



Character Education Values in Balumbo Biduk Tradition in Sarolangun Community, Jambi Province

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Abstract

At this time there has been a lot of character degradation, which can be seen from the many cases of violence, hoaxes and bullying. Therefore, character education is very important, education is not only done in the school world but also through society such as in cultural traditions. One of the traditions in the Sarolangun community is Balumbo Biduk. In this tradition, character education is stored. This article aims to find out the implementation of the Balumbo Biduk tradition and the character values contained in this tradition. Researchers used qualitative methods, data obtained from the process of interviews, documentation and references related to the Balumbo Biduk tradition. The results of the study found that balumbo biduk became an interesting tradition for the people of Sarolangun, in this tradition implied the character value of tolerance which can be seen from the participants who participated in this tradition consisting of various religions, races, and backgrounds, even though this tradition was held as a celebration of Eid al-Fitr but everyone could still participate. The value of social care is seen from the people who work together and work together so that this tradition can run well. also the value of discipline in this tradition is seen from the committee who are on time to carry out this tradition and also the biduk children who practice with discipline to participate in the Balumbo Biduk tradition.

Keywords: *Character Education: Balumbo Biduk*

Introduction

Indonesia is a vast country with a population of approximately 278 million people and has the richest culture and local wisdom in the world, the variety of culture is still being carried out by the community. Culture that exists in society, both tangible and intangible, is a creative work of the Indonesian people that needs preservation and protection (Adhi, 2020; Sugara & Perdana, 2021). Local wisdom is a philosophy of life, science, and life strategies that can be in the form of activities undertaken by local communities as an effort to solve problems in meeting life needs. It is also defined as *local wisdom* or *local knowledge* or *local genius*. Rahyono in (fajarini ulfah, 2014) Local wisdom is a human skill possessed by ethnic groups that is obtained based on community experience, it can be interpreted that local wisdom is obtained by certain groups based on their experiences that may not be experienced by other groups. (Muazaroh et al., 2021). The value has been embedded in the group and the value has passed through a long passage of time, along the beginning of the group's existence. If examined more

deeply, the values that are believed by the community are implied by the character values in it (Gonibala & Lundeto, 2021). (Gonibala & Lundeto, 2020; Sugara & Perdana, 2021).

The values contained in tradition can be learned through education. Education is something that is closely related to human life for provision in facing the pressures of the times. History learning can integrate in several aspects to strengthen the initial learning objectives by involving the surrounding environment, one of which is local culture. So history learning is authorized to expand the material according to the surrounding things such as raising culture that contains the value of local wisdom. (Prasetyo & Kumalasari, 2021). Today, character degradation is very visible in society such as the many news of violence, *hoaxes*, and *bullying*. (Asyari et al., 2021; Lawe et al., 2020).. This is because the swift flow of globalization has a bad influence on society. (Setiawan et al., 2020). The rapid influx of globalization has also eroded the character, culture, and noble values originating from within the nation and replaced them with characters, cultures, and values originating from outside. (Harirah et al., 2021). The incoming culture should not shift the culture and values that exist in the community, because many Indonesian values and cultures have existed since ancient times but are still relevant if applied today so that noble values and culture can still be preserved.

Culture and local wisdom must be preserved so that children and grandchildren can still enjoy it. Indonesia is rich in culture, local wisdom, traditional games, and also traditional sports. Regions in Indonesia certainly have their own culture, local wisdom, and traditions, including Jambi Province. Jambi Province has various types of wisdom and traditions, such as oral traditions, cultural ritual traditions, and also religious traditions, one of which is the tradition during the celebration of Eid al-Fitr. One of them is the *balumbo biduk* tradition. *Balumbo Biduk* is a tradition in the Sarolangun Regency community. *Balumba biduk* or *pacu biduk* is a traditional boat race activity held during Eid al-Fitr, so this activity is only held once a year. This tradition can be followed by the Sarolangun community regardless of ethnicity, race and religion. This tradition will usually last for 2 days. People in Sarolangun Regency are very enthusiastic for this tradition considering this tradition is only held once a year.

