



Analysis of The Potential Values of Character Education in The Independent Curriculum on Traditional Arts Typical of The Sasak Tribe of Lombok "Peresean"

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Abstract: This study aims to explore in more depth the potential values of character education contained in the traditional art of "Peresean" of the Sasak tribe in Lombok, with a focus on the implementation of the Merdeka Curriculum. The research approach used is qualitative research with ethnography methods. Data collection techniques use observation, interviews and documentation. The subjects in this study are traditional leaders, community leaders and religious leaders in 6 traditional villages on Lombok Island. Data analysis using an interactive analysis model which consists of three activity flows that occur simultaneously, namely through data collection, data reduction, data presentation and drawing conclusions/verification. The results showed that the values of character education obtained from the competition were; 1) independence, 2) Faithful, fearful of God Almighty, and noble character, 3) Critical reasoning, 4) Mutual assistance, 5) Global diversity, and 6) Creativity. While the values of character education formed in awiq-awiq peresean are: 1) Independent, 2) Faith, fear of God Almighty, and noble morals, and 3) Critical reasoning.

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Introduction

Indonesia, as the largest archipelagic country in the world, has extraordinary ethnic and cultural diversity. Traditional art in Indonesia not only has aesthetic value but is also a means of exploring the character values inherent in local culture (Priyatna, 2017). Indonesia, with its diversity of culture and traditional arts, provides a unique context for developing character education. The local wisdom that exists in indigenous communities in Indonesia holds noble cultural values that can become the identity of the character of its citizens. However, unfortunately, local wisdom values are often ignored because they are considered not by current developments, even though in fact, these values can be an important model in the development of Indonesian culture (Priyatna, 2017).

Lombok Island is an island inhabited by mostly Sasak people. The Sasak tribe is spread throughout the Indonesian archipelago, but most live in the province of West Nusa Tenggara. Apart from having lots of natural beauty and tourist attractions, Lombok Island also has unique and interesting customs and traditions. Therefore, Lombok Island received the title of the world's best halal tourism (Taqwiem & Diyan Pertiwi, 2021). Lombok Island also reflects the rich culture that Indonesia has. On this island, there are places that still maintain the culture of the Sasak tribe, such as the hamlets of Sade, Ende, and Bayan, and



this place is also a tourist spot that attracts tourists. Culture here is considered an important element in everyday life, society and culture are interrelated (Hisyam, 2021). The importance of culture is also emphasized by Rosana (2017) who state that there is no society without culture, and conversely, there is no culture without society. Culture is defined as the totality of ideas, actions and results of human work in people's lives (Hisyam, 2021). In everyday contexts, the term "culture" is often identified with the arts, especially sound and dance.

Traditional arts, such as the "Peresean" art typical of the Sasak tribe in Lombok. The Peresean tradition is one of the typical community traditions of the Lombok Sasak tribe which is used as a medium to measure a man's toughness. According to Solikatun et al., (2019), the values contained in the Peresean tradition are about life values such as the value of respecting brotherhood, friendship, economics, kinship, trust, culture and artistic values. Meanwhile, the meaning of the peresean tradition includes showing men's courage, dexterity and gallantry, as a process of training toughness, martial arts, a spirit of sportsmanship, self-respect, establishing friendship and friendship. The marriage was carried out between two men from the Sasak tribe in Lombok. They use rattan sticks (penjalin) as swords, and armor made of Ende buffalo skin. Fighters are only allowed to attack the opponent's back and shoulders. As accompaniment, traditional musical instruments such as gongs, drums and flutes are played (Masji Susanto, 2022).

Peresean reflects the identity of the local community and is an integral part of Indonesia's rich culture. In general, peresean is carried out during the long dry season, as a ritual to ask for rain (Masji Susanto, 2022; Solikatun et al., 2019; Utama, 2021a). However, currently this ceremony, which is sacred to the Sasak tribe, is also held as a performance to welcome guests or tourists visiting Lombok. In this way, the sacred value gradually began to diminish but was not forgotten because it is still highly preserved today. According to (Zohdi et al., 2023a) the statement, the Peresean tradition holds an important position in the cultural practices of the Sasak tribe and enjoys wide popularity in various social strata. Apart from its wide popularity in the Peresean tradition, this practice also has potential as a means of education for the younger generation and the wider community. However, in developing the potential values of character education through traditional art, there are actual problems that have not received comprehensive attention (Amir, A et al., 2020). Previous research focused more on the aesthetic aspects of art rather than the character values contained in it.

