

LOCAL WISDOM IN CHARACTER EDUCATION: PUYANG, MAINTAINED HERITAGE VALUE

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Abstract

Puyang is defined as someone who has a service or ability more than others, who has a big role in life in his day. Puyang is not inherited, but the values remain a legacy to this day. The purpose of this research is to fully describe the local wisdom which is the forerunner of character education in South Sumatra in general, and Muara Gula Lama Village specifically. The research method used is descriptive qualitative method and literature study. The results obtained from this study are that Puyang's local wisdom has a role in character education. Character education that was built from local wisdom is the friendship of residents through the village alms which is carried out, character education which is also emphasized by Puyang Tapah is to protect the ecosystem, especially in the river that flows in the Muara Gula Lama area. Another character education derived from Puyang Kecek is honesty and sincerity in carrying out activities in the forest. He also emphasized not to take something that is not his right.

Keywords: Character education, local wisdom, puyang, social studies education

INTRODUCTION

Humans as social beings, in truth, will continue to interact with the circumstances. It is said to be a social being, that is, a creature who in his life cannot escape from the influence of other humans. In humans, there is an urge to relate (interact) with other people which is also called a social need to live in groups with other people. Often based on the similarity of the characteristics or interests of each. Humans as social beings need other people and their social environment as a

means to socialize. Humans also act as social creatures that are interconnected and related to the environment and place of residence. Humans act socially by utilizing nature and the environment to perfect and improve their welfare for the survival of their kind. However, the potential that exists in man is only possible to develop if he lives and learns amongst humans.

It stated that people who live in groups will certainly have a leader. The conditions for choosing leaders in a group are relatively different in each place because there are values of wisdom that are held in high esteem. Mostly, individuals were chosen to be leaders in a community group because they have more charisma or authority and abilities compared to other individuals. Time substitution is necessary so that the ancestors in previous eras will also remember as part of the history of these community groups.

Indonesia's ancestors in lineage have many terms. Just as the term Father is used by children in the first lineage, then called Grandfather by the second offspring, hereinafter termed Puyang for the third offspring. So, the term poet is literally defined as a term for someone in a particular lineage. In the Big Indonesian Dictionary (online, 2019) the word Puyang is not written, but Poyang. Poyang in the meaning of nouns are ancestors, ancestors or progenitors Poyang. In Classical Malay Literature, Poyang means shaman or handler. So the word Poyang has turned into poetry because of dialect and dialect, especially in the area of South Sumatra. However, in this study, the term Puyang is defined as a figure who is considered to have certain abilities not only limited to aspects of the lineage.

Local Wisdom

Local wisdom can be interpreted as wisdom in the traditional culture of ethnic groups. Each ethnic group has local wisdom values, both of which grow from local traditional culture, as a result of cultural adoption from outside (including the adoption of religious teachings) and as a result of cultural adaptation from outside to local traditions (Sedyawati, 2006). Furthermore, local wisdom is defined by Ridwan (2007) that human effort by using their intellect (cognition) to act and behave towards something, object, or event that occurs in a particular space is understood as local wisdom. Reinforced by Geertz (2007) that local wisdom is an entity that really determines the dignity of human

beings in their communities. A cultural synthesis created by local actors through an iterative process, through internalization and interpretation of religious and cultural teachings that are socialized in the form of norms and used as guidelines in everyday life such things are called local wisdom (Harmoni, 2010).

Local wisdom interpreted as a thought about life that is based on clear reasoning, good reasoning, and includes positive things and can be translated as works of reason, deep feeling, character, temperament, and suggestions for human glory (Wagiran, 2012). View of life and science, as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs, are called local wisdom (Ahmad, 2012).

The unwritten rules of reference that become the reference of society which covers all aspects of life, in the form of (1) rules governing relations between human beings, for example the rules of marriage, manners in daily life; (2) rules regarding the relationship between humans and nature, animals and plants which are more aimed at conserving nature; and (3) rules governing human relations with the unseen, for example God and supernatural spirits are also referred to as local wisdom. Local wisdom can be in the form of customs, institutions, words of wisdom, proverbs. Local wisdom is a local (local) thought or idea that contains values of wisdom, creativity, goodness, which are internalized through generations (becoming a tradition). These values are believed to contain the truth so that it is followed by members of the community, this local wisdom that can be called the noble values (*adhiluhung*) of the community that serves as the foundation of a philosophy of good behavior towards harmonization (Kriyanto, 2014).

Local wisdom is basic knowledge gained from living in balance with nature. This related to the Indonesia community's culture that accumulated and passed on. The wisdom can be abstract and concrete, but an important characteristic is that it comes from experience or truth obtained from life. Wisdom from real experience integrates body, soul and environment. It emphasizes respect for the elders and their life experiences. Besides, moral values are more than material things.

The local wisdom's values will have meaning if it remains a reference in overcoming every dynamic of social life in the community. The existence of local wisdom's value will be tested at a time when

social life continues to transform according to increasingly modern situations and conditions. Local wisdom is wisdom, wisdom or habits that are built on noble traditions handed down from generation to generation by generations. Therefore, local wisdom becomes something very significant in society.

