

Formation of Student Character Through Regional Culture at 01 Nisam Elementary School, North Aceh Regency

Alawiyah, Hariki Fitrah*, Cut Khairani

Master Program of Social Science, Postgraduate - Almuslim University, Aceh
*E-mail: Hafit240@gmail.com

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ABSTRACT

This study aims to analyze the implementation of students' character building through the *Ranup Lampuan* dance and the *Maulod* Festival at Elementary School (ES) 01 Nisam and to analyze the values contained in the *Ranup Lampuan* dance and the *Maulod* Festival for the character building of students at ES 01 Nisam. The method used in this study is a qualitative method with an ethnographic approach. The research subjects are school principals, teachers, and students. Sources of data were obtained from primary data, namely data directly obtained from informants and also secondary or supporting data (documentation of student activities). Data analysis used 1) domain analysis; 2) taxonomic analysis; 3) componential analysis; and 4) cultural theme analysis. The research findings are 1) The implementation of student character formation through the *Ranup Lampuan* dance is part of extracurricular activities, in which the activity is guided by the teacher, while the *Kenduri Maulod* tradition is a celebration in commemoration of the birthday of the Prophet Muhammad SAW which is held in the month of *Rabi'ul Awal* to *Rabi'ul Akhir*. At ES 01 Nisam, the *Kenduri Maulod* celebration is carried out with various activities such as *Dzikee* and praying together; and 2) in the *Ranup Lampuan* dance there are several character values such as respect values, creative values, responsibility values, and cultural values. Meanwhile, in the *Kenduri Maulod* tradition, there are character values, namely the value of Islamic *Ukhuwah*, exemplary values, religious values, and social values.

Keywords: Character, Regional Culture, Kenduri Maulod, Ranup Lampuan Dance.



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INTRODUCTION

Currently, education in schools is still facing various internal and external challenges. Internal challenges, among others, are related to how schools can improve their quality continuously (continuous improvement) and how schools build a school culture (school culture) by involving all components/people of the school (principals, teachers, students, other education personnel) to maintain the existence schools amid an increasingly competitive climate. In addition, in the context of schools, problems often arise related to the vision and mission of the school leadership which cannot be fully implemented by all school members. Meanwhile, external challenges are related to how schools build relationships and partnerships with other institutions to improve the quality of education in their schools. Quality education can be seen from school management and the achievements and achievements obtained by students, both academic and non-academic. According to (Zamroni, 2007) school quality improvement must be carried out on an ongoing basis to achieve maximum quality learning. Meanwhile, Marzano (2003) in (Urbanovič & Balevičienė, 2014) describes several characteristics of a quality school,

namely a good curriculum, parental and community involvement, a safe and orderly environment as well as legality and professionalism.

Schools as a place for the formation of student character and the inheritance of cultural values are required to have a critical mindset in dealing with problems. Character education is implemented through knowledge, awareness, or will and action to implement these values (Ardianto et al., 2020). The occurrence of various problems in the world of education in Indonesia such as bullying by students, brawls, drug abuse, and so on shows that the implementation of character education has not gone as expected. Based on survey data conducted by the Children's World Survey in Indonesia, the bullying rate was relatively high, 48.9% of students had been beaten by other children at school, 61.4% of elementary school children had been called bad names by other students, 47% of students have been ostracized by other students in their class Borualogo et al (2020). Meanwhile (Theodore & Sudarji, 2020) says that the factors that cause bullying are parenting, schooling, self-esteem, and group norms.

Seeing the problems that occur in schools, a solution must be found so that these problems can be resolved. One of the efforts that can be made is to form a character based on school culture through local or regional culture. The implementation of character education through school culture is carried out through a process of habituation and learning activities as well as activities in schools (Amelia & Ramadjim, 2021). Entitled internalization of values and character through school culture; clean Friday school culture studies reveal that there are several character values, namely tough, clean, and healthy characters, discipline, care for the environment, cooperation, responsibility, creativity, and mutual help (Suardi et al., 2023). Furthermore, research conducted by Nashihin (2019) school culture-based character education in its implementation must refer to the character education components put forward by Lickona, namely moral knowing, moral feeling, and moral action. An effective school culture will be seen from the activities carried out by school members in building student character. According to Zamroni (2016) explained that a positive school culture can be seen from solidarity, trying new things, working hard to achieve achievements, mutual trust, motivation, thinking before acting, respecting each other, making decisions together, being honest, and having open communication. Meanwhile, Hanum (2008) school culture is the basis for improving school quality. Furthermore (Daryanto, 2015) explains school culture as the values that apply leading to school policies for all elements of the school such as how to do work at school as well as the basic assumptions and beliefs held by all elements of the school. Each school has its cultural characteristics, meaning that each school has a different school culture. Deal & Peterson (1999) explain that schools have their own culture which consists of a set of rituals, habits, and morals that are related to shaping the behavior of school members. So it can be said that every activity carried out in the school environment is a reflection of the school culture that is developed. According to Sumiran et al (2022), school culture cannot be separated from the local culture where the school is located. So it can be concluded that local culture or regional culture also influences school culture.