Character education is an important aspect in developing students' potential, with a focus not only on cognitive aspects, but also on moral and spiritual values. Cultural diversity and traditional arts are valuable capital for providing rich character education rooted in local values (Ajiningsih et al., 2019). The art of "Peresean" is not only a performance, but also includes the values of honesty, courage and the spirit of sportsmanship (Irpani, A., et al., 2023). The Merdeka Curriculum, as an innovation in education in Indonesia, emphasizes the freedom of schools to design curricula according to local needs (Aegustinawati, A., & Sunarya, 2023). However, its implementation in integrating traditional arts typical of the Sasak tribe, such as "Peresean," is still minimal (Irpani, A. et al., 2023). This challenge creates a gap between the potential of traditional arts and the implementation of a curriculum that is inadequate to explore the character values inherent in these arts. Apart from that, there are challenges in creating involvement of the younger generation in traditional arts. Although "Peresean" art can be an effective medium for shaping the character of the younger generation (Utama, 2021), there is not yet an adequate strategy to facilitate their involvement.

Efforts to resolve these problems are expected to have a positive impact on the development of the character of the younger generation, the preservation of traditional arts,



and the enrichment of the education curriculum in Indonesia. Therefore, a deep understanding of the potential values of character education in the traditional art of "Peresean" is very important to study through research and optimize character education through local wisdom. The main aim of this research is to explore in more depth the potential values of character education contained in the traditional art of "Peresean" of the Sasak tribe in Lombok, with a focus on the implementation of the Merdeka Curriculum.

The research results might inform recommendations for professional development programs for teachers. Insights could include strategies to enhance teachers' cultural competence, teaching methods specific to traditional arts, and ongoing support structures for educators and to provide policy recommendations for the seamless integration of character education from "Peresean" into the broader educational policies and guidelines, ensuring sustained support and recognition at the national level.

Research Method

This study used a qualitative approach with a ethnographic methods (Miles and Huberman, 2014; Spradley, 2016). There are two reasons why researchers use a qualitative approach, including: first, research investigates society and culture by conducting in-depth human, interpersonal, social and cultural studies related to the research studies that we carry out. The two researchers explored and understood the meaning of words from a number of individuals or groups of people who were considered to have knowledge related to the research study we were conducting. The ethnographic method was chosen in carrying out this research because the ethnographic method generally describes the cultural and cultural characteristics found in individuals and groups of people. The aim of the ethnographic method in this research is to describe a culture as a whole, namely from all aspects of culture, including those that are instrumental. -tools, clothes, ways (methods), and rules (Awiq-awiq). and the value system of the group under study (Creswell & Creswell, 2018; Spradley, 2016).

The subjects in this study are traditional leaders, community leaders and religious leaders in 6 traditional villages on Lombok Island, namely Sade Traditional Village, Ende Traditional Village, Bayan Traditional Village, Akar-Akar Traditional Village, Mangku Sakti (Sajang) Traditional Village, and Sembalun Traditional Village. Data collection techniques use observation, interview and documentation instruments. According to Creswell & Creswell (2018) to be able to understand the cultural patterns (*culturing*) of a group, ethnographers usually spend a long time, both in interviews, observations and in collecting research supporting documents. Data analysis uses the Milles and Huberman model of data analysis, namely using an interactive analysis model which consists of three activity flows that occur simultaneously, namely through data collection, data reduction, data presentation and drawing conclusions/verification (Miles and Huberman, 2014).

Results and Discussion

Based on the results of observations, interviews and documentation conducted by researchers in the field in September-November 2023 in several villages on Lombok Island, namely Sade, Ende and Bayan. The results of the research include the values of character education in the types of competitions in Peresean, the values of character education in the figures in Peresean, the values of character education in implementation of the peresean, and the character education values contained in the awiq-awiq peresean. Following are the details of the research results as follows:

1) Character Education Values in Types of Competitions in Peresean

Based on the analysis of ethnographic studies regarding the potential character values that can be taken from this type of competition, including; There are two important things that need to be discussed regarding Peresean traditional art figures, namely there is group Peresean and there is individual Peresean. The following are the results of the analysis regarding the values of character education in the types of competitions at Peresean, which can be seen in Table 1 below.

