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Values of Character Education in the *Sirih Pinang* Symbol: A Cultural Value of Coastal Society

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Abstract: Values of Character Education in the *Sirih Pinang* Symbol: A Cultural Value of Coastal Society. **Objective:** This research aims to reveal the values of character education contained in the symbol of *Sirih Pinang* when the people of Lampung on the coast held a *Nyambai* tradition. **Method:** This research is a qualitative descriptive study, data collection techniques are conducted through observation, interviews, and documentation studies. Data analysis is done by reducing, display, drawing conclusions and verification. **Findings:** The results found that *sirih pinang* in a *nyambai* event used by the community as a symbol that regulates the behavior of the community. The use of *sirih pinang* in a *nyambai* event contains the values of character education that teaches about the value of unity, the value of respect, the value of togetherness, the value of friendship, mutual assistance and the value of tolerance that should be inherited to the young generation. **Conclusion:** *Sirih Pinang* in a *nyambai* event can be used as a guide line of knowledge for children in the conduct and behaviour in the daily life of both in the family, school, and in the community.

Keywords: values, character education, *sirih pinang*, *nyambai* tradition, indigenous event.

Abstrak: Pendidikan Nilai Karakter dalam Simbol *Sirih Pinang*: Suatu Nilai Budaya Masyarakat Pesisir. **Tujuan:** Penelitian ini bertujuan untuk mengungkapkan nilai-nilai pendidikan karakter yang terdapat dalam simbol *sirih pinang* pada saat masyarakat Lampung di Pesisir mengadakan acara *nyambai*. **Metode:** Penelitian ini merupakan penelitian deskriptif kualitatif, teknik pengumpulan data dilakukan melalui observasi, wawancara, dan studi dokumentasi. Analisis data dilakukan dengan cara mereduksi, mendisplay, menarik kesimpulan dan verifikasi. **Temuan:** Hasil penelitian mengungkapkan bahwa *sirih pinang* dalam acara *nyambai* digunakan oleh masyarakat sebagai simbol yang mengatur perilaku masyarakatnya. Penggunaan *sirih pinang* dalam acara *nyambai* mengandung nilai-nilai pendidikan karakter yang mengajarkan tentang nilai persatuan, nilai penghormatan, nilai kebersamaan, nilai silaturahmi, gotong royong dan nilai toleransi yang harus di wariskan kepada generasi muda. **Kesimpulan:** *sirih pinang* dalam acara *nyambai* dijadikan sebagai pedoman pengetahuan bagi anak-anak dalam bersikap dan berperilaku dalam kehidupan sehari-hari baik di lingkungan keluarga, sekolah, maupun di masyarakat.

Kata kunci: nilai-nilai, pendidikan karakter, *sirih pinang*, tradisi *nyambai*, masyarakat adat.

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■ INTRODUCTION

The importance of inheritance of character education values in children to ward off the various negative impacts of social change caused by waves of globalization. Children nowadays are reluctant to learn cultural heritage related to customs or traditions. They prefer to study outside cultures that do not conform to the nation's identity, the development of information flows, and increasingly sophisticated technologies affecting the attitudes and behavior of children. However, in a tradition or custom inherited by a hereditary contains cultural values that can be useful as a guideline in acting.

Cultural inheritance can be done by learning to achieve the purpose of life, by learning the form and cultural values that exist in the community will have a positive impact on the development of children's attitudes, the planting of cultural values to children started early by introducing the customs and culture sourced from the surrounding environment, this effort will strengthen the character of children, through the attitude of indigenous and cultural.

Culture affects the perception, belief, and behavior of individuals, but culture is merely an explanation for the way people act and think. Other factors such as personality, experience, education, social class, age, gender, and economic status are all relevant and influencing in certain situations. A cultural approach is crucial in establishing and developing a child's character, to prepare for a superior, intelligent generation, that can give a positive and sensitive influence on its social environment (Giorgetti, 2017; Roseli, 2003; Ferdiawan E, 2013; Suyitno, Imam, 2017; Pala, 2011; Rokhman & Syaifudin, 2014; Saidek, A.R & Islami, R. 2016; Berkowitz, M. W & Bier, M. C. (2004).

In this context, Lampung community culture also has an important role in education, especially

to build character education in children, remember the Lampung community is very heterogeneous. Education-based cultural approaches should be considered to be one of the learning materials both on the subjects of cultural arts as well as the subjects of citizenship. The culture that is the result of human ideas, sense, and intentions manifested as a symbol system, symbols in human cultures are inherited and will always be communicated because all cultural events are built by the process of sending messages that are studied naturally and hereditary.