Aceh is a province that is rich in people's culture both in terms of language, art, customs, ethnicity, and so on. One of the characteristics of the province of Aceh is the enforcement of Islamic law in the life of the local community. If these regional cultural values are developed in school life, it will have a positive impact on the formation of student character at school. Aceh has privileges in various fields including the field of

education, this was conveyed by Zainal et al (2022) Aceh's privileges in the field of education seek to integrate Islamic principles, principles, and values into both forms of education. One example of an Acehese culture that reflects the characteristics of the Acehese people is through the Rampoe dance as explained by Restela & Narawati (2017), namely the attitude of the Acehese people who are firm, have high self-esteem, are loyal friends, uphold the value of brotherhood and never give up. These values are certainly very important to instill in the younger generation so they have good character. further research conducted by Friska et al (2022) children's education through the dodaidi tradition is very effective for forming children's character because it has moral and religious values.

The implementation of character education through regional culture in schools can be seen in various Acehese cultures that are raised in activities at schools. This will certainly have a positive impact on the formation of student character. Research conducted by Rosala & Budiman (2020) explains that character education that is oriented towards moral education through learning the art of dance is reflected in tolerance, solidarity, and togetherness. Reveals that the development of school culture through the Malamang culture has meanings and values that can shape student character (Fitrah & Ruslan, 2021). So it can be said that the formation of character through regional culture can be developed in the form of regional culture. But it is not what is expected, various problems still occur in the field where schools have not sustainably implemented local culture, lack of government attention in developing regional culture in schools. The formation of student character is carried out through the development of regional culture because culture that has been passed down from generation to generation in people's lives has meaning and value in the formation of individual behavior. Schools as places of inheritance of cultural values need to promote local culture in school programs. This is done so that the younger generation recognizes and learns about their cultures. One of the schools that promotes regional culture is the ES 01 Nisam. Based on preliminary observations and observations made in the field, it can be seen that at ES 01 Nisam several regional cultures are developed in school activities or programs such as the arts (dance, regional songs) and the *Maulod* tradition. Yuniarto et al (2024) explain that *Kenduri Maulod* is a tradition of community gratitude for the sustenance granted by *Allah SWT* and a form of friendship between communities in one village and another village. The *Khanduri Maulod* tradition, in addition to containing social values, also contains spiritual values. for inviting Muslims to further deepen Islamic studies. Furthermore, Ishak et al (2023) *Kenduri Maulod* is a tradition and culture that develops in the people of Aceh every year. It is celebrated on the birthday of the Prophet Muhammad SAW. The purpose of this research is to describe the implementation of student character building through the culture of *Ranup Lampuan* dance and *Kenduri Maulod* and to explore the values contained in the *Ranup Lampuan* dance and *Kenduri Maulod* for the character building of students at state ES 01 Nisam.

METHODS

The method used in this study is a qualitative method with an ethnographic approach. The research location was at the ES 01 Nisam, North Aceh Regency. The research subjects are school principals, teachers, and students. Sources of data were obtained from primary

data, namely data directly obtained from informants and also secondary or supporting data (documentation of student activities). Determination of research informants was carried out by snowball sampling technique. Data collection was carried out through observation, interviews, and documents. The validity of the data using triangulation techniques. Data analysis used: 1) domain analysis; 2) taxonomic analysis; 3) componential analysis; and 4) cultural theme analysis.

