

ANALYSIS OF CHARACTER VALUE IN THE BATOBO TRADITION IN THE KUANTAN SINGINGI COMMUNITY, RIAU

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Abstract

Batobo is a tradition of agricultural process in paddy's cultivation that exist among Kuantan Singingi people in Riau Province. The tradition is passed from generation to generation and still preserved today. This study aims to analyze the character values contained in the *batobo* tradition. There are folk art performances, dances, and music in a form of traditional festival in the tradition. This study aims to analyze the character values contained in Batobo tradition. This study uses literature review from various sources relevant to the research. We can conclude that there are some characters identified from the tradition such as mutual cooperation, sharing culture, social care, responsibility and discipline values. These characteristic is visible on the daily life of Kuantan Singingi community which is used as a guide in behavior. The values also work as a social tool especially in accelerating and motivating people on the agricultural production.

Keywords: Character Value, Batobo Tradition

INTRODUCTION

Kuantan Singingi Regency with the capital city of Teluk Kuantan is one of the regencies in Riau Province. Kuantan Singingi Regency is a division of Indragiri Hulu Regency which was formed under Law No.53 of 1999. Kuantan Singingi Regency with an area of $\pm 7,656.03 \text{ KM}^2$ is located at 0°00 North Latitude - 1°00 South Latitude, 101 ° South Latitude, 101°02 - 100°55 East Longitude with distance from sea level 120 KM and height around 25-30 meters from sea level (Kuantan Singingi Regency Government, 2006). The life of the Kuantan Singingi

community has various types of occupations that are occupied starting to become a civil servant, trading, fishing and farming in this case, some plant oil palm, rubber and rice or farming. In general, Kuantan Singingi people have a livelihood in agriculture, this is supported by the geographical condition of arable land. One of these agricultural activities is farming, which is planting rice in rice fields that have become a tradition.

Every community in an area has a tradition that is its trademark, including the Kuantan Singingi community which has a variety of traditions. One of the traditions/habits of the Kuantan Singingi community is in cultivating cultivated land or rice fields called *batobo*. This *batobo* tradition has become a habit that has been passed down from generation to generation. In various regions of Riau Province farming activities by cooperation are found in various regions, in Kampar, Indragiri Hulu, and Kuantan Singingi, also known as the term *batobo*. Farming activities like this are not only found in Riau Province, as in Banten, farming activities by cooperation /cooperation is called *rereongan*.

Batobo is a term for cooperation activities in working on rice fields, fields, and so on that were once carried out by indigenous tribes in Kuantan Singingi. *Batobo* is done to ease one's agricultural land work, so that it will be completed faster and easier or lighter. *Batobo* is established in a farmer group, which has a chairperson to set the work schedule of each member. Most *batobo* groups take turns doing activities for each member of the *batobo* group. Uniquely for encouraging work, *batobo* groups often hold Mangonji (cooking porridge) events.

Batobo has a philosophy that the work done together will be fast and light to complete (Yakub, 2017). *Batobo* or *tobo* or friends (in groups, together) uphold the principle of togetherness and kinship, the aim is to manage agricultural land both in general and group groups in tribes. *Batobo* is in a condition that has begun to decrease due to technological advances in agriculture. The *batobo* tradition is now included in the traditional art group and oral expressions, language as a vehicle for intangible cultural heritage (RiauMagz.com, 2017).

METHOD

The research method used is literature study or library study that is by examining theories that are relevant to research problems based on books, articles, and sources of online news. A literature study serves to build concepts or theories that form the basis of study in research (Sujarweni, 2014). Literature study or literature study is an activity that is required in research, especially academic research whose main purpose is to develop theoretical aspects and aspects of practical benefits (Sukardi, 2013). The data in this study are primary and secondary. Primary data is data obtained from the first hand, in this study is primary data based on interviews with the perpetrators of the batobo tradition. Secondary data are sources taken from other sources not obtained from primary sources. In this research the secondary sources from books, articles, and sources of online news.

RESULTS AND DISCUSSIONS

Character Value

Values are usually related to morals, behavior, morals or character. Kenney (1956) refers to values as fundamental to everything we do, so values should be the driving force for all decisions we make (Sanusi, 2015). According to Schwartz 1992 (Sanusi, 2015) values have a conception of basic values that have the following characteristic:

- a. Value is a belief
- b. Value is a motivational construct
- c. Values deal with certain actions and situations.
- d. Values guide the selection or evaluation of actions, policies, people, and events.
- e. Values are arranged according to their relative importance.

