the people who are doing Baseloa.

4. Love the Country

Love the Country is a feeling of love for one's own nation and country. Efforts to defend the nation from colonial attacks. In love of the homeland, there are heroic values, including being willing to sacrifice

wholeheartedly for the nation and state. The feeling of love for one's country is a sense of pride, a sense of belonging, a sense of appreciation, a sense of respect, and loyalty that every individual has for the country where he lives, which is reflected in the behavior of defending his homeland, guarding and protecting his homeland, being willing to make sacrifices for the sake of the nation and his country, loves the customs or culture that exist in his country by preserving them and also preserving nature and the environment (Ismawati, 2013).

The character of love for one's country can be said to be the attitude of a person who always protects the place where he was born and lives. As stated by the resource person, cultural heritage is a legacy from the nation's ancestors that we must protect and preserve, this action is a form of our love for the Indonesian homeland, such as maintaining the existence of the Baseloan tradition in the Sungai Liuk community, and this tradition is one form of it (Sijapuri, 2023).

From the explanation above, it can be concluded that love for one's country is not only a feeling of pride but can also be reflected in the behavior of love for one's country by being willing to make sacrifices for the interests of the nation and state. In the case of the Baseloan Tradition in the Sungai Liuk community, this feeling of love for the homeland can be seen by the evidence that the Sungai Liuk cultural

traditions are still preserved and interactions with the community are still very good.

5. Friendly/Communicative

According to the Ministry of National Education, a friendly/communicative attitude is an action that shows a pleasure in talking, socializing, and working together with other people (Kemendiknas, 2010). According to the KBBI, friendship is making friends/friends who are pleasant in social relations, while communicativeness is a state of being in contact with each other, the language is easy to understand so that the message conveyed is easily received well (KBBI, 2021).

A friendly attitude is different from a communicative attitude, but in a friendly attitude, there is a communication process. The character of a friendly/communicative attitude shows a person's ability to convey ideas or thoughts to other people in social interactions. This character is an important asset in social life.

The value of friendly/communicative character education in the baseloan tradition in the Sungai Liuk community can be seen when making foundations, erecting pillars, and so on, the people who help will always communicate to find a good position on how to build a house for the people who practice this baseloan tradition.

6. Social Care

Social concern as one of the core elements in implementing character education is attitudes and actions that always want to provide assistance to other people and communities in need (Listyarti, 2012). Humans need other people to fulfill their needs so that there is an interdependent nature between one individual and another (Yaumi, n.d.). Humans have a sense of empathy, a sense of feeling what other people feel, and with that, their hearts are moved to help other people (Mustari, 2014). Therefore, humans are essentially creatures who like to help each other.

Attitudes and actions that always want to assist other people and communities in need. The character of social care is defined as an attitude of helping others. As expressed by traditional leaders, all activities here are carried out in mutual cooperation and helping each other, apart from that, they also help the host prepare the event and also by sharing the happiness of eating together (Samin, 2023).

CONCLUSION

It can be concluded that the baseloa tradition in the Sungai Liuk community shows that there is a character education experience contained in it. The baseloa tradition activity in the Sungai Liuk community is a series of activities carried out by the community when one of the

Sungai Liuk community is about to build a house, then Baselo is carried out in making the foundation of the house, house pillars, and so on. The characters practiced in the baseloa tradition in the Sungai Liuk community are religious, tolerant, democratic, love of the country, friendly/communicative, and socially caring. The practice of character education is very beneficial for the people of Sungai Liuk, especially for the millennial generation, especially now that there is character degradation in Indonesia.

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