RESULTS

The results of regional cultural research implemented in the ES 01 Nisam, are as follows:

3.1 *Kenduri Maulod*

The *Maulod* feast held at ES 01 Nisam is a tradition in commemorating the birthday of the *Rasulullah SAW* which is usually held from *Rabiul Awal* to *Jumadil Akhir*. Commemorating religious holidays is a form of effort to increase Islamic values in humans. For the people of Aceh, *Kenduri Maulod* is not only carried out in community life but also carried out in the school or education environment. This tradition has been going on for a long time and is still being maintained by the people of Aceh. According to Saputra & Muhajir (2019), *Maulod nabi* is the birthday of the prophet Muhammad. The celebration falls on every 12th of *Rabiul Awal* hijri year, where the commemoration of the birthday of the prophet Muhammad is sponsored by an Islamic hero named *Salahuddin Al-ayyubi*. Judging from historical records, the birthday of prophet Muhammad SAW was first introduced by a ruler of the Fatimid dynasty, long before *Al-Barzani* was born and created praises for the prophet Muhammad SAW, this step was indirectly intended as an affirmation to the public, that this dynasty true descendant of the prophet Muhammad SAW. The *Maulod* tradition in Aceh is an integration between religion and culture this can be seen in the process of uroe *Maulod*, *Idang Meulapeh*, *Dzikee Maulod*, *Da'wah Islam* (Nurdin, 2019). According to Sumarto (2019) culture is all human works, feelings, and creations, namely all complex ways of life including knowledge, beliefs, art, morals, customary laws, and all other capabilities and habits acquired by humans as members of society. So it can be said that the *Kenduri Maulod* tradition is a combination of religion and culture.

Every region in Indonesia has its tradition of commemorating the birthday of prophet Muhammad SAW. For example, in Padang Pariaman, West Sumatra, which was quoted from research results Suryanti (2012) the celebration of the prophet's birthday, known as "*Dikie Maulod*", is an expression of the Islamic religion with various activities, such as: malamang, mahanta kue, and bajamba, as well as being a local cultural identity. The people of Padang Pariaman. Meanwhile, the *Maulod nabi* tradition in South Sulawesi is known as *Maudu Lampoa* which is carried out by the *Takalar* people on boats where the people decorate the boats using colorful scarves and decorative eggs as well as traditional food ingredients that have been arranged like the mountains and will be contested by thousands of residents. Before fighting over it, residents will read the *Barzanji* book around the mountain (Saiffuddin et al., 2021). So it can be said that the *Maulod* tradition

carried out by Muslim communities in various regions in the archipelago is carried out with various activities that are part of the community's cultural identity.

The *Kenduri Maulod* tradition for the people of Aceh has a deep meaning. Based on the results of the research that has been done, information is obtained that the meaning contained in this *Maulod* event is to unite Islamic *Ukhuwah*, love for *Rasulullah*, and the formation of student character. The results of the research conducted Abubakar & Adetimirin (2016). In the title interaction of Islam with local culture in the *khanduri Maulod* tradition in Acehese people reveals that the tradition of commemorating the birthday of the prophet saw is a form of community gratitude for the sustenance bestowed by *Allah SWT*, meanwhile, Islamic *Ukhuwah* is manifested by eating together, as well as sponsoring or feeding orphans as ordered by *Rasulullah SAW*. Furthermore, the results of research from (Saputra & Muhajir, 2019) explain that Islamic holidays can increase one's faith strengthen one's faith, and increase tolerance among fellow believers. Thus it is clear that the *Maulod* tradition has the meaning of being able to foster brotherhood and increase faith and tolerance between religious communities.

At the ES 01 Nisam the *Kenduri Maulod* celebration is carried out in the school environment by involving all school members through deliberations or meetings. In terms of implementation, it begins with planning, namely the formation of a committee where each has a task to ensure the continuation of the event as expected. According to Pratiwi & Sunarso (2018) deliberations are activities of consulting and negotiating to solve problems that result in a mutual agreement aiming to strengthen family ties as stated in the fourth Precept of Pancasila "Populist Led by Wisdom in Deliberation/Representation. Furthermore Firdaus et al (2020) explain that deliberation is a forum for expressing opinions in solving a problem, the opinions of the deliberation participants will choose the right opinion regardless of who is expressing an opinion. So it can be concluded that deliberation is a forum for expressing an opinion in the context of implementing an activity so that the activities carried out will take place optimally. The event for the celebration of the birthday celebration at the ES 01 Nisam was filled with various activities such as *Dzikee*, eating together, and so on.