Table 1. Potential Values of Character Education in Types of Competitions in Peresean

No	Peresean Traditional Art Figures	Explanation	Character Values
1	Group arrangements	Peresean is carried out by competing against two different Peresean hermitages. For example, the art of competition between two or more hermitages or Peresean competitions which are held between two different regions	1. Mutual cooperation 2. Global diversity
2	Individual arrangements	Peresean is carried out by competing pepadu-pepadu which already have popularity in the world of Peresean. Such as Arya Kamandanu, Selaq Marong, Angin Alus, Tong Bajil, and others	1. Independent 2. Creative 3. Have faith, be devoted to God Almighty, and have noble character 4. Critical reasoning

Based on Table 1, it also states that group Peresean is Peresean which is carried out by competing against two different Peresean hermitages. For example, the art of competition between two or more hermitages or Peresean competitions which are held between two different regions. In implementing this group research, there are 2 character values that can be taken, namely mutual cooperation and global diversity.

The value of the mutual cooperation character in the group message means that there is a shared responsibility that is emphasized because each individual has an equal contribution in determining victory in the match. This global unity character value strengthens the players to feel like they are one during the match process from training to the end of the match in the same studio. Meanwhile, for individual pepadu, it is a competition which is carried out by competing with pepadu which already have popularity in the world of Peresean. Such as Arya Kamandanu, Selaq Marong, Angin Alus, Tong Bajil, and others (Amni et al., 2023). The character values that are reflected are independence, creativity, faith in Almighty God and noble character and creative thinking. The character values that are reflected must indeed be inherent in individual players because they must naturally be independent, must have creativity to organize resistance strategies in competition, have critical reasoning to predict all the opponent's attacks that may be received during the match and most importantly be devout. To God Almighty is a form of human devotion to God. This is also inherent in the Pepadu soul because all the skills and powers they possess come from God's gift.

2) Character Education Values in Figures in Peresean

In the ceremony there are three figures who play important roles, including; Pepadu, Central Pekembar and Pekembar Periphery. In detail, it can be seen in Table 2. Based on ethnopedagogical analysis, there are character values including pepadu acting as a player.

Pepadu consists of two people chosen from two different opposing camps. Pepadu selection is carried out randomly or by direct appointment. The value of character education reflected in pepadu is that pepadu must have the character of independence, creativity, faith in Almighty God and noble character and creative thinking.

Table 2. Potential Values of Character Education in Figures in Peresean

No	Peresean Traditional Art Figures	Task	Character Values
1	Pepadu	Act as a player. Pepadu consists of two people chosen from two different opposing camps. Pepadu selection is carried out randomly or by direct appointment.	1. Independent 2. Creative 3. Have faith, be devoted to God Almighty, and have noble character 4. Critical reasoning
2	Central Pekembar	Serves as a referee who oversees the course of the match in the middle of the arena.	1. Mutual cooperation 2. Critical reasoning 3. Global diversity
3	Edge splitter	Tasked with selecting pepadu from two different camps. The side players consist of 2 people from each side.	1. Mutual cooperation 2. Critical reasoning 3. Global diversity

Based on the table above, it also states that the Central Players serve as referees who supervise the match in the middle of the arena, have the character values of mutual cooperation, critical reasoning and global diversity. Meanwhile, the peripheral players are tasked with selecting pepadu from two different camps. The edge twins consist of 2 people from each camp, who have the same character values as the center twins, namely mutual cooperation, critical reasoning and global diversity.

Pepadu must have three characteristics, namely wirase, wirame and wirage (Ashari & Muzakir, 2020; Solikatun et al., 2019). Wirase is a pepadu's way of using his feelings, his heart when playing peresean. This is of course reflected in the character education values of faith, devotion to God Almighty, and noble character. Wirame is a form of dance-like movement performed by pepadu to avoid feeling tense and as a way to influence the opponent. The value of character education that emerges is creative, where creative integration forms movements. Wirage is a strong physical condition to be able to face an opponent. The value of character education that is raised is having faith, being devoted to God Almighty, and having noble morals.