Furthermore, Sanusi (2015) stated that the value system contains 6 (six) categories, such:

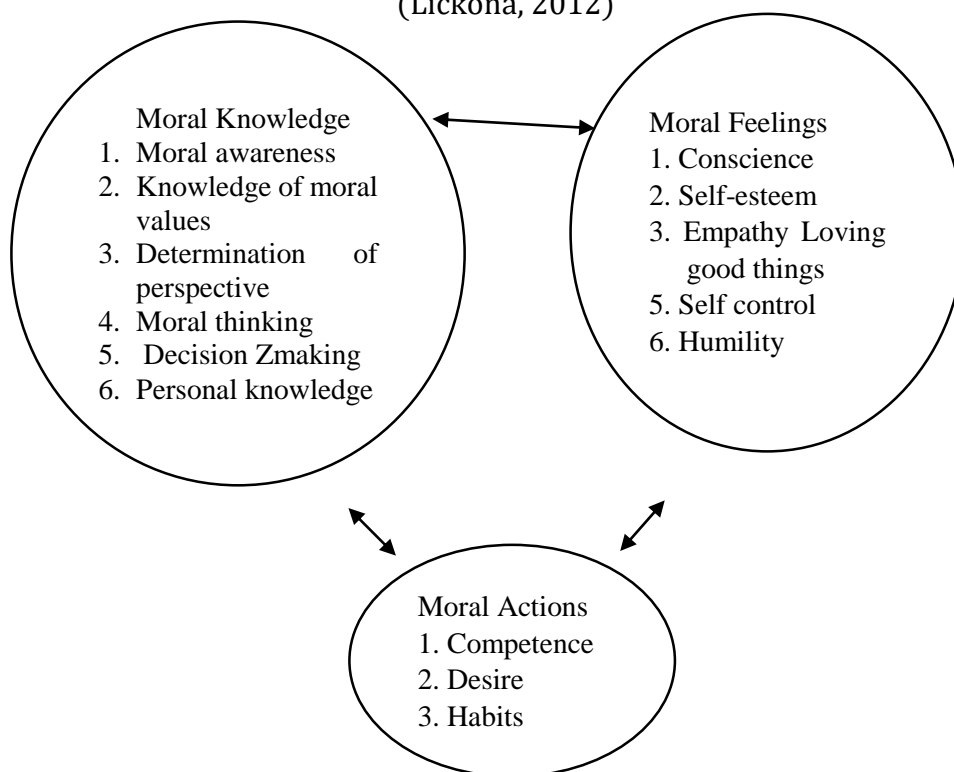
- a. Theological value, reflected in the Godhead, the Five Pillars of Faith, the Five Pillars of Islam, the Service of Tawheed and others.
- b. Ethical Value, manifested in respect, good / humble, loyal, honest, responsible, helpful, tolerance and harmony.
- c. Aesthetic Value, manifested in good, clean, beautiful, beautiful, sweet, attractive, harmonious, and romantic love.

- d. Logical-Rational, embodied in logic / match between facts and conclusions, exact, appropriate, clear, real, identity / character, state / conclusion.
- e. Physical-physiology, manifested in the clear elements, function, size, strength, change, location, origin and cause and effect.
- f. Teleological value, manifested in useful, useful, such as its function, developing/advancing, orderly/disciplined, integrative, productive, effective, efficient, accountable and innovative.

The character associated with someone who is bound by the characteristics that differentiate from others. Characters are distinctive values (know the value of virtue, willing to participate, real good life against the environment) that is engraved in themselves and seen in their behavior. Lickona (2012) defines good character by agreeing with the Greek philosopher, Aristotle, that character is as good with life by doing actions that improve with one person and others. Furthermore, according to Lickona (2012) good character has three interrelated parts of moral knowledge, moral feelings, and moral behavior. For more details, the relationship between moral knowledge, morality, and moral behavior can be seen in the following diagram.

Based on diagram 1, it can be seen that there are interconnected properties between each domain with each other. Moral knowledge, moral feelings, and moral actions do not function as separate parts but rather penetrate each other (effort) and influence each other in any way. Thus good character consists of knowing good things, remembering good things, and doing good things so that it will become a habit in the way of thinking, habits in the heart and habits in action.

Diagram 1. The Connection of Good Character Components
(Lickona, 2012)



According to Megawangi (2009) there are 9 character pillars namely; (1) God's love and the universe and its contents, (2) responsibility, discipline, and independence, (3) honesty, (4) respect and courtesy, (5) love, caring, and cooperation, (6) confidence, creative, hard work, and never give up, (7) justice and leadership, (8) good and humble, (9) tolerance, love for peace, and unity. The character value is a requirement contained in every tradition in a society without exception the *batobo* tradition found in the Kuantan Singingi community as a social actor.