The definition and description cited through several opinions on local wisdom, the researcher sees the similarity to the principle of local wisdom, which is something agreed upon by a group of people in an area. The agreed values are values that have been passed down from generation to generation and are maintained by the community so that it becomes a habit that eventually becomes a culture and is known as local wisdom.

Character Education

Character education is defined as "the deliberate effort to help people understand, care about, and act upon core ethical values. When we think of the kind of character we want for our children, it is clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right, even in the face of pressure from without and temptation from within". Character education is a system of inculcating character values to the community which includes components of knowledge, awareness or will, and actions to implement those values. Character education can be interpreted as "the deliberate use of all dimensions of school life to foster optimal character development".

Character education is character education or education that teaches the nature of the character in the three domains of creativity, taste and intention. According to Arifin and Barnawi (2012) defines character education as a learning process that allows students and adults to understand, care for, and act on core ethical values, such as respect, justice, good citizen policy, being responsible to oneself and other people.

Character education according to Zusnani (2012) is the process of giving guidance to students/students to become fully human beings who have a character in the dimensions of heart, mind, body, as well as intention and work. Students are expected to have good character including honesty, responsibility, smart, clean and healthy, caring, and creative. Another definition put forward by Winton as quoted by

Samani (2011) that character education is the conscious and earnest effort of a teacher to teach values to his students.

According to Prasetyo and Rivasintha (2011), character education is a system of inculcating character values to school members which includes components of knowledge, awareness or willingness, and actions to carry out these values, both towards God Almighty, self, others, environment, and nationality so that we become human beings. Character education has become an educational movement that supports the social development, emotional development, and ethical development of students. Is a proactive effort made both by schools and governments to help students develop the core core of ethical values and performance values, such as caring, honesty, crafts, fairness, tenacity and fortitude, responsibility, responsibility, self-respect and other people. Ainullah (2011) states that character education has the same essence as moral or moral education. In the application of character education, the factor that must be used as a goal is the formation of the personality of students in order to become good human beings, and it is not at all bound to numbers and values. Thus, in the context of education in Indonesia, character education is the education of values, namely the cultivation of noble values extracted from Indonesian culture.

Character education is designed as a process of culture and empowerment of noble values in the environment of the education unit (school), family environment, and community environment (Zubaedi, 2011). Character education is defined as education that develops character values in students so that they have values and characters as their characters, apply these values in their lives, as members of society and citizens who are religious, nationalist, productive, and creative.

The purpose of character education is to improve the quality of the process and results of education that lead to the formation of the character and noble character of students in full, integrated, and balanced, by the competency standards of graduates in each educational unit. Through character education students are expected to be able to independently improve and use their knowledge, study and internalize and personalize the values of character and noble character so that it is manifested in daily behaviour (Mulyasa, 2012).

The description of character education delivered by experts has the same view, that the cultivation of noble values which are studied

from the community to form a religious, nationalist, productive character and other noble values is carried out through education, both formal and informal education.

METHOD

The approach used in this research is qualitative research approaches and literature studies. The data in this study were obtained through two sources, namely primary sources or known as primary data and secondary sources known as secondary data. Primary data is data obtained directly in the field. Secondary data is data that is not directly obtained by researchers, but from other sources that are relevant and can be accounted for. Primary data was collected from discussion forums which directly involved respondents such as the Adat Chief of Muara Gula Lama Village and traditional elders and community leaders as well as members of the cultural care youth community. To support primary data, there are secondary data obtained from literature studies on research results and studies relevant to research. The results obtained from the discussion forum are then reduced and processed and compiled with the results of a literature review collected by researchers from relevant sources.

FINDINGS AND DISCUSSIONS

The focus of research carried out is character education from the value of local wisdom, "*Puyang*" preserved inheritance value especially in the area of Muara Gula Lama Village, Ujanmas District, Muara Enim Regency. Topographically the area has an uneven surface, even in some places inhabited by people there are areas that are higher and lower. The village community has a close relationship with the river that flows around the settlement. As is known, that the community lives around the river for several logical reasons. That the river is the main source of water for community needs, the river is also a source of food, and the river is a source of irrigation/water.

The area of Muara Gula Lama Village also has an additional topography uniqueness, because there are several lakes that were formed due to natural processes including: Lake Buntak, Lake Dalam, Danau Panjang, Lake Kabu, Lake Empai, Lake Cecau, Lake Nuril, Lake Napal. The lakes also store uniqueness, because each lake has a different shape. Most of the lakes in the vicinity have a "*Puyang*"

cemetery for the people of Muara Gula Lama Village. This is the forerunner of the local wisdom of the community until now, the values taught by *Puyang* are still instilled in their offspring. The main object of the Muara Gula Lama village community is Andardise or *Puyang* Tapah whose tomb is on a cliff on the side of Lake Dalam.

Puyang Bujang is buried in Lagan, *Puyang* Tujuh Behadeng is buried in Lagan, *Puyang* Kundul is buried in Pematang Genting, *Puyang* Kecek is buried around Lake Empai precisely in the duku-durian plantation or known as Parus, *Puyang* Kumbang buried in Hamuk. Each *Puyang* has a role at every time, this is known from the habits of elders when there are community activities are usually re-told.