3) Character Education Values Found in Implementation of Peresean

Based on the results of the analysis of an ethnographic study regarding the values of character education contained in the implementation of the research, the results in Table 3 below are as follows.

Table 3 . Potential Character Education Values Found in Implementation of Peresean

No	Peresean Traditional Art Method	Character Values
1	Preparation of place and tools	1. Mutual cooperation
	Place: Open or closed place , with a square fighting area measuring 20 x 20 meters.	Critical Reasoning
	Tool: 1. The braid (rattan) is 150 cm long and wrapped	Critical Reasoning



	with five bundles of red thread and the ends are smeared with asphalt. 2. Ende (Shield) is made from dried cowhide with a wooden frame.	
	Supporting: Traditional musical instrument Gendang Beleq	Mutual cooperation, critical reasoning.
2	Preparation for competition	1. Critical reasoning 2. Have faith, be devoted to God Almighty, and have noble character 3. Global diversity
3	Pepadu preparation	1. Have faith, be devoted to God Almighty, and have noble character 2. Independent 3. Creative 4. Critical Reasoning 5. Global diversity
4	First round	Critical reasoning, creativity and mutual cooperation
5	edge player hits the ende	1. Critical reasoning 2. Have faith, be devoted to God Almighty, and have noble character
6	Sideline players look for or choose ready pepadu	1. Mutual cooperation 2. Global diversity
7	Pepadu enters the arena	1. Independent 2. Have faith, be devoted to God Almighty, and have noble character
8	Pepadu starts the match	1. Critical reasoning 2. Creative 3. Have faith, be devoted to God Almighty, and have noble character 4. Global diversity
9	The players ended the first round of the match	1. Critical reasoning 2. Have faith, be devoted to God Almighty, and have noble character
10	Rounds 2 , 3 and additional rounds	1. Critical reasoning 2. Creative 3. Mutual cooperation

Based on the table above, it states that the description of the implementation of the research from the preparation stage to determining the winner has different character values at each stage. The stages include:

- 1) Stages of preparation of place, tools and supports. The character value that can be taken in this activity is the character value of mutual cooperation, namely that all implementing teams and the people involved must have a spirit of cooperation, shoulder to shoulder in completing all their activities. For the preparation of the place, it has the character of critical reasoning, this is related to determining the right location and having very accurate, not haphazard, and full calculations. For the preparation of tools, the tools used in the final competition are Penjalin (rattan) and Ende (Shield). In preparation of the supporting equipment, namely the traditional musical instrument Gendang Beleq. The musical instruments used are usually a gong, a pair of drums, cekik, cymbals, flute and kanjar (Ashari & Muzakir, 2020). Gendang Beleq music consists of Persian gamelan accompaniment and three types of gending (songs):

Pengulus Gending, played when looking for players or during the game, Pemapak-Gending, played to greet players who have agreed to play or during game preparation and Gending Pemangkep, played at the end of the game (Ashar Pajarungi Anar et al., 2020)

- 2) The preparation of the participants is not easy, when the participants are prepared or prepared based on certain criteria, character education values emerge indirectly, namely critical reasoning, faith, devotion to God Almighty, and noble character, and global diversity. Pekembar consists of two, namely the middle pekembar and the edge pekembar. The marginal players are tasked with hitting the ende, looking for or selecting ready pepadu, and at the end of the match the marginal players end the first round of the match (Mastur, 2022).
- 3) Implementation stages. During implementation, the assessment center is Pepadu. Pepadu is scored when entering the arena, pepadu during the match until pepadu when winning. At each stage, the analysis obtained is different but has the same aims and objectives, namely that the pepadu when entering the arena have independent character values and believe in God Almighty and have noble morals because previously they were given the opportunity to pray to God in their own way. Then, during a match, Pepadu is encouraged to be able to reason critically and creatively to be able to fight or defend the opponent. This makes Pepadu have strong confidence, even though they have different techniques, their goal is the same.
- 4) Determination of match rounds. In implementing this research, the determination of the round must have the character of critical reasoning, creativity and mutual cooperation. This is related to how determining the flow of the game is able to provide community interest and the audience can be controlled to be able to determine the dynamics of the match and determine the winner.