The formulation of the problems in the study are (1) How is the implementation of *balumbo biduk* in the Sarolangun community, Jambi Province? And (2) How is character education contained in the *Balumbo Biduk* tradition? This article aims to find out the implementation of the *balumbo biduk* tradition in Sarolangun Regency, Jambi Province and describe character education in the *balumbo biduk* tradition. Theoretically, it is hoped that this article will be a long list of traditional studies that discuss character values and *the Balumbo Biduk* tradition. Practically, this article is expected to contribute knowledge to readers about the implementation of the *balumbo biduk* tradition in Sarolangun Regency, Jambi Province.

Based on literature studies that discuss traditional boat races, research conducted by Novri Gazali in 2018, on the development of traditional sports Pacu Jalur in Kuantan Singingi Regency, Riau Province, which discusses the development of traditional sports pacu jalur from time to time. (Gazali et al., 2018). Further research on boat races was conducted by Elfarissyah in 2022 on the Bidar Boat tradition which is the cultural heritage of the Palembang community. (Elfarissyah & Attas, 2022).. The similarity of this research is that both discuss the boat race tradition. But it also has differences where in Elfarissyah's research the results show the Bidar Boat tradition which is the cultural heritage of the Palembang community, this study will examine the implementation of the *balumbo biduk* tradition and the impact of the tradition. In addition, the object of research is also different, the research conducted by elfarissyah was conducted in the Palembang community, while this research was conducted in the community of Sarolangun Regency, Jambi Province. Furthermore, research conducted by Marhadi in 2017 entitled Character Value in Pacu Jalur Culture in the Kuatan Bay Community of Riau Province. (Marhadi Hendri & Erlisnawati, 2017). The equation of this article is that both examine character education, but the values discussed will be different.

Methods

This study uses a phenomenological approach with a qualitative method. In the context of qualitative research, there is a systematic effort to describe the ongoing phenomenon (Sanjaya, 2015). Phenomenology as a type of qualitative research emphasizes in-depth and detailed observation and individual understanding of experiences. The main focus of phenomenological research is to interpret and explain the experiences experienced by individuals in their lives, including experiences when interacting with others and the surrounding environment (Moleong, 2019). The selection of the phenomenological approach in this study is based on the researcher's interest in investigating the phenomena experienced by the informants in depth. Thus, the main purpose of this study is to present an in-depth description and analysis related to phenomena, events, activities, attitudes, and perceptions, both at the individual and group levels. The research was carried out in Sarolangun Regency, Jambi Province by involving research subjects, such as the community and the children of the big dippers. Data collection methods include observation, interviews, and documentation. The data collected was then analyzed using data analysis techniques by (Miles & Huberman, 1984) which involved steps such as data reduction, data presentation, and conclusion drawn. The process and techniques of data analysis in the context of phenomenology involve a series of steps, such as providing a comprehensive description of the experiential phenomena experienced by the research subjects, finding statements from the interview results, grouping and explaining the experience with concrete examples, reflecting on the results of thinking, formulating explanations, and presenting research results based on the informant's experience (Creswell, 2016)

Findings and Discussion

Character Education

Education is an *urgent* and inseparable thing in human life. There are two opinions about education in human life in terms of the process, the *first* can be referred to as a process that runs naturally, education is not a structured, organized process, or by using methods that are carried out and based on provisions, but a process that arises since the existence of humans. *Second*, education is a process that occurs with planning, and is organized and has rules that must be followed. Education is an activity that is carried out deliberately, this is a sign that society has realized the importance of efforts to build, guide and organize humans as desired.

