

Character Building in Humans as an Effort for Application of IPS Learning in the School Environment (Analysis of the Culture of the Losarang Indramayu Dayak Tribe)

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Abstract: Humans are unique creatures because they have different characters from one another. Character is a strong trait in humans whose a formation is influenced by culture in harmony with the branch of social science, namely Sociology. The Losarang Dayak tribe of Indramayu Regency is a unique custom that is located in an urban environment. Its uniqueness includes how to dress, how to communicate, how to worship and make sense of life. The push and pull factors that make them survive in the indigenous community are several rituals, namely: a) the Kungkum ritual, b) the pepe ritual, c) ngaula ning of the rabbi's son, d) the ruatan princess ritual of the palace, e) self-purification, and f) kliwon friday night ritual. The lack of public education hinders the global challenge for the realization of a democratic society. The method used in this research is qualitative. Because this research process is more artistic (less patterned), and is called an interpretive method because the research data is more related to the interpretation of the data found in the field. The implication of this research is that students are expected to be able to adapt to the surrounding environmental conditions.

Keywords: Character, Custom, Ritual

Introduction

Man is a creature, meaning that something created, every created thing must have a creator, namely Allah.¹ Humans are the most perfect creatures of Allah, the noblest compared to other creatures, because humans are gifted by Allah SWT in the form of reason, feelings and desires that are not shared by other creatures. Therefore, humans must be aware to return to human nature as God's creatures. He was created from two elements, the physical and the spiritual elements. These two elements develop in harmony and balance H.A.R. Tilar (2000:19-23) puts forward the main points of the new paradigm of education as follows:

(1) education is aimed at forming a new democratic Indonesian society; (2) democratic societies need education that can foster democratic individuals and societies; (3) education is directed to develop behavior that responds to internal and global challenges; (4) education must be able to direct the birth of a united and democratic Indonesian nation; (5) in facing a competitive and innovative global life, education must be able to develop the ability to compete in the framework of cooperation; (6) education must be able to develop diversity towards the creation of an Indonesian society that is united on the richness of the diversity of society, and (7) most importantly, education must be able to Indonesianize the Indonesian people so that every Indonesian person feels proud to be a citizen.

Indonesian country Likewise in the Losarang Indramayu Dayak Community, which was founded by Ki Takmad Dinatingrat. They are always in life helping and helping others. This community looks unique, it is said that because their daily appearance only wears knee-length cotton pants with a combination of black and white. They also wear accessories, such as bracelets and necklaces made of wood. At first glance, their appearance is similar to the Dayak tribe in Kalimantan. Moreover, the labeling of the names of the Hindu-Buddhist Dayak Bumi Segandhu or can also be called the Losarang Dayak Community. However, according to their confession, there is no connection at all with the ethnic groups residing in Kalimantan.

The term Hindu-Buddhist Dayak Bumi Segandhu does not stand on its general meaning but is built on its own philosophical meaning. The word tribe is not in an ethnic sense, but is interpreted with feet. Not only that, another uniqueness it can be seen from some of his teachings, one of the teachings in the Losarang Indramayu Dayak Community is the Ngaji Rasa Teaching. The concept of this teaching is not based on scriptures, certain beliefs and cultures, but by taking the example of wayang characters who are considered by them to be very responsible for their families. With this teaching they have great respect for women, associate openly, without distinction of race, ethnicity, belief or religion.

This community provides an opportunity for its members to perform the Koran Taste. With this teaching, they prioritize self-introspection rather than always blaming others. This community places nature as an honorable position, as well as an inspiration. They live with a pattern of simplicity, and believe that the luxuries of the world will only make their lives restless, and wealth is not so important, the most important thing is to be patient, honest, righteous, and can do good with fellow living beings. This community has a high sense of humanity towards fellow creatures of God.

Their unity and togetherness is considered to be able to unite a sense of mutual cooperation, tolerance, and care for fellow creatures of God. This is based on a shared belief in the truth of the teachings given by their leader, Ki Takmad Dinatingrat. This community considers that there is no difference between them, sitting the same low standing the same height. Both people of God. Harmonious relationships between human beings and their environment will always be maintained.

Methods and Research Design

Methods. The method used in this research is qualitative. Because this research process is more artistic (less patterned), and is called an interpretive method because the research data is more related to the interpretation of the data found in the field. This field research is descriptive only. As the name implies,

descriptive is a systematic, factual and accurate picture or painting of the phenomenon or relationship between the phenomena being investigated, describing the nature of a situation that is currently running at the time of research, and examining the causes of a particular symptom and examining the causes. of a particular symptom.

Research Design. The research design in this study is an ethnographic approach. Ethnography is a type of qualitative research in which researchers study group culture in natural conditions through observation and interviews. According to Michael H. Agar (2015) Ethnographic research is the nature of a particular mediation that will depend on the nature of the tradition where field research contacts occur.

