

## THE ANALYSIS VALUES OF CHARACTER EDUCATION IN NGABEDAHKEUN BALONG

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### Abstract

This study aims to describe the values of character education contained in the *ngabedahkeun balong*. Values of character education can be seen in a series of *ngabedahkeun balong* activities. The research methods used are literature studies and field study. Literature study was conducted to obtain literature that examines the tradition of *ngabedahkeun balong* and the value of character education. Field studies were conducted to obtain data on the *ngabedahkeun balong*. The results showed that the values of character education contained in the tradition of *ngabedahkeun balong* included tolerance, hard work, creative, independent, peace-loving, environmental care and social care. The value of character education can be internalized in elementary social studies learning.

**Keywords:** The Values of Character Education, *Ngabedahkeun Balong*

### INTRODUCTION

Law Number 20 Year 2003 concerning the National Education System (Law on National Education System) article 3 explains that: "National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the life of the nation, aiming at developing the potential of students to become human beings have faith and be devoted to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens". Thus,

it is very clear that this law mandates and affirms the importance of education as an agent for improving the quality of the nation's children, both in terms of mastery of knowledge (intellectual) and aspects of ethical and cultural values (character).

Character is a person's personality or character that is used as a basis in determining the way of looking, thinking, behaving, and acting. Nucci & Narvaez (2008, p. 415) assert, "Character is the set of psychological characteristics that motivate and enable an individual to function as a competent moral agent". The character contained in a person can shape one's morals. Good character will form good morals and vice versa. Therefore, the development of character values needs to get serious attention from the teacher so that the character in students can develop properly. To further strengthen the implementation of character education 18 values have been identified originating from religion, Pancasila, culture, and national education goals, namely: (1) Religious, (2) Honest, (3) Tolerance, (4) Discipline, (5) Work Hard, (6) Creative, (7) Independent, (8) Democratic, (9) Curiosity, (10) National Spirit, (11) Love the Motherland, (12) Respect for Achievement, (13) Friendly/Communicative, (14) Love of Peace, (15) Likes to Read, (16) Environmental Care, (17) Social Care, and (18) Responsibility (Daryanto, 2013, p. 47).

Character is the values of human behaviour related to God Almighty, self, fellow human beings, the environment and nationality which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, law, manners, culture and customs. In human life, there has been a very close relationship between the elements of natural wealth and the development of civilization in various fields. The relationship between elements of natural wealth and the development of human civilization, in general, rests on how cultural systems adapted or adapt to their environment (Kaplan, 2002). The word culture is identical to the local wisdom of the people created by the results of civilization. Rusdi (2016, p. 84) "... culture covers habits, customs, and social behaviours of a society". Culture includes three things, the habits, customs, and behaviour of a society.

The form of this culture can be seen in the form of traditions or customs that have long existed and inherited from generation to generation. According to Koentjaraningrat (2009) "Culture is essentially a whole system of ideas, actions, and the results of human

work in people's lives, which are owned by humans through learning". The culture here is a custom dealing with the value of character education. That is caused by culture is one of the values of character education that is integrated into the educational values of nationalism (Khorina, 2017). The elements of Indonesian culture can help develop character values in education because the values of character education developed by the educational institution was an effort to restore national identity to students as the next generation. In a rapid era of globalization, it becomes very important to re-explore the character values contained in the nation's local wisdom which is many and widely spread.

West Java is the most populated province compared to other provinces and has cultural diversity in each region. The cultural diversity comes from habits differences originated from a culture in each region of West Java province. The form of different habits which later became the hallmark of habits that grew from historical backgrounds and differences in the geographical location of the regions in West Java. Differences in geographical location foster procedures for adjustments to the natural environment where residents carry out their activities. Habit differences and the tradition diversity formed the basis lives of West Java's people also coloured the diversity of the cultural practices of their communities (Sucipto, 2016).

With numbers of West Java's potentials natural environment affect how people meet their needs. Garut is one area in West Java with a landscape surrounded by mountains and streams that have quite a lot of tributaries. To meet their food needs, the community works on the rice fields and when the harvest season has ended, to fill their free time waiting for the next planting season, farmers usually plant palawija and or look for fish, eels, or birds to meet their protein needs. Concerning this fishing activity, there are several terms to catch fish in the Sundanese community, including: impregnated, millet, neger, ngabedahkeun, ngabubu, ngabungbun, ngadudul, ngagogo, ngaheurap, ngaaring, nganco, ngarawe, ngecrik, ngobing, nguseup, nyairun nyintren, nyirib, nyome, nyusug, ngobeng and so on. These various terms appear because of the use of different tools and techniques.

