

The Values of Character Education in "Terempoh" Silaturahmi Tradition of Malay Society in Sintang City

Ropita Dewi Sartika¹, Saefur Rochmat², Zulkarnain³

^{1,2,3}History Education Study Program, Faculty of Social Sciences, Universitas Negeri Yogyakarta, Indonesia
ropitadewisartika@gmail.com

Abstract

The Terempoh tradition is a hereditary tradition of the Sintang Malay community. This tradition is still being carried out today. The Terempoh tradition is usually carried out during Eid al-Fitr and Eid al-Adha as a tradition of gathering the Sintang Malay community. Even though it is a long tradition, this Terempoh Tradition contains character values which when properly applied in education will provide many lessons and benefits to students in social life. The purpose of this article is to describe the Terempoh as a Sintang Malay Community Gathering Tradition. The formulation of the problem / purpose of writing this article is to describe the Terempoh as a tradition of hospitality for the Malay community in the city of Sintang and the values contained in this tradition which can be used as lessons and guidelines for community life for the people of the city of Sintang. The method used in writing this article is qualitative. Meanwhile, the data collection techniques used in the writing of this article were interviews and literature studies.

Keywords

terempoh tradition;
friendship; character
values



I. Introduction

Indonesia is a multicultural country, which has various religions, ethnicities, cultures, languages and traditions. This is of course the wealth of Indonesia that other countries may not have. This wealth possessed by Indonesia can also be the uniqueness of the Indonesian State and become a special attraction. Each region in Indonesia is uniquely different, both in terms of culture, natural resources, and so on.

Sintang District is one of the areas in West Kalimantan Province and is part of Indonesia's wealth. There are various kinds of ethnicities and religions in Sintang District. The life of the people is still harmonious even though they have different ethnicities and religions. The people can still live in harmony and side by side with each other. The largest tribes that inhabit Sintang District are the Dayak and Malays (<https://www.merdeka.com/>). Because it has various ethnicities and religions, there are also various cultures and traditions that exist in Sintang City. And what is even more interesting is that the existing culture and traditions are still being preserved and protected by the people of Sintang City to this day. In this discussion, the author will focus more on discussing one of the traditions of the Malay ethnic community in Sintang.

Koentjaraningrat (1985: 180) reveals that culture is a whole system of ideas, actions and human work in the context of life which is made the property of humans by learning. Culture that develops in society will indirectly influence and shape the personality of an individual. From the culture that develops in their environment, an individual will be able to learn and get used to being able to recognize good and bad things. Culture provides real experiences that in the end can become a teacher of life for an individual. It cannot be denied that culture cannot be separated from human life.

Pane (2020) states that tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life. Customs and traditions include the creation and work of human beings who have become convictions in regulating the social order of life.

Society is a collection of people who live together for quite a long time. So it's not just a crowd ora crowd in a moment, like a crowd of terminals, markets or on a soccer field. In the long time together, social interaction occurred (Ismail, 2019).

In this study, the researcher will discuss one of the traditions that is still developing in the Sintang Malay community. The *Terempoh* tradition is a tradition that is still developing and continues to this day in the Sintang Malay community. The *Terempoh* tradition shapes behavior patterns and frames the view of life of the Sintang Malay community and becomes a symbol of harmony between tribes, religions and ethnicities in a pluralistic society in Sintang district (Lestari, Hermansyah, & Kurniawan, 2018: 24). In today's modern era, a tradition has a very broad and deep meaning (Fadli: 2018). This tradition can be a view and a reminder of life. Moreover, this *Terempoh* tradition is able to teach about the meaning of life in society.

The *Terempoh* tradition that is still developing among the Sintang Malay community has become a form of culture that can become the local wisdom of the Sintang Malay community. The *Terempoh* tradition, which is a legacy from our ancestors, can become a cultural filter in minimizing negative impacts on modern human civilization. This tradition can be used as a view in terms of the actions of society which are currently heavily influenced by the modernization era. The hope is that this *Terempoh* tradition will continue to be preserved and maintained into the next generations.