The nyambai culture of the sirih pinang (betel nut) symbol is used as a means to study the cultural values of Lampung society. Sirih pinang is a cultural product that has meaning and cultural values reflect the identity of the people. Culture can be interpreted as a set of concepts, values, and rules that are shared, where each member of the community understands the world in which they live, provides a framework for environmental interpretation and regulates behaviors, attitudes, and beliefs built in the form of behavior or habits. The existence of sirih pinang has a function as a means for messenger hint at about cultural values of Lampung society as guidelines in behavior, teaches about character value. Ariyani (2020), tradition can be used as a knowledge for students in the development of oral traditions and knowledge of character values.

Knowledge of the character's value can be done through a cultural symbol that exists in the community, the symbol of sirih pinang that is arranged in a container or tepak or called by the term pesirehan always present in traditional ceremonies. The presence of sirih pinang in the event has become a tradition, in that sense is not merely used as one of the activities of eating betel together. Sirih pinang In addition to the activity of eating sirih pinang, on the other hand, the presence of sirih pinang has its meaning and

philosophy for the community.

There are cultural values that can be taught to children as a succession generation of traditions. Sirih pinang that is used as food to be a tradition that can give its satisfaction, has a function as preventing bad breath, maintain the health of teeth and gums, strengthen teeth, and clean the tooth reef. Based on research conducted in the UK on immigrants from South Asia, it is said that the habit of chewing betel for certain communities gives a sense of invigoration, confidence, eliminating boredom, helps relieve stress and is believed to strengthen teeth (Flora, Mascie-Taylor, & Rahman, 2012). On the other hand, some researchers declare a ²¹ habit of chewing betel is harmful to oral health, the compounds produced from betel and sirih pinang give a ¹⁸ bad effect on oral health, and become the cause of oral cancer. (Farzeen, 2008); (Prajapati, Nayak, Nayak, & Shah, 2015), (Oakley, Demaine, & Warnakulasuriya, 2005), (Prajapati et al., 2015), (Trivedy, Craig, & Warnakulasuriya, 2002), (Sahitha, 2014), (Constance & Lusher, 2019), (Little, Pokhrel, Murphy, Kawamoto, & Suguitan, 2014), (Shah, 2012), (Williams, Malik, Chowdhury, & Chauhan, 2002).

This study tried to analyze the behavior of the people about the existence of sirih pinang which used as a symbol and action or habit of chewing betel by the people from cultural value. To know the habits of the people about sirih pinang it will be used cultural approaches, besides the cultural approach of this research also uses semiotic analysis. Semiotic is a science or analysis method for examining signs, Barthes calls it as semiology that will essentially learn how humans interpret things in its environment (Piliang, n.d.).

The symptoms that can be captured in semiotic senses are termed as a sign, the symptoms present amid human life (Sobur, n.d.). A sign is the main concept used as an analysis material wherein that sign there is meaning as a

form of interpretation of the intended message. Simply, signs tend to be captured visually or physically by humans. Semiology understands the meaning contained in a sign along with the system, rules, and conversions that allow the brand to have meaning.

Sirih pinang as a sign of activity or there is another meaning behind the activity. From the phenomenon, it is interesting to be studied more about the existence of the sirih pinang and a tradition of sirih pinang for the people of Lampung, this article will discuss the problem why sirih pinang is always used in every indigenous event Lampung especially at the leisure time. For the people of Lampung, sirih pinang has a very important meaning, its existence not only as a means to do the activities of tradition only but more than just running the tradition. There are some specific purposes and objectives that not everyone does not know, the purpose of this research is to reveal the meaning of the sirih pinang so that it can be understood, understood by children and implemented in daily life.

■ METHODS

⁶ This research was a qualitative study, qualitative research is an interpretive study in which researchers are engaged in continuous and continuous experience with the participants (Creswell, 2015). Data were obtained through field research by observation and in-depth interviews with informants, and document studies. The research was conducted in Way Sindi, Karya Punggawa sub district, West Coast district, Lampung. The interview was conducted with several important informants namely indigenous figures consisting of Ptn Panji, M. Hasanudin with title Raja Muliya, Dehendri with the title of His Majesty, and Mamak Lawok. The data was taken using the snowball sampling technique, subsequently, the ⁴ data was analyzed using an interactive data analysis model (Miles, Huberman,

& Saldaña, 2014). Data analysis was performed using reduction, display, conclusion drawing, and verification.