Results and Discussion

Ki Takmad founded a college that teaches the science of kanuragan under the name Silat Versatile (SS) in 1974. The Multipurpose Pencak Silat College is one of the branches and is chaired by Om Yudon. The leadership of the university changed hands from Om Yudon to Ki Takmad. Versatile word is defined as a science that is learned to get mercy, sustenance, digeruni, runners, and to treat physical and spiritual ailments. At that time this Multipurpose Silat (SS) college was located in Catur Pinggan Indramayu. Learning martial arts seems to encourage students to act arrogantly, because they feel they can fight. Several branch members have deviated from college rules.

Outside, they like to gamble, drink, flirt and fight with other groups. Unhappy with this group, Ki Takmad disbanded. Members of this College tend to be arrogant and greedy in attitude and behavior. The word kebatinan has the root of the word inner which means within, the difficult, the hidden. The mind is used to show the nature, humans feel themselves free from all that is false, the mind is also used as an attribute of superiority to outward actions. Kebatinan is lonely and selfless, and gawe mama-yuning bawono. There are many meanings that kebatinan has no strings attached to benefit oneself, but rather actively works for the welfare of the world. Many people have joined this community

and are now growing rapidly.

There are members of this Community who come from the village of Krimun and its surroundings and some are from the area of Indramayu district such as; Subang, Cirebon, Karawang, Tangerang and Banten. Losarang Dayak Community Indramayu is socialist, tolerant, and free. From the past Until now, this community still follows ancient customs. In consuming food, for example, it is required to naturally come from nature, not. This community was born from generation to generation and changed, it used to be called Puppet. Taking from the example of wayang figures, such as Semar, and the Five Pandavas, then Kesanghyangan, changed again to the Kingdom, there are only a few that lead to the name of Religion in the current era, namely Java Religion.

While the core members are people who follow the Shari'a or practice according to what is believed to be the inhabitants of the Earth Segandhu community. The behavior is shown in the form of releasing the body from worldly attributes, shown by wearing a shirtless appearance. The core members only wore pants, and even then the color was distinctive, namely black and white. Another characteristic is to install various beads made of bamboo and wood, in the form of necklaces, bracelets and anklets. In addition, there are also those who wear black cloth to cover their heads and when traveling, they use hats made of woven bamboo in the shape of a trapezoid Each mystical school in general has its own teachings or belief systems.

This belief system can be in the form of human thoughts and ideas, which includes beliefs and conceptions about the attributes of God, about the existence of the supernatural world (cosmology), about the occurrence of the universe (cosmogony), about the afterlife (esyatology), about the form and characteristics of supernatural powers. The Losarang Dayak people always uphold ethics and character in their lives, including attitudes that are often used, namely: patient, honest, right, and simple. in line with what is learned and applied in the Social Studies learning process at school, which upholds ethics in behavior and has become a routine habit applied in the discipline of Sociology.

Discussion and Recommendations

After conducting a field study on the character of the Dayak tribe of Losarang, Kab. Indramayu, it can be concluded as follows:

- The type of value that is still internalized by the Dayak Losarang community in Indramayu district is ngaji rasa, which is a belief system that also includes a value system and a system of religious norms, moral teachings, and other religious doctrines that regulate human behavior. This belief system is usually contained in sacred cases, both written and oral. The teaching of the Koran in realizing thoughts and ideas concerning matters of belief is contained in several main teachings.
- The process of the Losarang Dayak tribe in Indramayu district in internalizing the values they believe in, namely teaching about ethics and character, focuses on five points, namely: patient, honest, truthful, accepting and acting on goods kang lima.
- The role of the leader/head of the Dayak Losarang tribe in Indramayu district in maintaining and preserving local values is very influential, namely by gathering a number of members on Friday night in Keliwon to meditate including kungum and mepe crew.
- The form of character they have as a result of the process of internalizing values is to be patient and at one with nature, meaning that we should not hurt other creatures but must love them.
- The advantage for indigenous peoples is that they can maintain their ideology from generation to generation from Ki Takmad to their relatives, while the disadvantage is that they are in the minority of life. This can be seen from the different ways of dressing, only wearing black and white pants.
- Push factors and pull factors that make them survive in indigenous groups are that they perform several rituals, namely: a) Kungkum rituals, b) pepe rituals, c) ngaula ning rabbi's children, d) the ritual of the princess ruatan of the palace, e) self-purification, and f) kliwon friday night ritual.
- Expectations of the Dayak tribe of Losarang Kab. Indramayu to changes in social values outside the community, namely so that the surrounding

community protects it by supporting its ritual activities.

- The external values of the Dayak Losarang, kab. Indramayu became a threat to the existence of his teachings. This can be seen from the fact that some followers of ki Takmad's teachings have moved or left his teachings/community.
- There are several values of the Dayak tribe of Losarang Kab. Indramayu, which may be promoted to outsiders, are patient, honest, truthful, accepting and acting on goods kang five.

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