4) Character Education Values Found in Awiq-Awiq Peresean

Awiq-awiq is another name for the word rule. In the traditional art of peresean, there are also awiq-awiq that must be obeyed by the figures in the peresean. The rules or awiq-awiq contained in the peresean tradition are binding and must be obeyed by the pepadu and also the pakembar (side and middle). So pepadu can't play as they please and as freely as possible. In the regulations there are also sanctions that can be obtained if there is a violation of the rules contained in the awiq-awiq. The sanctions obtained include giving warnings to those who break the rules, and giving strict sanctions such as being expelled from the fighting field or disqualification as a form of firm action. The following are the results obtained from an ethnographic study conducted by researchers on the value of character education in Awiq-awiq Peresean in Table 4 below.

Table 4 . Potential Character Education Values Found in Awiq-Awiq Peresean

No	Awiq-Awiq Peresean Traditional Art	Character Values
1	Clothing used in the peresean tradition includes trousers, a cloth covering the trousers (Selewoq) , a belt (Bebet) and a cloth tied around the head (Sapuq). Pepadu are not allowed to wear jewelry, such as rings and bracelets.	1. Have faith, be devoted to God Almighty, and have noble character 2. Independent
2	Pepadu should not hit the lower body starting from the navel down.	1. Have faith, be devoted to God Almighty, and have noble character
3	Pepadu is allowed to hit the upper part such as the body, head, arms, shoulders or back .	1. Have faith, be devoted to God Almighty, and have noble character 2. Critical reasoning



		3. Independent
4	If the rope or rattan held by the pepadu falls during the match three times, they are declared a loser	1. Have faith, be devoted to God Almighty, and have noble character 2. Critical reasoning
5	Pepadu has a commitment to have no grudges between fellow Pepadu after the match is over. This is proven by greetings and hugs.	1. Have faith, be devoted to God Almighty, and have noble character 2. Critical reasoning

Analysis of the potential values of character education in the Merdeka curriculum on the traditional "Peresean" art specifically for the Sasak tribe of Lombok involves identifying and evaluating the values and ethics that can be instilled through this art form. This analysis aims to understand how the art of "Peresean" can contribute to the development and improvement of positive character and values in individuals (Sutama, 2021). The traditional art of "Peresean" is a cultural practice specific to the Sasak tribe of Lombok, Indonesia. It is a traditional form of martial arts that reflects the values and traditions of the Sasak tribe in several ways:

- 1) **Preservation of Cultural Identity:** Peresean is deeply rooted in the cultural identity of the Sasak tribe. It is considered a symbol of their courage, strength and unity. The art form has been passed down from generation to generation, helping to preserve the tribe's cultural heritage.
- 2) **Courage and Bravery:** Peresean involves a battle between two warriors using cane sticks or shields. It requires physical strength, agility, and courage. The art form reflects the courage and warrior spirit of the Sasak people.
- 3) **Unity and Cooperation:** Peresean is performed in pairs or groups, emphasizing the importance of teamwork and cooperation. It promotes unity among the Sasak tribe, as participants practice together and support each other during performances.
- 4) **Respecting Elders:** Peresean is often performed during traditional ceremonies and festivals, where elders play an important role. The art form reflects the respect and reverence that the Sasak people have for their elders and traditional customs.
- 5) **Cultural Values:** Through Peresean, the Sasak tribe promotes cultural values such as discipline, honor, respect, and perseverance. These values are instilled in participants as they train and perform the art form.

Overall, Peresean traditional art functions as a means of preserving and transmitting the values and traditions of the Sasak tribe. It represents their cultural identity, courage, unity, respect for elders, and promotes important cultural values among its practitioners (Zohdi et al., 2023b). The traditional art of "Peresean" from the Sasak tribe in Lombok, Indonesia, emphasizes several key values of character education. These values are embedded in the cultural practices and teachings associated with the art form. Here are some key values:

- 1) **Courage and bravery:** "Peresean" is a traditional form of martial arts that requires participants to show courage and bravery in their movements and actions. This value encourages individuals to face challenges and overcome fears.
- 2) **Respect and humility:** Participants in "Peresean" are expected to show respect for opponents, coaches and the art itself. Humility is also emphasized, as individuals are encouraged to acknowledge their limitations and learn from others.
- 3) **Discipline and self-control:** "Peresean" requires strict discipline and self-control to master the technique and maintain composure during the game. This value teaches individuals the importance of self-discipline and controlling their emotions.