Koesoema in (Marhadi Hendri & ERLISNAWATI, 2017) character is a distinctive value (knowing the value of goodness, wanting to do good, and having a good impact on the environment) that is embedded in oneself and reflected in one's actions. Suparlan in (Nikmah, 2020) explains that character is a characteristic of every human being in behavior and mindset to live and coexist in family, society and country. Character is a combination of morals, ethics, and morals. Moral emphasizes the quality of human behavior that can be interpreted as good or bad. In contrast, ethics is assessing good and bad, based on the norms and values that are still used by a group, while the moral system focuses more on the fact that the essence in humans is embedded in the belief that both (good and bad) exist. (Omeri et al., 2015). Based on the explanation above, character is a pattern of thought and behavior carried out by individuals related to humans and the environment by acting in harmony with the norms, religion, culture, and customs of society.

Character education is also known as value education because character is a value created in the form of action (Karmini, 2020; Zubaidah, 2019). In line with this Rofi'ie (2017) states that character education is one way to uphold character values, which contains elements of knowledge, individual awareness, ambition, and the desire and behavior to carry out these values both towards God, self, other humans, the environment or the state which will later give birth to good people. Character education can be interpreted as a procedure carried out to foster individual ways of thinking in picking character values,

then existing values can be known, understood and carried out in daily life. (Agustina, 2021). So it can be concluded that character education can be interpreted as education of values, character, morals and character education which aims to improve the ability of students to make good and bad decisions, maintain good things, and implement that goodness in everyday life.

Character education has been included in Presidential Regulation (Perpres) No. 87/2017 on Strengthening Character Education. It states that "*in order to realize a cultured nation through strengthening religious values, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, national spirit, love for the country, respect for achievement, communicative, peace-loving, fond of reading, environmental care, social care, and responsibility, it is necessary to strengthen character education*". (Regulation, 2017). Character education is the cultivation of values that already exist as a legacy and previous generations. Character education can be applied through culture, traditions and customs, because it is an important part of human character building (Raffi Arrazaq, 2020).

Traditions created by individuals are *istiadat*, which are customs but are more focused on supranatural customs that include cultural values, laws, norms and provisions that apply. The traditions present in the group are the result of derivatives from their ancestors (darwis, 2017). Tradition is something that has been given from predecessors that can take the form of symbols, principles, materials, objects, or regulations. However, the tradition can change or remain sustainable if the tradition is still relevant to the changing times (Rofiq, 2019). Tradition is a legacy of routines from generation to generation which can take the form of ceremonies or other activities which contain various maxam values (Rasna & Juniartini, 2019). (Rasna & Juniartini, 2021; Ratih, 2019).

Based on this explanation, it can be concluded that tradition is the heritage of ancestors that is passed down to the next generation in the form of values, norms, habits or policies. Tradition is an identity of a particular society, because tradition itself is influenced by the culture of the environment itself which is a representative of the habits, social system, or attitudes of the community. Tradition itself can also be considered as the spirit of culture, if without tradition of course culture will not run well, and tradition also forms a strong cultural system. If the traditions that exist in a group are abolished, there is an indication that culture will stop at that time. In addition, tradition can also help relationships between communities to be harmonious, so it is very important to maintain the traditions that exist in the community.

Every region in Indonesia has a variety of traditions and uniqueness including Sarolangun Regency. This area has a special tradition in celebrating Eid, namely the *Balumbo Biduk* tradition. For the Sarolangun people, Eid without the *Balumbo Biduk* tradition feels incomplete, *Balumbo Biduk* or also called *Pacu Biduk* is a Sarolangun regional term. *Balumbo biduk* if interpreted in Indonesian is a boat race. The *Balumbo Biduk* tradition is an annual agenda tradition by the local government. This competition always has its own story for the people of Sarolangun and has become a tradition that is a cultural heritage (Supianto, 2023). This *Balumbo Biduk* tradition contains character education values that can be a vehicle for character building and can be implemented in everyday life and can continue to be preserved so that it is not lost in time.