Each *Puyang* has a role in every aspect of community life, but in the discussion in this research conducted it discusses in depth about character education contained in local wisdom, especially from *Puyang* Andardise or *Puyang* Tapah and *Puyang* Kecek. This is done by researchers to facilitate the grouping of character education that was built by *Puyang*. Based on the results of discussions conducted on the values in Muara Gula Lama Village, Ujanmas District, Muara Enim Regency, there are several analyzes that can be described. That *Puyang* is a necessity, because it is known collectively that things which according to modern humans are unreasonable but can occur in previous periods, of course this is known from hereditary narrative and other reading material.

Puyang Andardise or *Puyang* Tapah, which is a representation of Tapah Fish. That until now, almost every year the Gule River which is the forerunner to the name of the village always harvests Tapah Fish and usually the Tapah Fish gather in the upper reaches of the river. Therefore, the custom of the community is to hold "Alms Hamlet". As stated by Hidayatulloh (2013) alms-giving is also a form of gratitude for the safety and fortune received by the community and is believed to bring safety to their fields and fields so that the results are abundant.

That the narrative of the elders regarding the existence of the poet as well as other matters that followed it were good values that should have been carried out by the community to date. *Puyang* Andardise or *Puyang* Tapah which is the main *Puyang* for the people of Muara Gula Lama Village. In principle, the values taught from the emergence of Tapah Fish every year and almost all of them lead to the upper reaches

of the Gule River, are the messages to be conveyed to the community to keep the river so that the existing ecosystem is not damaged.

As we all know, environmental destruction is currently one of the biggest problems in the world. Therefore, the existence of *Puyang* is important for the people of Muara Gula Lama Village to remind that since ancient times the Gule River, the forerunner of the village's name, has provided a livelihood for the community. Therefore, it is important to maintain the preservation of the surrounding resources. This is in line with the results of research conducted by Puspitasari (2016) which states that understanding of nature is a representation of a mother in which the earth is depicted as mother, water as blood and bones as soil and hair as forests.

The value of character education which is implied from the existence of *Puyang* Andardise or *Puyang* Tapah, is important to maintain friendship through village alms. Alms Village is meant that the catch of tapah fish is usually partly offered to eat together either at the Mosque or at the Village Hall. Values like this must be maintained, not to be eroded by the times, especially the development of communication and information technology that makes people think there are no more limits to values because the world can be known in seconds.

Puyang Kecek, is a representation of a *Puyang* who died still at a young age. The location is buried *Puyang* is not so far from residential areas, walked ± 20 minutes, and right in the duku-durian plantation owned by residents. Until now, it is still a sterile area for people who intend to steal (steal durian or other) because if it is still done usually the person does not know the direction to go home, so they will continue to tour in the area. This is the value that continues to be instilled in generations, that they cannot take away the rights of others.

Regarding *Puyang* Kecek. The main value contained in the elders' speech about *Puyang* is honesty through not taking something that is not his right. Until now, the stories of people "lost" in gardens in the vicinity of the burial area continue to occur. Even though the intended meaning of being lost is for the perception of people who committed crimes, because the narrative of several people who have experienced it states that everything they see is the same, so that it continues to run in the same location. However, for people who happen to pass by or

have a garden in the vicinity said the person was not lost but just walked around in the same location.

It should be stressed, that "being lost" does not mean that it is magical which according to some stories is missing from human vision but is "lost" in the version of the person who committed the crime (theft and so on) but is still visible to the people around him. Events like this, not only occurred in the past even in modern times this has also happened several times.

The character education that becomes a value until finally rooted to the villagers is to always straighten out the intention every time you enter the forest or duku-durian plantation. This becomes important because everyone will feel worried if they take something that is not their right they will experience such a disaster. Moreover, at present these values are emphasized in village regulations, which state that "anyone who deliberately takes one duku that falls from a tree to be resold will be fined Rp. 500,000," except for people who pass by and then pick up fruit duku who is on the side of the road just to eat on the road is not a problem. Likewise, durian fruit "the value of a fine for one stolen durian is Rp. 1,000,000, -".

For this reason, the existence of *Puyangin* Muara Gula Lama Village has an impact on the lives of its people. However, it is important to know and understand that the villagers never worshiped or made *Puyang* something like a very sacred sacred, but were treated like a funeral in general.

CONCLUSION

Based on the results of the analysis and discussion in the research that has been done, it can be concluded that *Puyang* as part of local wisdom is not literally defined, namely lineage. *Puyang* has a broader meaning than just a lineage, but someone who has more ability and is considered important to the community in Muara Gula Lama Village, Muara Enim, South Sumatra. The analysis carried out, concluded that *Puyang's* local wisdom has a role in character education. Character education that was built from local wisdom is the friendship of residents through the village alms which is carried out, character education which is also emphasized by *Puyang* Tapah is to protect the ecosystem, especially in the river that flows in the Muara Gula Lama area. Another character education derived from *Puyang* Kecek is

honesty and sincerity in carrying out activities in the forest. Also emphasized not to take something that is not his right.

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