- 4) Teamwork and cooperation: "Peresean" is often performed in pairs or groups, emphasizing the value of teamwork and cooperation. Participants must work together in harmony to execute moves and strategies effectively.
- 5) Integrity and sportsmanship: "Peresean" attaches great importance to integrity and sportsmanship. Participants are expected to show honesty, fairness, and respect for their opponents, regardless of the outcome of the game (Hasanah, 2019)

These character education values in "Peresean" not only contribute to the development of individuals' physical skills but also shape their moral character and personal growth. Participating in "Peresean," a traditional art form of the Sasak people of Lombok, can help develop some positive character traits. Some specific traits that can be cultivated through this cultural practice include (Asyari & Kadri, 2022a; Jamroni, 2018; Sutarna, 2021):

- 1) Discipline: "Peresean" requires participants to undergo rigorous training and adhere to certain rules and techniques. This fosters discipline and self-control.
- 2) Courage: The "Peresean" trait involves physical combat using rattan sticks. By participating in this art form, individuals can develop courage and bravery.
- 3) Endurance: "Peresean" can be physically demanding and challenging. Through training and practice, participants learn to survive and bounce back from setbacks, developing resilience.
- 4) Teamwork: "Peresean" is often done in pairs or groups. Participants must work together, coordinating their movements and strategies, which promotes teamwork and collaboration.
- 5) Respect: "Peresean" is deeply rooted in Sasak culture and traditions. By engaging in this art form, individuals learn to respect their heritage, the art itself, and their fellow participants.
- 6) Sportsmanship: "Peresean" involves friendly competition and respect for opponents. Participants learn good sportsmanship, including fair play, humility in victory, and grace in defeat.

The sportsmanship value of Tarung Peresean This can be seen from the rules agreed upon and must be obeyed by the fighters, namely; It is not permissible for a fighter to hit an opponent in the lower abdomen. The highest point is obtained if Pepadu succeeds in hitting his opponent's head until the wound bleeds. Pepadu (fighter) bleeds, even though Pepadu it doesn't want to give up.

- 7) Focus: The intensive training and concentration required in "Peresean" helps develop focus and concentration skills, which can be applied to other areas of life.

It is important to note that these are general character traits that can be cultivated through participation in "Peresean." The actual development of these traits may vary depending on the individual's experience and the guidance provided by coaches and mentors (Jamroni, 2018). Interpreting research activities into the character values of the Merdeka curriculum. As a form of change in the implementation of integration, instilling character values that appear in the regulations (Asyari & Kadri, 2022b)

Conclusion

The results of this study conclude that the values of character education in the type of competition in the peresean, the characters contained in the peresean, and the implementation of the peresean include: 1) Independent, 2) Faithful, fearful of God Almighty, and noble character, 3) Critical reasoning, 4) Mutual assistance, 5) Global diversity, and 6) Creativity. While the values of character education formed in awiq-awiq peresean are: 1) Independent, 2) Faith, fear of God Almighty, and have noble morals, and 3) Critical reasoning.



Recommendation

- 1) To provide teachers with cultural sensitivity training to ensure they have a deep understanding and appreciation of the Sasak Tribe's traditions. This will enable them to teach "Peresean" in a respectful and culturally informed manner. Develop lesson plans that not only teach the technical aspects of the traditional arts but also highlight the moral and ethical values associated with them and consider alternative assessment methods such as reflections, project-based assessments, or presentations that allow students to showcase their character development.
- 2) To School principals, Emphasize the integration of character education within the curriculum, incorporating the unique values and moral lessons embedded in the traditional arts of the Sasak Tribe. And promote experiential learning by organizing hands-on activities, workshops, or field trips that allow students to directly engage with traditional arts. This can deepen their understanding and appreciation of the cultural values associated with "Peresean."
- 3) Educational curriculum policy makers, provide professional development opportunities for teachers to enhance their knowledge of the Sasak Tribe's traditions, the significance of "Peresean," and effective methods for integrating character education into their teaching practices, encourage collaboration between schools and the local community. Involving community members, elders, and artists in the educational process can enrich the learning experience and strengthen the connection between students and their cultural heritage.

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