From the above background, the writer can formulate the problem, namely: How is the way "*Terempoh*" as a tradition of hospitality for the Malay community in Sintang City? And the values contained in "*Terempoh*" as a tradition of gathering the Malay community in Sintang City.

II. Research Method

This study used qualitative research methods. Research with a qualitative approach emphasizes the analysis of the process of thinking inductively related to the dynamics of the relationship between observed phenomena, and always uses scientific logic (Gunawan, 2013: 80). The basis of qualitative research is constructivism, which believes that this reality has multiple dimensions, is interactive, and is an exchange of social experiences that are interpreted by each individual (Gunawan, 2013: 83). Thus it can be said that qualitative research is a research method used to examine the conditions of natural objects (Sugiyono, 2019: 25). Data collection techniques used in this study were interviews and literature studies from books, articles, journals, and other scientific works in accordance with the problems being studied. Meanwhile, the purpose of writing this article is to describe the *Terempoh* as the Sintang Malay Community Gathering Tradition.

III. Result and Discussion

3.1. Overview of the Sintang Malay Community

Sintang District is a level II autonomous region in West Kalimantan province. Sintang District has an area of 21.635 KM² with a population of approximately 421.306 people (BPS

Kab. Sintang, 2021: -53). The administrative area of Sintang district is divided into 14 sub-districts, 16 sub-districts and 391 villages (BPS Kab. Sintang, 2021: 21). The data is a report on the condition of the Sintang district in 2018. The population in the Sintang district is dominated by two large tribes, namely the Dayak and the Malay ethnic groups. Apart from the Dayak and Malays, the other tribes who inhabit the Sintang district are the Javanese, Sundanese, Madurese, and many other tribes.

3.2. The Ultimate Tradition

The Word of Allah SWT, in QS. AN-Nisa 'verse 1 which means mentioning that:

"O people, fear your Lord who created you from one self, and from him Allah created his wife; and from both Allah gave birth to a large number of men and women. And fear Allah who by (using) His name you ask each other, and (maintain) a friendly relationship. Indeed, Allah is always guarding and watching over you."

This shows how important it is to stay in touch with fellow human beings. Establishing friendship is very important so that in life harmony, peace and brotherhood are always created. The verse above also illustrates that humans were created not to live alone. In fact, humans are social creatures who live side by side and interact with each other. In society, humans need other humans in all respects, including in terms of exchanging ideas. Therefore, maintaining friendship is very important in human life.

Thumbs down is a tradition of hospitality that develops in the Malay community in Sintang City. The implementation of this *Terempoh* is also based on Islamic teachings, because this tradition developed in Muslim Malay Communities. Gusti M. Fadli (2019) in his book states that the *Terempoh* in the Sintang Malay community can be a medium for hospitality with family, close friends, relatives, neighbors or anyone else who is proof of and affection for others. This tradition is also believed by the community as a force to strengthen the bonds of brotherhood among humans.

The *Terempoh* tradition according to the Sintang Malay community is a tradition of gathering together and together. The word *Terempoh* comes from the Sengen (Dayak tribe who has converted to Islam) which means gathering or visiting homes (Gunawan, 2018: 80). The purpose of the *Terempoh* tradition is not only to connect the relationship, but also to strengthen kinship between neighbors by getting to know each other. The *Terempoh* procession is usually carried out by going up to people's houses or visiting community houses which the Sintang Malay people call "netai" (Mirani, 2020). Activities carried out in the *Terempoh* tradition usually include halal-bihalal between family and neighbors and then continue with a meal together.