*Ngabedahkeun balong* is one form of Sundanese tradition in managing the natural potential in the area related to the management of inland fisheries. In its implementation, *ngabedahkeun balong* has

many important values that indirectly reflect the characteristics of Sundanese society. These values grow and develop along with the tradition of *ngabedahkeong balong* which is carried out in the community. From this tradition, values of character education can be drawn very positively to build and maintain social life.

### **Description of *Ngabedahkeun Balong***

#### **D. *History and Definition of Ngabedahkeun Balong***

According to the Sundanese dictionary *Ngabedahkeun* derived from the word surgical, surgical means broken, broken (Danadibrata, 2015). So, in contrast, a *balong* can be interpreted as breaking into a *balong* or removing water from a pond so that it can harvest the fish. *Ngabedahkeun balong* is one of the processes of catching fish that is carried out jointly with other villagers by reducing and making the water debit recede in the *balong*. With the receding water, fishing will be far easier than ordinary fishing.

*Ngabedahkeun balong* is one of Sundanese people's traditions which has existed for a long time in several regions in West Java. In rural areas, *ngabedahkeun balong* is a social event that has been institutionalized or entrenched, and does not merely mean breaking into the *balong* (Rosidi, 2000). This tradition is highly anticipated by the surrounding community, especially the poor, because through this tradition they can meet the protein needs that they rarely get (resource person: Jajang Syarif Mulyana). Sucipto et al (2016) mentioned that the *balong ngabedah* is a fish harvest made by the owner of the *balong* with a large family and neighbors, after catching fish all participants eat together on the edge of the *balong*.

Rosidi (2000) mentions *balong* which is merely a family asset (not a business field) usually harvested the day before the Islamic holiday, such as Eid al Fitr (Idul Fitri) or Eid Hajj (Idul Adha). *Ngabedahkeun* culture is a six-month tradition for owners of *balong* (ponds), which functions to catch fish that are usually cultivated in the *balong*. *Ngabedahkeun balong* is often awaited by the residents there especially children, because usually children will be involved in this process and they are certainly happy when the *balong* has receded while playing mud in the *balong*.

The tradition of *ngabedahkeun balong* cannot be separated from the livelihoods of Sundanese people and the lifestyle of Sundanese people

in utilizing the potential that exists in their environment. In addition to planting rice to meet their daily needs, the Sundanese people also manage fisheries, both marine and inland fisheries. Apart from relying on fishing in places available in nature, for example in lakes or in rivers, there is also a fish farming. Inland fisheries that are popular with the Sundanese people are fish farming in traditional ponds around the yard.

Balong is a plot of land that is flooded with water to maintain freshwater fish permanently. The method of making it is only by digging the soil, or making a pond (building balong walls), or a combination of the two, that is, only one side is ponded while the other sides are formed naturally, with a depth of about half to one and a half meters. Water used to irrigate balong comes from available natural water sources, perhaps also from the surrounding rice fields, through channels in the higher part of the balong. The existing balong are usually the private property of the community who own a fairly large amount of land. Some are located in the home yard; some are around rice fields. Ngabedahkeun balong is carried out at a certain time in a balong where fish are planted by their owners. The types of fish that are kept, harvested, and distributed as well as the pattern of fish maintenance become things that differentiate it from other fishing activities.

Balong which is good for fish rearing, if the water flows permanently, such water is called cai hirup (living water). Water balong is said to be alive when in the girang (palayangan) part of the balong there is a stream of water that flows water permanently into the balong, while in the downstream part of the balong there is a shadow that flows water permanently outside the balong. The source of water used is to utilize water sources that are around the balong. Sundanese culture observer Mamat Sasmita said that this was related to the Sundanese settlement spatial pattern that followed the river channel. It was also stated that the existence of balong was also related to disaster mitigation and the pattern of Sundanese people's waters. In addition to keeping fish, making balong also has another purpose, namely as a source of water for the surrounding residents.

The owner of the Balong Mr. Jajang, explained that, in the past, the existence of the balong in the Cibunar Village was not only used to raise fish, but also to meet the water needs of the surrounding community.