Discussion

Sarolangun is one of the districts in Jambi Province, Indonesia. It was formed on October 12, 1999 based on Law of the Republic of Indonesia number 54 of 1999. The slogan of this Kapupaten is Sepucuk Adat Serumpun Pseko (Sarolangun, 2023). The diversity of tribes and the breadth of the area in Sarolangun certainly brings a variety of cultures, customs and traditions. Each tribe has its own traditions and is not the same between tribes. Sarolangun Regency is very rich in cultural heritage and has won many award certificates, there are 11 Intangible Cultural Heritage (WBTB) award certificates in the tradition of local residents. The award was given to the regional government, and is proof that the local

government is serious in paying attention to the culture that exists in the region, the goal is to preserve, maintain, and maintain traditions (Henry, 2022).

Each region or tribe in Sarolangun has its own traditions so that it is very diverse, the diversity of traditions in the Sarolangun community includes the tradition of the bride and groom Graduation, which is a must for the bride-to-be to recite the Qur'an first, the purpose of this tradition is to motivate religious spiritual education (Arman Dedi, 2019). The Anak Dalam tribe that inhabits Sarolangun Regency also has a tradition, namely melangun, which is a change of residence (Hajri & Indrawadi, 2021). Lubuk Bedorong Village in Sarolangun also has the Nyanyo tradition, which is a vehicle to unite the village community to do work to help others who need help to build a house, this tradition is still being carried out today (Azmi, 2022). In addition, there is also the tradition of Ulur Antar, which is a tradition at a wedding ceremony whose meaning is to give the groom to the woman who is escorted by the man and accepted by the woman which continues to be preserved to this day (Hariandi et al., 2022). Another tradition, namely Balumbo Biduk, is a tradition that is carried out during Eid al-Fitr, all people in Sarolangun Regency can participate in this event.

Implementation of the Balumbo Biduk Tradition in Sarolangun Regency, Province Jambi

Elders and community leaders of Sarolangun Regency stated that Balumbo Biduk is not just a tradition descended from ancestors in the past, but has been incarnated as a self-identity and must be preserved. The tradition of Balumbo Biduk is related to the life of the people of Sarolangun because people's lives begin on the banks of the Tembesi River (Sekato, 2022). Not only this traditional culture also commemorates when the Sarolangun people fought against Dutch colonialism by using water bottles. Balumbo biduk can be followed by all villages in Sarolangun Regency. Balumbo biduk is usually held on the Batang Tembesi River. The location where Balumbo Biduk is held is right in the historical tourist area of the Sarolangun area. This tradition is a cultural heritage and entertainment for the community after fasting for one month, balumbo biduk as a sport in this tradition and as a forum to get new athletes (yoursay, 2023).

At first, the balumbo biduk tradition was held only from non-governmental organizations starting from funds and all equipment. At the beginning of this event, the prize was in the form of table salt or kerosene. But even so, the enthusiasm in organizing this balumbo biduk has not been eroded. In ancient times, the biduk used in this tradition was small, only about 4 meters and contained 4 children (rowers). Unlike now, this tradition has received a budget from the Sarolangun Regional Budget funds. In addition, the biduk used is also different sizes, currently the length of the biduk used is around 18-20 meters with the number of biduk children 15-18 people (Jambi Tribune, 2015).

The people of Sarolangun are very enthusiastic about this tradition, each of these traditions is held by a large audience, not only from the people of Sarolangun itself but also residents from South Sumatra, considering that Sarolangun Regency itself is directly adjacent to South Sumatra Province. In addition, this tradition is held during the nuances of Eid, so many residents are going home or returning to Sarolangun, which greatly increases the number of spectators in the Balumbo Biduk tradition (interview with Mr. Lukfan, August 30, 2023). Usually, residents will watch from the park next to the river, or the riverside area of Batang Tembesi, not infrequently also watching from the Beatrix bridge (Sarolangun Tribune, 2023). This tradition is usually attended by Sarolangun Regency government officials such as the Regent. Before this tradition is held, the government will disseminate information about when this tradition will be implemented.