The implementation of *Kenduri Maulod* at ES 01 Nisam is a form of effort to build student character. The results of research conducted by Diananda (2018) character formation related to children's self-concept, will be formed from the treatment that children get towards themselves both from the family environment related to parenting, school culture, and society, this is relevant to overcoming the moral crisis that is happening in our country. Meanwhile, research conducted by Hisnuddin & Suwahyu (2018) entitled Character Education in Ki Hadjar Dewantara's Concept of Thought explains that Ki Hadjar Dewantara's educational thoughts direct to the importance of the role of an environment, a place where character will be formed, a spirit of leadership and mutual assistance. each other, as well as the growth of love for the nation's culture to form good future generations of the nation. From the results of the research that has been done, there are several character values in the celebration of the *Kenduri Maulod* tradition, namely:

- *Ukhuwah Islamiyah*: Strengthening brotherhood is one form of a high sense of kinship. According to Iryani & Tersta (2019) *Ukhuwah* means brotherhood that is bound between two or more people which is a gift from God, the most important *Ukhuwah* is *Ukhuwah Islamiyah* which is a brotherhood that is established between fellow Muslims based on the similarity of *Aqidah* or faith so that fellow believers will supporting and

strengthening each other, becoming one strong people. Furthermore, Marhaban (2019) Brotherhood is not only limited to blood relatives, but also brothers and sisters in faith, so that *Ukhuwah Islamiyah* is not only limited by ethnicity or nation. *Ukhuwah Islamiyah* is a high sense of brotherhood based on faith.

- Exemplary values: The Prophet Muhammad SAW is a role model for all Muslims, therefore we must imitate or emulate his character. In its implementation in the school environment, one of them can be done through khanduri *Maulod*. According to Alkasim et al (2021), exemplary education in Islam achieves the desired goal, namely the formation of humans with noble morals, which can be reached by obtaining it in the verses of the Al-Qur'an. Meanwhile, according to Hendriana & Jacobus (2017), there are several examples that we can do in instilling character values in students, namely; Religious, disciplined, friendly/communicative, honest, keeping promises, and caring for the environment. The most effective character education method is exemplary Munawwaroh et al (2019). Besides that, other educational methods such as cognitive, affective, and psychomotor aspects.
- Religious values: A religious character is a form of a person's attitude in carrying out orders and staying away from the prohibitions of Allah SWT. This of course will be seen from the attitudes and actions of a person in everyday life. In the *Kenduri Maulod* tradition, this religious value can be seen in the chanting of verses from the Koran such as prayers and *Dzikee*. The results of the study Ali (2020) concluded that having a religious culture can foster an atmosphere of peace and comfort, which is integrated into the learning process. According to Sugianto et al (2022), religion is an embodiment of religious values as a basis for behaving in everyday life in school life. The application of religious culture in building children's character resilience in schools is carried out through externalization, objectivation, and internalization in a planned, systematic, and sustainable manner (Amir et al., 2022).
- Social values: Social value in character formation is an attitude or personality that has a high sense of concern for fellow human beings. According to Tetep (2017), social character is related to the emotional intelligence of students where social character provides personality cultivation for each person so that they have values such as loyalty, solidarity, peace, democracy, self-sacrifice, and others that teach how to build social values that are high in life to create peace on this earth. Meanwhile (Muhammad, & Djumat, 2021) explained that instilling social values is a way that needs to be instilled in students because social values function as a reference for behavior in interacting with others so that their existence can be accepted not only in the school environment. Furthermore (Tetep, 2016) Social character is part of character education which implies the formation of human values for human persons concerning interaction activities between human persons in their lives, besides that the social character formed in human persons will equip them to be able to live side by side. full of compassion, mutual respect, democratic, cooperative, peaceful and caring for each other.

3.2 *Ranup Lampuan* dance

One form of Aceh dance that has to mean for the people of Aceh is the *Ranup Lampuan* dance. Based on the results of research at the ES 01 Nisam, information was obtained that the *Ranup Lampuan* dance is a dance in welcomes guests who come, in other words, a tribute to guests or glorifies guests. From the information obtained from the

informants, *Ranup Lampuan* means betel in the puan (a typical Aceh betel place) which will be given to guests who are performed through a dance, namely the *Ranup Lampuan* dance. In line with that (Fitriani, 2020) the *Ranup Lampuan* dance tells about Acehnese girls serving betel to guests who come and their movements tell about the process of picking, wrapping, putting betel leaves into puan, and serving betel to the guests who come. Tursina et al (2022) revealed that the *Ranup Lampuan* dance can improve children's gross motor skills. Meanwhile, dance can facilitate all potential, talents, and interests possessed by students in the field of dance and is a means of instilling character (Nurcholidah Anisa et al., 2018).