The village community was not yet advanced as it is today, many houses do not have toilet facilities. So as to carry out bathing, washing and defecating activities carried out in the river or solokan and shower. Some residents who have a fairly large land area and have more abilities, make a pond and are usually accompanied by a shower. Making a pool is not cheap and easy, it requires easy access to water and good equipment to be able to make a pond and drain water from natural water sources (rivers or streams / channels from water sources). Making this shower is voluntary to help the surrounding community who do not have wells and bathroom facilities at that time. This shows the existence of balong here already contains the values of caring, solidarity and togetherness.

Maintenance of fish in balong can be said to be traditional in its way, from the past from generation to generation it is the same, namely by leaving almost all of its maintenance to nature. Just to help the fish are not too difficult to find food, usually on a balong made pacilingan, or planted with water plants that can float and cover the surface of the water that can float and cover the surface of the water balong like apu wood and kasang signs (Rosidi, 2000). Feed for fish is enough with kitchen waste and the rest is left to the balong ecosystem. Sometimes given water plants that float on the surface of the balong. Not infrequently at the edge of the balong there are latrines (pacilingan) so that human waste becomes fish feed (Sucipto et al, 2016).

This is in line with what was done by Mr. Jajang and Mr. Eman who stated that the fish feed that is usually given is the remnants of kitchen disposal through a drain that is directly connected from the kitchen to the balong. However, according to Mr. Eman's explanation, because the type of fish kept in his pond is currently limited to only Gurame and Goldfish for personal needs, the feed provided is papaya leaf cuttings or buy feed on the market.

Fresh fish that are usually kept in balong are gold fishes, Tawes, tambakan (tambakarang), and carp. In addition, it is also common for other fish that are not kept to take part in becoming residents of balong such as nilem, catfish, bogo, beunteur, beureum panon, sepat, tampele, and impun. Tilapia fish was originally a fish that is kept, but gradually changed its status to a passenger fish as well.



### ***E. The Process of Ngabedahkeun Balong***

Around the creek is made a hole bigger and deeper than the opening, so that the water in the pond spills out. The water of the pond is dumped into the river that is lower than the pond. The water of the pond is sorted so that the fish can be easily taken. When the pond is running low and the fish are seen moving into the pond to the trough and the fish has been taken by the owner of the pond, the people who want to take the fish are allowed into the pond to catch fish nearby with ease or with empty hands (Rosidi, 2000).

Some types of fish are accidentally cared for by pond owners, such as catfish, foxes, and beuntes. These fish are called fish fishes (not fish), which can be taken by other people who open the pond. Families and neighbors of the pool owners rushed into the receding pond. They catch fish by hand or with kitchen utensils, such as bamboo shovels, or sinks (household or yard waste collection tools when sweeping, made of bamboo weaving), or nets / nets and slippers (like long bamboo trunk nets) (Sucipto et al, 2016).

The type of fish they catch is not the type of fish. There is a custom that has become customary in the rural community, that fish that do not belong to the fish are included in the non-fish group, these fish are called fishery fish (non-pet fish), anyone can catch and take these kinds of fish which is the target of their capture (Rosidi, 2000). No matter how many fish they can take, they can take as many fish as they can. Pet fish collected by the owner of the pond are not all consumed by the owner of the pond, some are sold to the needy.

Kids usually dominate in this tradition because they tend to play with each other while catching fish in the mud. Once done, they usually store their catch in a prepared spot such as a bucket, and then wash themselves in a flowing river to easily clean the mud and sticky mud. After the mud is lifted and dried for a few days the pond will be filled with water again and replanted with fish.

After the fish are taken, the mud in the balong is removed, usually this mud is used to loosen the plants or be used for other needs. After it is considered that the mud that has been removed is sufficient, the balong is allowed to stand for some time. After the balong is dry it will be filled with water again and planted with fish again by the owner of the balong.

## METHOD

The method used in this research is literature review and field observations. The data were collected through literature review, observation, interview, and documentation techniques.

## DISCUSSION

### *The Character Education Values in Ngabedahkeun Balong*

Based on the value comprehension of character education and the points of character education value written by Badan Penelitian dan Pengembangan Pusat Kurikulum Kementrian Pendidikan Nasional, this study found 7 grades of character education of *Ngabedahkeun Balong*. The value character education include tolerance, hard work, creative, independent, peace-loving, environmental care and social care. The description of the values foud in *ngabedahkeun balong* is presented as follows.