***Batobo* tradition**

1. Definition and activities in *Batobo*

Tradition is part of the culture contained in every society with their respective characteristics. Culture as a work, creation and human

initiative have universal elements. According to Koentjaraningrat (2002) universal cultural elements consist of seven elements, namely: 1) language, 2) knowledge system, 3) social organization, 4) life equipment and technology system, 5) life livelihood system, 6) system religion and 7) art. All these cultural elements are present in the lives of all nations of the world in every society with their respective characteristics that are seen both in behavior or actions as social actors, life support equipment, both written and unwritten, abstract and concrete.

Every community has different traditions, one of which is the tradition of the *batobo* found in the Kuantan Singingi community. *Batobo* is one of the traditions of Malay children, is an association of young people and adults to go down to the rice fields or fields. *Batobo* is one of the cultural traditions of the past found in the Kuantan Singingi, Indragiri Hulu and Kampar regions. *Batobo* tradition is usually done in the down season to the fields or fields accompanied by the sounds of traditional art, and the harvest period of the rice fields or fields carried out the closing ceremony of the *batobo* and held a tradition of eating together and prayers. The closing night is enlivened with art nights, such as *randai* or *saluang* and other arts.

Batobo is a farmer group that contains a cooperation system called *tobo*. The actual meaning of *tobo* is the same age, then the added *ba*, which means invitation, lets and comes. This traditional farmer organization called *tobo* usually consists of peers, thus *tobo* is a traditional peasant organization consisting of peers, especially usually among mothers, young people of the same age but there are also adults mixed with people young. They work on the members' fields in turns (Alfindo, 2016). *Tobo* is a kind of traditional farming organization that is formed every farming season, in this ceremony the activities of working in the fields, humming, and eating together. *Tobo* is a way to attract young people in agricultural activities (Hamidy, 2014). So *batobo* can be interpreted as an invitation to work together to work in the fields ranging from planting rice to harvesting rice which is carried out in rotation.

Activities in the *batobo* tradition are divided into several stages, namely:

- a) Menyemulo, which is the first land-hoeing activity
- b) Membalik tanah that is the activity of hoeing the land for the second time to loosen the land
- c) Melunyah, which is trampling on the ground with your feet
- d) Menyemai, which is the activity of planting rice seeds on land that has been prepared
- e) Manuai, which is harvesting the rice that has already been cooked

Figure 1. *Batobo* activity



Source: kebudayaan.kemdikbud.go.id

In carrying out *batobo* traditional or ceremonies, there are several events to enliven this tradition, which are as follows:

1) *Batobo* dance

Batobo dance is a group dance, in this dance tells about the process for planting rice in the fields. The story is conveyed by dancers with cooperation movements, cutting down bushes, *manugal*, and *menyang* until the ends are delivered with a harvest of rice. Besides that, *batobo* dance also combines with

randai which is a characteristic of the Kuantan Singingi area. *Batobo* dance serves as entertainment for the people who work in the fields, or as an expression of excitement after the harvest arrives. The patterns of movement, make-up, fashion, and dance music, as well as the *batobo* dance floor pattern, illustrate the culture of a simple agrarian society. The simplicity shows that the *batobo* dance is a dance that has a populist dance pattern.

2) Rhymes Song

The rhymes song in the *batobo* tradition serves as entertainment to get rid of fatigue when working in fields or rice fields. Some of the *batobo* rhymes songs can be seen below:

*tuai... nak padi... dituai...
oi sipuluik nak... dibuek pohan
tuai.. nak sayang amak sayang padi dituai
amak mangai nak sayang, manca'i makan
layang-layang tobang malayalang
kain sasugi nak, pamagau bonio
layang-layang tobang malayang nak sayang
kain sasugi nak oi sayang
pamagau bonio
mo basamo poi ka ladang
mananam padi sayang
mananam bonio...*

Not only that, *batobo* is also often accompanied by *rarak godang*. *Rarak godang* is a kind of traditional musical instrument playing, such as *Talempong onam*, *Gong*, *Gendang*, and so on, which are singing instruments of traditional songs that have long been known in the community (Kuantannet.com).

2. Character Value in the *Batobo* Tradition

Every culture or tradition in society has inherent character values by the characteristics of the local community, as well as the *batobo* tradition in Kuantan Singingi which in its activities contains various character values. According to Yakub (2017), the *batobo* tradition found in Kuantan Singingi Regency contains many

philosophical high social values such as the spirit of cooperation, the same fate, working on the fields together, sharing responsibility and many other values contained in it.