The *Terempoh* tradition is the local wisdom of the Sintang Malay community which has been preserved from generation to generation by the Sintang Malay community. This tradition that has existed since ancient times is still carried out by the Sintang Malay community on Eid al-Fitr and Eid al-Adha. Initially, this *Terempoh* tradition was only carried out by the families of the Sintang Sultanate. But over time, this *Terempoh* tradition was also carried out by all of the Sintang Malay Muslim community. The implementation of this *Terempoh* tradition is carried out by all groups including children, adolescents, adults and the elderly. This *Terempoh* tradition is a tradition of pride for the Sintang people and is always eagerly awaited and welcomed by the Sintang Malay community. This tradition is a local tradition of the Sintang Malay community which is closely related to Islamic values because it is carried out during Islamic holidays, namely Eid al-Fitr and Eid al-Adha. This is in line with the opinion expressed by Sriyanto A. (2017) that local traditions in Indonesia have become the face of Islam in Indonesian society.

The *Terempoh* tradition has become a cultural feature of the Sintang Malay community and is very important to continue to be promoted. The *Terempoh* tradition can be a stronghold for the Sintang community, especially the Sintang Malay community against the influence of the times. It is undeniable that this globalization era has brought about significant changes and impacts in people's lives. There are so many essences of life that have been displaced in this era of globalization. So with this *Terempoh* tradition still being preserved, it is hoped that it will be able to fortify the Sintang Malay community, especially from the negative impacts of globalization. Through this tradition, the Sintang Malay Community is also expected to maintain good relations, kinship, and solidarity that have existed for a long time and continue to be preserved in future generations.

3.3. The Ultimate Execution

The *Terempoh* tradition is a routine activity of the Sintang Malay community which is held on Eid al-Fitr and Eid al-Adha. In its implementation, this *Terempoh* tradition needs careful preparation and is usually discussed on the night before the end of the fast. Local residents together with Pak RT and religious leaders will conduct deliberations at the mosque or mosque while chanting takbir. This *Terempoh* preparatory meeting aims to decide whose house will have the first turn to be visited, then proceed with the house that will have the next turn. While the male group held deliberations for *Terempoh*'s activities, the women were at home to prepare for their needs for *Terempoh*'s activities.

On that night, the women will prepare a meal to entertain the *Terempoh* group and clean and tidy up the house. What needs to be noted in this case is the dishes that will be served during the *Terempoh* event. There is no element of compulsion and the necessity of a food menu that must be presented at this *Terempoh* event. It all depends on the ability of the home owner. The menus that are usually served during the *Terempoh* are typical Eid cakes such as nastar, dodol, lapis legit, and so on. While the food menu usually includes rice cake, opor, rendang, sweet potato leafy vegetables, and so on. As a complement, fruit and Temet or wet crackers are also served.

When this *Terempoh* activity will be carried out, usually the first group, namely the group of adults, will gather at one of the residents' houses that have been designated and designated as the first house to be visited (Wahyuni, 2020). Furthermore, the entourage will go up to the house and shake hands with the host who has welcomed on the terrace of the house. After all groups have gathered inside the house, the activity begins with a prayer together led by a religious figure who has been appointed and assigned to lead the prayer (Jamilah, 2020). The event will then be continued with a meal together over the dishes that have been prepared by the host. Having finished enjoying the meal prepared by the host,

After the group of adults left the house, a group of young people would follow. After the group of young people is finished, it will be continued with the group of children. The *terempoh* procession of young people and children is not the same as that of the adult group at the first house. Groups of young people and children only came to shake hands and then enjoyed the dishes that had been prepared. There is no prayer reading to the *Terempoh* of these young people and children, and when they want to end the visit they also don't recite the prayers. They will only say goodbye to the host, then move to the next house following the group of adults (Jamilah, 2020).

3.4. The Types of *Terempoh* Tradition

a. *Terempoh* Takbir Night Tradition and *Tarempoh* Male Tradition

Tarempoh activities on the takbir night are usually carried out by men. The activities in the *Terempoh* Malam Takbir usually involve the men doing takbir rounds. The men who follow the *Terempoh* Takbir's night will walk around the village while chanting Takbir and carrying torches. While traveling around the village and chanting Takbir, these men will later visit or go up to the houses of community members who also take part in the Takbir Tour. Usually this group will be treated to foods by the host visited.