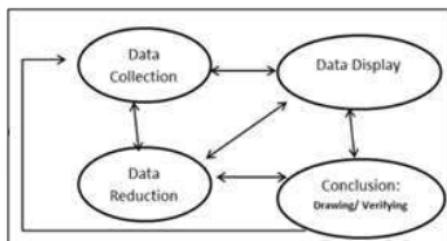


Figure 1. Components of data analysis: interactive model (Miles, Huberman, & Saldana, 2014)

RESULTS AND DISCUSSION

Sirih pinang can be seen from what appears and what is behind the look, in analyzing a cultural phenomenon saw it in text and context, cultural literacy is a gesture of social and cultural phenomena that make up our existence of knowledge group, social action field, individual or group, and of course cultural artifacts, including texts that view it as something that can be essentially readable (Segal, 2015).

The betel leaf is a plant that vines, the leaves stand with the rest of the tree trunk. Areca nut is a seed of palm trees. Palm trees grew semi-wild in the coastal regions of the Indian subcontinent and southeast Asia. The areca nut is straight and towering, can grow alone or in a garden, areca is one of which is a compliment that is used when chewing sirih pinang. The tradition of chewing betel was arranged with basic compositions such as betel leaves, areca nut, gambir, lime, and tobacco, the composition was wrapped in betel leaf which was then chewed. Betel chewing by the community was done in free time to fill the rest time, but gradually this activity was also always done into a habit, especially when people gather in an event.

Sirih pinang was compiled and collected into one unit in a container such as tepak, often found in every event in the agrarian community

mainly using Malay customary. Sirih pinang or Sekapur Sirih was used as a traditional means of the wedding ceremony. The use of Sirih pinang was not intended for betel-munching, but only as a customary mean as a symbol. Sirih pinang was used as a symbol that contained meaning for the community as a form of acceptance and respect. Some research on the use of sirih pinang in marriage ceremonies as a symbol of sirih pinang as a means of non-verbal communication in the habit of persuasion and engagement, to gain certainty. Sirih pinang has a deep meaning for society, the use of areca nut in any traditional ceremony, especially on the nyambai event was used as a symbol. Sirih pinang was an instrument of unisex a kinship. The following values are contained in the symbol of areca nut which can be implemented in daily life especially to build character in the young generation.



Figure 2a. The usage of sekapur sirih in customary deliberation (Daryanti, 2018).



Figure 2b. The usage of Sekapur sirih in customary deliberation (Daryanti, 2018).

Values of Character Education on Sirih Pinang Symbol

1. Taught about attitude to keep unity

The Sekapur Sirih provided in the traditional ceremony to be given to the guests to be eaten or chewed, the meaning that can be taken from the activity was as a sign of reverence and accepted into a part of the society, maintaining good relations, in the sense when the decision has been made, all was done by deliberation without dispute, in case of disputes, must be resolved in a good way.

This meaning was derived from the philosophy of Sekapur Sirih consisting of betel leaves, areca nut, gambir, and tobacco, each of which felt different, interpreted in the lives of people who have different traits and behaviors, differences, when united in a family, will make unity. The people of Lampung always maintain the solidarity and the family, every member of the community will always attend every ceremony held by the members of the group, provided mutual support both morally and materially, and love to visit or always maintained a relationship in kinship.

Sekapur Sirih was analogous as a string of broom, which will be strong if put together in a bond, as well as community life, peace and tranquility will occur when the community was always in one unity to build a life together, describing the get along well in life, cooperation when doing the work done together.

2. Taught about attitude of mutual respect

In addition to being provided and being a customary means in traditional deliberations, Sekapur Sirih was provided in the performing arts event. A sirih pinang was placed in front of the bride, then handed over to the show's leader in the show, and handed over to the dancers from the host to the guests. This sekapur suggested that he had been allowed to start the show. This activity showed mutual respect among others, when attitudes should be to respect each other,

putting together common interests above personal interests. Teach the children about the attitude of respect, accept others with heart, and appreciate the opinions of others.

2. Taught about attitude to tolerate

Sekapur Sirih was interpreted as a representative of the attitude of tolerance to each other, shown in every agreement done by giving the betel that signified being agreed and crossed by all communities, not discriminate classes, groups, tribes, and religions. The value of tolerance was very important applied in daily life, especially in children. To maintain a good relationship with his fellow friends, the children are equipped with a value of tolerance.

CONCLUSIONS

The social-environmental factor of the community has a significant contribution to the character education in children, the sirih pinang that is contained in the nyambai of the people of Lampung, teaches about character values that are reflected in the high sense of solidarity, mutual respect, tolerance, loving his culture. The findings from this study that community culture can provide important implications relating to character education, local wisdom symbols are used as the basis for learning the culture of its people as a source to develop knowledge, skills, and attitudes to the students. The research shows that every culture created by the community demonstrates the ability of mind and community sense of its creator most uniquely and symbolically to be taught to the succeeding generations.

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