Based on the results of studies from various sources, both primary and secondary sources, *batobo* as the tradition of the Kuantan Singingi community has character values that can be used as guidelines and references for acting and behaving and implemented in daily life as members of the community. The character values contained in the *batobo* tradition are as follows: 1) cooperation (cooperation), 2) the same fate, 3) social care, 4) responsibility, and 5) discipline.

1). Cooperation (cooperation)

Indonesian people have long been known by friendly people, mutual help, cooperation/cooperation, manners and so on. Such life has become part and characteristic of Indonesian culture which has become a tradition (Koentjaraningrat, 2002). Cooperation or cooperation is an attitude of the ability of individuals to carry out tasks in groups in a community. *Batobo* traditions in their activities contain the value of cooperation or cooperation. Cooperation or cooperation is seen in the activities carried out, ranging from planting rice to harvesting rice. This activity is carried out by *batobo* group members consisting of men and women, aged and mature. Work carried out in cooperation or cooperation will be completed more quickly, heavy work to be light, can saving time, energy and costs. Waxse (2012) mentions the benefits contained in cooperation including a) economic aspects, b) profits from trade, c) mutual risks, d) information transmission, e) self-attachment

2). The same fate

The character of the same fate is the behavior of someone who is shown with grace when both are in a state that is expected or unexpected, in other words, profit equals and loss too, this is the same as the term used in the local community *ke lurah samo menurun, ke bukik samo mendaki*, which means difficult and happy together. Likewise, in the *batobo* tradition, *tobo* members must be prepared to accept the reality if the results of *batobo* activities do not meet expectations. The character of the same fate in the *batobo* tradition can be seen from the activities, which are jointly working in the fields, if the results are a little the same can be a little, if the results are many then the same can be many, and are ready to bear the losses.

3). Social care

The social care character is an attitude and action that always wants to provide assistance to others and people in need (Puskur, 2006). The character of social care in the *batobo* tradition can be seen from the attitude of helping *tobo* members, prioritizing the common interests of individuals rather than discriminating against others, both in *tobo* group members and members outside the *tobo* group.

4). Responsible

The character of responsibility is the attitude and behavior of a person to carry out the duties and obligations that he should do, both towards oneself, society, environment (natural, social, and cultural), the State and God Almighty (Puskur (2006). In the tradition of *batobo* responsibility it can be seen from the ability of a *tobo* member in carrying out the duties and obligations that should be done. Each member of the *batobo* group has different responsibilities according to their respective abilities. *Batobo* tradition in a group has a leader to regulate each work of its members, so *tobo* members must be responsible for their work or duties.

5). Discipline

Discipline character is an action that shows orderly and obedient behavior in various rules and regulations (Puskur, 2006). The discipline character in the *batobo* tradition can be seen from the discipline of each *tobo* member because they have to wait for their rice fieldwork schedule in rotation so that the work will be completed faster, easier and the results can be enjoyed together.

Based on the results of research conducted, the character values contained in the *batobo* tradition are reflected in the activities carried out. The activities in the *batobo* character value can be seen in Table 1 below.

Table 1. Character Values in the *Batobo* Tradition

No	Character Values	The activities in the <i>batobo</i>
1.	Cooperation (cooperation)	1. Loosen the soil 2. Planting / sowing rice seeds 3. Keep rice from damage until the rice is cooked 4. Harvest (harvest) rice 5. Bringing the fields / fields

2.	The same fate	<ol style="list-style-type: none"> 1. Together in the field work 2. If the results are a little equally can be little, if the results are a lot the same can be a lot 3. Ready to bear the loss
3.	Social care	<ol style="list-style-type: none"> 1. Help <i>tobo</i> members 2. Concerned togetherness rather than individuals 3. Do not discriminate against other people
4.	Responsible	<ol style="list-style-type: none"> 1. Carry out the tasks that have been given 2. Enthusiastic at work 3. Not complaining 4. Work without feeling forced
5.	Discipline	<ol style="list-style-type: none"> 1. Be on time 2. Waiting for their turn 3. Do not force the will

Character values as a system manifested in human behavior are contained in the *batobo* tradition. These values must be maintained, inherited, developed and implied in everyday life.

CONCLUSION

Batobo is a tradition of growing rice until harvesting rice which is done together in groups consisting of more than 5 to 15 or more members who have been going on for generations. *Batobo* activities are accompanied by traditional talempong onam songs and music. In the *batobo* tradition there are character values such as cooperation / cooperation, the same fate, social care, responsibility and discipline character values. The character value is very thick in the life of the local community which is used as a guide in behavior. With the value of cooperation/ cooperation, help, the same fate, social care, responsibility and discipline character values in the *batobo* tradition, can accelerate and lighten the work of planting to harvest rice. The character value must be preserved, bequeathed to the younger generation and implemented in acting and behaving in daily life.

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