It is not only during the night of takbir, that men do the *Terempoh*. On the second day of Eid al-Fitr, the men also performed the *Terempoh* again. This male's *Terempoh* activity starts from morning to evening for one day. In this activity, it is usually divided into two sessions. The *Terempoh* activity starts at around 08.00 WIB, then at Zuhur time to rest for prayer and resumes at 13.00 WIB until finished (Lestari, Hermansyah, & Kurniawan, 2018: 30). As long as the men carry out the *Terempoh* tradition, the women will remain at home to prepare dishes to welcome the *Terempoh* group.

b. *Terempoh* Family

The first day of Eid, to be precise after the Eid prayer, is the *Terempoh* day the family is held. The activities carried out in this family's *Terempoh* are usually a pilgrimage to the grave after Eid prayer, then proceed with shaking hands and apologizing or in Javanese *istilaj* it is usually called *Sungkeman*. The oldest family activity usually begins by gathering at the house of the oldest family member, or we usually call it the oldest grandfather, grandmother, ancestor, *datok*, uncle, or aunt (Lestari, Hermansyah, & Kurniawan, 2018: 30). After all family members gather in one house, the activity of forgiveness begins. All family members will greet each other in sequence starting from the oldest to the smallest while saying 'I'm sorry, I'm sorry. *tok*, *man*, *bik*) by adjusting the order with the person being greeted (Lestari, Hermansyah, & Kurniawan, 2018: 30). After the activity of shaking hands and apologizing, the activity was continued with a meal together. Family members will chat together and express happiness at family gatherings, and usually interspersed with THR gifts for children.

c. *Terempoh* Women

On the third day which is also the culmination of the *Terempoh* activity, it is the quota for women to do the *Terempoh*. After a few days the women only worked in the kitchen to prepare the best dishes to entertain guests, then on the third day the women could rest a little, although they did other household chores. Just like what was done with the male *Terempoh*, women would also gather together and go up to neighboring houses to stay in touch. When the woman's *Terempoh* takes place, it is the man's turn to stay at home and temporarily replace his wife's position (Lestari, Hermansyah, & Kurniawan, 2018: 31).

With the existence of this woman *Terempoh* will teach the importance of working together and mutual cooperation in a family. Men can feel what women feel when they are at home. Good cooperation in a family will make a family harmonious. No one will feel the most comfortable in this because everyone knows and can feel it.

d. *Terempoh* Relatives

Tarempoh the relatives usually do it until the end of the month of Shawwal. The last of these relatives is a gathering activity that is carried out in turns between family members. In this case, actually not only family members but those who are not family members or neighbors can still do the *Terempoh*. This is also mentioned in Gusti M. Fadli's book (2017: 27), namely that in this modern era the *Terempoh* is not only used in the context of close

family or relatives, but with distant families, even though they are not related by blood. And what is even more unique is this culture has been adopted by other ethnic groups and religious communities in Sintang. In the past, this *Terempoh* tradition only belonged to the Sintang Malay community, but now anyone can carry it out or it can be said to be a common property.

3.5. Character Education Values in *Tarempoh* Tradition

The *terempoh* tradition in the Sintang Malay community is built on the basis of racial, ethnic, ethnic and religious diversity. This is what makes this tradition still exist and can be a miniature of a strong tradition because of its diversity (Lestari, Hermansyah, & Kurniawan, 2018: 33). This tradition is able to strengthen the bonds of brotherhood towards fellow humans because there is nothing that is distinguished in this tradition. All races, ethnicities, ethnicities, and religions can blend into this tradition, and all are treated equally. It is very clear that the *Terempoh* tradition of the Sintang Malay community has values that can be used as role models in everyday life.