The tradition of Balumbo Biduk can be followed by all villages in Sarolangun Regency, there is no limit to the team sent from each village. The holding of this tradition for the people of Sarolangun is a marker of the completion of Eid al-Fitr. The Balumbo biduk tradition is usually held for 2 days, there are 2 types of boat races, namely type A and type B. Type A is a race that is played on the second day where

the number of biduk children (rowers) consists of 15 people/biduk. While type B is a race held on the first day with the number of biduk (paddlers) 18 people/biduk. The difference between type A and type B in addition to the number of children lies in the prize obtained if they become the champion in the race, while the length of the track traveled by each type is the same, namely 500 meters (interview with Ragiell, August 30, 2023).

The people from various villages in Sarolangun are very enthusiastic about the tradition of balumbo biguk, because it seems that there is pride in itself if their village wins this competition. The village community made preparations in advance, they carried out mutual cooperation, starting from deliberations for preparation, looking for wood used for making biduk all residents worked hand in hand to prepare all the necessary needs for the beduk event. In making biduk wood is needed, the wood used is a whole log or commonly called logs, the type of wood used is also not arbitrary, there are certain types of wood, usually the wood used is old meranti wood with a length of tens of meters. When the process of making the biduk itself is usually through a process of wilting or heating so that the wood becomes dry and light so that it is ideal when used. The making of bigak is usually carried out in cooperation or some are also handed over to boatmaking experts in their respective villages who will later be paid at a price of approximately 15,000,000/1 biduk (interview with Ragiell Mahendra, 2023).

The solidarity of the community in the village is very high when the Balumbo Biduk tradition will be carried out starting from working together to find wood, making biduk and even for funding. Usually, residents who participate in the competition or as spectators will give a certain amount of money, to meet the needs of their village following this tradition. This self-help has no element of coercion, everything is done voluntarily. This donation can later be used for the cost of making boats, boat maintenance, and costumes for participants or rowers from their villages (interview with Mr. Lukfan, August 30, 2023). Biduk that is made by mutual cooperation or submitted to a biduk expert will later be given a name, the name of each village is different according to the agreement of the village community, it can come from the name of the village or from other words that have meaning for the village community. Every time this tradition will be held, the community will also practice boat races, children biduk (rowers) train hard, this is so that their cohesiveness, strength, and speed in the team are trained and will be maximum when the tradition is held (interview with Ragiell, August 30, 2023).

The Value of Tolerance Character in the Balumbo Biduk

Tradition Tolerance refers to actions and also attitudes of mutual respect and being able to accept differences in society (Hajri, 2023). The Sarolangun community consists of various ethnicities, religions, economies, and social statuses. However, in this tradition, the difference is not visible, all people can be open-minded and accept differences. In this balumbo biduk tradition, the community tolerates each other, this can be seen from the preparatory activities carried out for this tradition such as jointly preparing the biduk to be used. Bidok materials are sought after and made by people regardless of ethnicity, race, and religion. The village community is united to prepare all the necessary preparations for the balumbo biduk tradition. In addition, the value of tolerance in this tradition can be seen in the procurement of this tradition itself, where this tradition is held as one of the celebrations of Eid al-Fitr which is a big day for Muslims, but even so those who participate in this tradition are not only the people of Sarolangun who are Islamic but consist of various religions, there are no restrictions that only Muslims can follow starting from the committee involved, Participants involved in balumbo biduk as well as spectators in this tradition are not limited (interview with Ragiell, August 30, 2023). This tradition frees people to participate in these activities regardless of their ethnicity, race, and religion.

The value of tolerance implied in this tradition is not only about respecting existing differences, but also about people who blend and interact with each other. Interacting correctly with others can reduce conflicts and debates that exist in social life. This is done so that the community can understand and listen carefully and good communication between others can reduce misunderstandings and minimize conflicts.