In carrying out the art of the *Ranup Lampuan* dance at the ES 01 Nisam it is usually done in welcoming guests. In this case, the members of the *Ranup Lampuan* dance consist of 7 members, one of whom is the queen who holds the lady, and it is this queen who will serve the betel nut to the guests. Meanwhile, 6 people are the queen's companions by holding ranup stones filled with fragrant flowers and leaves. The meaning contained in *Ranup Lampuan* is according to what is contained in the poem, namely "*Mulie Jame Ranup Lampuan, mulia rakan mameh suara*" which means glorifying guests by serving betel in a casket and glorifying friends with sweet words, where each of these words has a meaning. Individually consisting of 1) noble jame means that guests who visit our school/place must be received kindly and kindly and serve food and drink; 2) *Ranup Lampuan* means providing betel and areca nut to guests who visit our place as a sign of glory; 3) noble rakan implies maintaining friendship with friends so that they get along well; and 4) mameh suara contains the meaning of speaking politely and not hurting other people. Reveal that the meaning contained in the lyrics of the song *Ranup Lampuan*; 1) the cultural meaning of respect; 2) the cultural meaning of traditional antidote; 3) the cultural meaning of conveying kindness; and 4) the cultural meaning of togetherness (Herlina, 2021). In the art of *Ranup Lampuan* dance, there are several character values contained, namely:

- Value respect: Respect is an attitude or behavior that respects others regardless of one's age and social status. According to Fathurrahman (2020), respect means showing or giving respect to oneself, others, and all forms of life and the environment. Meanwhile, according to Ansori (2021) the manifestation of respect for students at school can be seen from their behavior in 1) being polite to school members; 2) respecting the rules that have been set; and 3) respecting differences of opinion, ethnicity, religion, or race
- Creative value: Creativity is an attitude of being able to make something useful that can be seen from the results of a job. According to (Utami & Fitriyani, 2017) Creative is a work that produces a series of activities to realize ideas and concepts. Meanwhile, according to (Mahfud, 2017) creativity includes the ability that is reflected in fluency, and flexibility, originality to create innovation while developing it is based on the potential that exists within a person, especially students. Furthermore (Atieka & Budiana, 2019) explains that a creative child means having the skills to use reasoning, imagination, and the ability to mobilize the strengths that exist in him to produce ideas that are foreign and different.
- Value responsibility: Responsibility is a form of behavior that is raised by children to show a consequence for their behavior or behavior where responsibility in a simple form needs to be taught to children as a stage which will continue at a higher stage, (Agustiningrum et al., 2020). According to Setiawan (2019) through the art of dance the

value of responsibility is given in very simple ways, namely providing space for children to be able to perform dance movements well, in other words strengthening the child's personality in giving maximum performance and that will have an impact on the quality of the shape shown. Furthermore, Lickona (1991) in Faradiba et al (2018) state morality is part of the obligations and responsibilities to oneself, others, and society in building a better life.

- Customary and cultural values: Customs are traditions or habits that have developed in a society that have been passed down from generation to generation. In maintaining customs and culture in society, schools as educational institutions need to create school programs or design curricula that emphasize local customs or culture. One of the foundations in curriculum development is the socio-cultural foundation, according to (Mukhtar, 2021) the socio-cultural foundation includes the importance of social and cultural aspects that develop in society and are used as a reference in curriculum development. Meanwhile, the results of research (Mujiburrahman, 2022) titled "Student Character Education Based on local wisdom in Aceh" explain that the existence and potential of rich local wisdom values in the life of the people of Aceh can be integrated into school culture through two approaches namely 1) through policies and programs implemented by the government to strengthen culture in the field of education; and 2) there is a commitment by school members to practice local culture in the school environment (school culture). The results of the study (Daniah, 2019) which discusses "di dong local wisdom values in efforts to form student character" reveal that Islamic education from di dong performances cannot be separated from custom, shari'ah, and can be absorbed more by the community so that the nature of tolerance that is fostered creating peace and creating an Islamic atmosphere as an area for enforcing Islamic law.

CONCLUSIONS

Kenduri Maulod is a tradition of celebration commemorating the birthday of the Prophet Muhammad SAW, which in Acehese society has been going on for a long time until now. Character building through *Kenduri Maulod* at state elementary school 01 Nisam is carried out through various activities carried out at schools such as praying, dhikr and other activities. This activity is carried out in the month of *Rabi'ul Awal* until the month of *Rabi'ul Akhir*. *Ranup Lampuan* dance is a dance that is usually performed in the context of welcoming guests, both in formal and non-formal events. Meanwhile, character building through the *Ranup Lampuan* dance is carried out in extracurricular activities guided by the teacher. The character values contained in the *Kenduri Maulod* tradition are the values of Islamic *Ukhuwah*, exemplary values, religious values, and social values. Meanwhile, the character values contained in the *Ranup Lampuan* dance are respect values, creative values, responsibility values, and cultural values.

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