#### a. Tolerance

Tolerance is the attitude and act of respecting different religions, ethnicities, opinions, attitudes, and actions of others different from it. Tolerance of attitude and action are on the case of balong can be seen and felt when the community, both adults and children are given the opportunity to enter the balong and collect fish. There are no restrictions on certain people, all who want to take fish in balong are allowed. Tolerance is very important in the life of the Indonesian nation which is very diverse in several aspects, such as religion, ethnicity, culture, behavior, and so on. The tolerance value in the balong ngabedahkeun is to provide the same place and opportunity for everyone to try and find fish in the midst of diversity.

#### b. Hard work

Hard work is behavior that shows earnest effort in overcoming barriers to learning, tasks, and complete tasks as well as possible. Hard work attitude and action are on the road to balong can be seen when people with all the effort, methods and improvised equipment, trying to find fish. The results obtained, of course, can be used as food or perhaps resold to meet the needs of daily life. Ngabedahkeun Balong teaches children who are looking for fish to work hard to find fish with their own efforts, this is very important in developing children's character. Children can appreciate food or something because it takes hard work in the process of getting it.



**c. Creative**

Creative is thinking and doing something that produces new ways or products from this already owned. Creative attitude and action in the balong balun can be seen from the fish finder's creativity in using makeshift equipment to find fish in the middle of a pond full of mud because the water has receded. Difficulties in catching fish in a pool whose water has receded is not easy, requires high creativity, both in the use of simple tools and techniques to take the fish.

**d. Independent,**

Independence is the attitude and behavior that does not depend on others in solving various tasks and problems. The independent behavior that we can see in the balab ngabedahkeun tradition is how children without the help of their parents find fish, trying to find fish with their own efforts. Independent values are very important to be developed to build characters who do not give up easily and are able to complete the tasks and problems encountered.

**e. Peace-loving,**

Love of peace, namely attitudes and behaviors that reflect an atmosphere of peace, security, calm and comfort for their presence in certain communities. The value of peace-loving will be seen in the series of balab ngabedahkeun traditions, where when the whole community, both adults and children enter the balong, no disputes occur, all of them enjoy this series of traditions. There is no unhealthy competition, what happens is feeling happy because all parties feel safe, calm and comfortable throughout this tradition takes place

**f. Environmental care**

Environmental care is the attitude and action that always try to prevent the destruction of the surrounding natural environment and develop efforts to repair the natural damage that has occurred. Environmental care attitudes and actions in the case of balong can be seen during the process of shrinkage of balong water that is channeled back to the river, as well as the process of replacing balaong water in a natural way, namely flowing from springs that are around the balong. How to catch fish without using a tool that endangers the ecosystem of balong, the tools used are improvised tools even with your bare hands. Small fish that are considered to be able to grow legions into large ones are not caught. Sludge that has accumulated at the bottom of the pond is reused for plants and other useful things.

**g. Social care.**

Social Care is the attitude and action that always wants to provide assistance to other people and communities in need. Social care in conducting *balong* research can be seen from the concern of the owner of the *balong* to share with the surrounding community. Fish catches that are sold to people who cannot afford are provided with ease in paying, and can even be paid for with energy. The value of this social care character is very important to help each other as social beings who live in diverse societies.

## **CONCLUSION AND IMPLICATION**

### ***A. Conclusions***

Based on the study of *ngabedahkeun balong* above, it can be concluded that the value of character education illustrates the meaning of the whole activity of *ngabedahkeun balong*. *Ngabedahkeun balong* tradition in Sundanese society is a tradition which is full of values in its implementation. This tradition developed as a form of community efforts to manage their natural potential to meet the needs of daily life. We can feel the values of character education in the series of activities in the *ngabedahkeun balong*, the values of character education contained in the tradition of *ngabedahkeun balong* included tolerance, hard work, creative, independent, peace-loving, environmental care and social care.

### ***B. Implications***

Based on the discussion and conclusions above, it can be assumed that the study of *ngabedahkeun balong* must continue to be preserved and can be used as a reference to make this traditional procession as one of the teaching materials in learning in schools based on local wisdom. Thus the value of character education can be internalized in elementary social studies learning.

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