The *Terempoh* tradition in the Sintang Malay community also plays a very good role in the world of education. The *Terempoh* tradition can be one way to foster character education values in students. At the present time character education is the main focus developed in the world of education in Indonesia. In an era of increasingly sophisticated technology, in fact, it must also be accompanied by character education for students so that technological development continues to be in line with existing norms and rules. The inculcation of character values in education is very important because it can be a provision for students later when living in a community life.

Character education is the whole of the dynamics related to the relationship between the person and the various dimensions around him with the hope that the person can live up to the meaning of freedom and understand more about the importance of responsibility towards oneself and those in the surrounding environment (Koesoema, 2007: 3). From this understanding, it can be concluded that character education is an attempt to shape a person's personality to be even better.

The inculcation of character education values is currently being intensively carried out and embedded in learning activities. There are many ways that can be done as an effort to instill character values in education. One way is to study and link local culture as a form of image. In the education area of Sintang district, the inculcation of character values can be linked to local cultures that exist in the Sintang region. One of the local cultures of Sintang that is very rich in character values is the *terempoh* tradition in the Sintang Malay community. The values contained in this *terempoh* tradition are as follows:

a. Tolerance Value

The value of tolerance is the main value in this *Terempoh* tradition. Nothing is differentiated in this matter. All circles, all religions, all ethnicities, all ethnicities, and all races are permitted to join this Farthest tradition. This is important because we live side by side with different religions, tribes, ethnicities and races, especially in Sintang (Jamilah, 2020). This tolerance is in accordance with the teachings in Islam as expressed by Zuhroh & Sholihuddin (2019: 45) which states that Islam highly upholds tolerance. With the existing diversity, an attitude of tolerance is very important to be cultivated, especially among students. This *Terempoh* tradition can teach students the importance of mutual respect between humans who have different ethnicities, religions and races. This is in accordance with the area of Sintang district which has various ethnicities, religions, races, etc. It would be better if together to preserve and care for the existing traditions. To foster an attitude of

tolerance, it might be good if it is also the last one for Christmas, the last for the Chinese New Year, and the last for others.

b. Religious Value

Religious values can be interpreted as implicit or explicit concepts contained in religion that can influence a person's behavior according to their religion (Rifa'i, 2016: 120). In the realm of religiosity, this last tradition has very high Islamic values. This is because this *Terempoh* tradition grows and develops among the Muslim religion. In accordance with the teachings in Islam which teaches mutual forgiveness, in this *Terempoh* tradition, *halal bi halal* is also carried out or mutual forgiveness by saying the phrase "ask for forgiveness, apologize physically and spiritually, *bah*" towards fellow Muslims or other religious communities. In addition, this tradition also teaches humans, in this case students, to always have a humble attitude.

c. The Value of Courtesy

In this *Terempoh* tradition, it has indirectly taught courtesy to fellow humans. This can be seen from the culture of saying greetings when they are about to enter the house where the *Terempoh*'s group will be visiting, even though the host has been waiting for their turn to be visited by welcoming the *Terempoh*'s guests on the terrace of the house. In addition, the value of courtesy is also seen when the guests take turns greeting each other to apologize physically and spiritually to the host. With this tradition, the younger generation can learn to respect their elders, peers, and even younger ones (Lestari, Hermansyah, & Kurniawan, 2018: 38). In the sphere of education, students really need to have a polite attitude as a reflection of a person who is sensible, virtuous, and educated. Students can learn the values of courtesy and the importance of this *Terempoh* tradition. This teaching can be a provision for students to live a social life.