This value of tolerance must continue to be maintained so that the sense of unity in society will remain sustainable. This was also conveyed by (Hajri, 2023) where the value of tolerance is important to be fostered, one of which is through tradition, in order to reduce conflicts that occur in the community.

The Value of Social Care Character in the Balumbo Biduk

Tradition Social care is the behavior of individuals who like to help others who need help (Rasna & Juniartini, 2021). The manifestation of the value of social care in the balumbo biduk tradition can be seen from the community who work together to make tools used during the balumbo biduk tradition such as making biduk, the concern of the community in the village is very high when the Balumbo Biduk tradition will be carried out starting from working together to find wood, making biduk and even for funding. Usually, residents who participate in the competition or as spectators will give a certain amount of money, to meet the needs of their village following this tradition. There is no element of coercion in this self-help, everything is done voluntarily. This donation can later be used for the cost of making boats, boat maintenance, and costumes for participants or rowers from their villages. The community will work hand in hand so that this tradition runs effectively. In addition, village people who are not rowers will still be present at the tradition to support the representative participants from their respective villages (interview with Ragiell, August 30, 2023). All villagers can participate in this tradition regardless of ethnicity and age, in this tradition the community is willing to sacrifice their time, thoughts and also finances for the common good.

The tradition of balumbo biduk is an activity to celebrate Eid al-Fitr to share fun with each other, this will strengthen relationships between individuals and other individuals, consisting of various different backgrounds, widening social networks. The community really cooperates with each other so that this tradition runs properly, from the preparation stage to its completion and the community does not expect anything in return for the cooperation carried out. The togetherness or solidarity that exists in this tradition is a characteristic of strong unity in society, because if the community does not help each other, this tradition will not run well. The influence that arises if this continues to be inherited, solidarity will continue to increase in society, the value of this solidarity will make it easier to overcome the problems that occur. Overall, the impact of this social care value is very positive and has a wide scope.

The Value of Discipline in the Balumbo Biduk Tradition

Discipline means punctuality and obedience to regulations (Wulansari et al., 2024). In the Balumbo Biduk tradition, the character of discipline is reflected in the village community involved in this tradition making careful preparations long before the tradition is implemented. Before carrying out this tradition, of course, there is the formation of a committee, the committee must be on time and responsible for their duties so that this tradition runs properly. In addition, before this tradition is carried out, the children of biduk or rowers practice with discipline so that they can perform well when the tradition is carried out. Each rower follows the training schedule that has been agreed from the initial preparation to completion. In addition, the children must also follow the rules that have been made, such as the number of children in the boat during the race. This proves that in this balumbo biduk tradition there is a character of discipline. Where this character needs to be instilled, because currently many people are not disciplined, such as coming late to an event or the community often calls it a rubber clock (not on time). Therefore, this tradition can be an alarm so that we remain disciplined.

Conclusion

Indonesia has a lot of cultural heritage, local wisdom and traditions. Each region will have a culture with its uniqueness, including Jambi Province, especially Sarolangun Regency which has a

tradition to celebrate Eid al-Fitr, namely the tradition of Balumbo Biduk. Balumbo biduk or pacu biduk is a traditional boat race activity. This tradition is only held once a year. In this tradition, character values are implied, namely tolerance, social care, and discipline. The form of the value of tolerance from this tradition is that the people who participate in this tradition consist of various ethnicities, religions, and backgrounds. Even though this tradition is a celebration of Eid al-Fitr, everyone is allowed to participate in it. The value of social care is realized when this tradition will be carried out by the community shoulder to shoulder so that this event can run smoothly and even do self-help to complete all the preparations for this balumbo biduk tradition. The value of discipline is also contained in this tradition as seen from the responsible and timely committee so that this tradition can run well, as well as the children who are disciplined in training to perform well. These three values, if continued to be preserved, will have a positive impact on life.

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