IV. Conclusion

Tarempoh is a tradition of the Sintang Malay community that has been carried out from generation to generation. This *Terempoh* tradition is usually carried out during Eid al-Fitr and Eid al-Adha. Activities carried out in the *Terempoh* tradition are friendship with the surrounding community. This is also in line with the Word of God in QS. An-Nisa 'verse 1. Usually the visits to houses are carried out in a crowd and on foot. With the existence of this *Terempoh* tradition, the peace of the Sintang Malay community will be well preserved. In general, the current *Terempoh* tradition can be followed by any tribe and religion other than Islam. Kinship and harmony are created through this *Terempoh* tradition. In line with the slogan of the Indonesian State "Bhineka Tunggal Ika",

As a heritage tradition from the ancestors, this *Terempoh* tradition has many values that can be used as guidelines in the life of the Sintang Malay community, especially for the present and the future. The values that can be learned from this *Terempoh* tradition are tolerance, religion, and courtesy. Of course, these values can be something good in the development of society, especially for the younger generation. This ancestral cultural heritage when understood and applied in life will also have an extraordinary impact for the good of life, especially in society. For this reason, the existing traditions and cultures must be preserved and preserved. Because every tradition and culture always brings values that are very useful in life.

References

- Al-Qur'an Karim.
- BPS Kab. Sintang. (2021). Kabupaten Sintang dalam Angka: Sintang Regecy in Figures 2021. Sintang: BPS Kab. Sintang.
- Fadli, Gusti Muhammad. (2017). Tradisi *Terempoh* dalam Era Modernisasi: Kajian Tradisi Masyarakat Melayu Sintang-Kalimantan Barat. Sintang: Sultan Nata.
- Gunawan, Buhari. (2018). Tradisi *Terempoh* Sebagai Kohesi Sosial Masyarakat Sintang. Pascasarjana IAIN Pontianak. Proceedings, Dakwah Local Wisdom and Transnational Islam. UIN Antasari Banjarmasin.
- Gunawan, Imam. (2013). Metode Penelitian Kualitatif: Teori & Praktik. Jakarta: PT. Bumi Aksara.
- Ismail, et al. (2019). Social Changes in the Post-Tsunami Banda Aceh City. Budapest International Research and Critics Institute-Journal (BIRCI-Journal); 45-50.
- Koentjaraningrat. (1985). Pengantar Ilmu Antropologi. Jakarta: Aksara Baru
- Koesoema, Doni. (2007). Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global. Jakarta: PT. Grasindo
- Lestari, Dian Findhiani Eka Hadi., Hermansyah, Kurniawan, Syamsul. (2018). Nilai-Nilai Multikultural dan Pendidikan Islam dalam Tradisi *Terempoh* Melayu Sintang. Journal of Reaserch and Thought of Islamic Education. Vol. 1. No. 1.
- Pane, A., et al. (2020). The Performance of Mangupa Tradition in Angkola Custom, Medan, Indonesia. Budapest International Research and Critics Institute-Journal (BIRCI) Journal. P. 1747-1757
- Rifa'I, Muh. Khoirul. (2016). Internalisasi Nilai-Nilai Religius Berbasis Multikultural dalam Membentuk Insan Kamil. Jurnal Pendidikan Agama Islam. Vol. 4, No. 1.
- Sriyanto, A. (2017). Pengaruh Tradisi Lokal terhadap Wajah Keislaman Masyarakat Indonesia. Al-Mishbah: Jurnal Ilmu Dakwah dan Komunikasi. Vol. 9. No.1.
- Sugiyono. (2019). Metode Penelitian Pendidikan: Kuantitatif, Kualitatif, Kombinasi, R&D, dan Penelitian Pendidikan. Bandung: Alfabeta.
- Zuhroh, Kalimatul & Sholikhudin, M. Anang. (2019). Nilai-Nilai Toleransi antar Sesama dan antar Umat Beragama. Jurnal Multicultural of Islamic Education. Vol. 3, No. 1.
<https://www.merdeka.com/peristiwa/mampir-di-sintang-kota-eksotis-berbatasan-langsungdenganmalaysia.html#:~:text=Adapun%20suku%20terbesar%20yang%20menikmati,6%20kelurahan%2C%20dan%20183%20desa.> (Diakses pada tanggal 28 Oktober 2020, pukul 20.25 WIB)