



The *Tindih* Value of the Sasak Tribe as a Basic Value in Developing Character Education in Schools

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Abstract

Character is something that can be educated and built through effective education both through formal education, non-formal education, and informal. This view intensifies comprehensive character education efforts through various educational channels. Character education built in the education system is based on cultural values so that the community's character will be formed socially. Thus, in understanding a person's character or a society, it must first understand the cultural value system that builds it. The *tindih* value of the Sasak tribe, in this case, can be applied through a learning model in schools so that students can have a positive character that reflects the noble values of the Sasak ethnicity. *Tindih* values mean motivation to become proper, obedient, and spur, *solah*, and *seleh* as the basis of the philosophy of the Sasak community.

Keywords: *Tindih* value, sasak tribe, basic value, character education

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INTRODUCTION

Currently, shaping the character of students is a very important thing to be done by the school, in addition to transferring knowledge. The purpose of national education is to develop students' potential to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, and independent, and become democratic and responsible citizens. Furthermore, therefore, education that emphasizes character education is considered quite capable of improving the morals of students (Wahyudin, 2009). This can happen because education is considered a preventive vehicle that serves to form a better new generation. In response to this, character education is considered very important to be applied in schools.

The character itself is the values of human behavior related to God Almighty, self, fellow humans, the environment, and nationality manifested in thoughts, attitudes, feelings, words, and deeds based on religious norms, laws, manners, culture, and customs (Hendriana & Jacobus, 2016). Character education is a variety of efforts made by various school personnel, even those carried out together with parents and community members to help children and adolescents to become or have a caring, opinionated, and responsible nature (Daryanto, 2013). Furthermore, character education will be a must because education not only makes students become intelligent, but also has ethics and manners, so that their existence as a member of society becomes meaningful both for themselves and others.

Character education applied in schools is not taught in special subjects. However, it is carried out through daily learning that has been running at school. Because, the values contained in character education are actually already in the curriculum, but so far they have not

been put forward and taught expressly. Character education can also be integrated into school culture. Character education that is developed is what can build national insight and encourage student innovation and creation. In addition, the values that need to be built in the next generation of the nation nationally are honesty, hard work, respect for differences, cooperation, tolerance, and discipline. In this case, the school is free to choose and apply the values to be built in students.

One of the values that feels good to be applied in building the character of students in the Lombok area, West Nusa Tenggara is the basic value of *Overlap*. *Tindih* values are considered important for Sasak tribal communities which can be understood to be the basis for doing positive actions and become a characteristic or character that distinguishes them from others. *Tindih* values are a Sasak tribe life guideline that can be applied in schools in Lombok because it is considered a religious value that has a positive charge as a guideline for life. These religious values are related to the value system of Sasak society, namely *tindih*, *maliq*, and *merang*. The basic value system overlaps manifested in a sense of submission and obedience to religious rules (Murahim, 2011). The complete personality of the Sasak people is symbolized by *tindih* basic values. *Tindih* values are basic values that emphasize commitment and consistency to truth and nobility derived from faith (Siregar & Nadiroh, 2016). The basic values overlap is walled by a buffer value system to fortify oneself and society from the degradation of humanity, namely *maliq* and *merang*. Furthermore, *maliq* means abstinence from doing inappropriate and unhelpful things. Meanwhile, *merang* contains the value of social solidarity, namely tolerance, and caring for others or being able to empathize (Hasanah, Hafizin, & Hidayaturido, 2022).

Based on this background, implementing *tindih* values in schools in order to develop the positive character of students is an important thing to do. The *tindih* value according to Djuwita in (Mulianah, 2019) is a value that means motivation to become a proper, obedient, and spur, *solah*, and *seleh* human being as the basis of the philosophy of the Sasak community. Therefore, this value is considered appropriate and good for building the character of students in order to prevent moral degradation.

METHOD

This research uses the literature review method by collecting reading materials, recording, and processing reading results. The data needed in the research is obtained from library sources or documents. According to Zed (2014) about literature research, literature research is the first step in compiling research designs and utilizing library sources to obtain research data. The data sources used come from secondary data collected through published and unpublished papers, textbooks, scientific articles, magazines, websites, and other sources relevant to the research problem (Embun, 2012). In this study, 17 references were collected consisting of scientific articles and books. Furthermore, related data were collected, recorded, and analyzed descriptively and qualitatively.

RESULTS AND DISCUSSION

The position of local wisdom in education is known as ethnopedagogy, which is a learning approach that elevates the culture of local wisdom into learning in schools. Ethnopedagogy as an educational practice based on local wisdom is used as a source of innovative knowledge and has skills that can be empowered for the welfare of the community, namely local wisdom related to how knowledge is generated, applied, managed, and then to be passed on to the next generation (Susilaningtiyas & Falaq, 2021). The local wisdom of the Lombok Sasak tribe community can be seen from several aspects, namely: 1) Social Aspects; 2) Agriculture; and 3) economics (Zubair, Ismail & Alqadri, 2019).

As for the long journey of the early genealogical community of Lombok residents strengthening their identity and maintaining their existence through crystallization and cultural assimilation, finally at a certain point in time a cultural value system was built that was expressed in everyday life to build a harmonious life with the natural and social environment.

Cultural values can be interpreted as "opinions" or "views" used by the Sasak Tribe community to assess, determine whether or not an event is good or bad that exists in a phenomenon of a community's life (Fazalani, 2006). The value system that colors the cultural expression of the Sasak tribe community to date consists of Basic Values, Buffer Values and Qualitative Values. According to Nuriadi, Qodri, & Fathurrahman (2023) stated that the Basic Value born from Tawhid Faith in Sasak society is Overlap, which carries the meaning of commitment and consistency in upholding truth and goodness. In terms commonly known today it is relevant to *istiqamah*.

Tindih values mean having self-awareness to be able to carry out the mandate of humanity and trying to always maintain that mandate and not fall into things that can damage and degrade humans as perfect beings. The rational patterns developed by the Sasak ethnic community in describing the value of Overlap into character, attitudes and behavior according to Faturrahman (2017) are:

- a. The source of value is the Islamic faith as a source of motivation in behaving and behaving which is still understood as dogma and it is believed that all values held by Sasak people are in accordance with Islamic teachings.
- b. The basic value overlap in accordance with the Islamic concept of *istiqamah*, is a pillar of strengthening faith as the Prophet SAW said "*amantubillahi tsummastaqaamu*" which means faith in Allah then *istiqamah*. In this case, Sasak people have a firm attitude (commitment and consistency) in upholding the truth they believe in, including in relation to values derived from faith and overlap.
- c. Overlap gives birth to supporting values and qualitative values that are embodied in traditional expressions, traditional literacy and near-perfect identification figures.
- d. Furthermore, the expected view of life and ideals of the profile of individuals and Sasak society is the building of balanced individuals and societies and harmony both internally and externally.

Furthermore, the buffer values described by *tindih* values and attitudes are fortified by values and attitudes in favor of truth, goodness and beauty so that one's presence in the midst of one's environment remains at the limit of appropriateness. Meanwhile, this buffer value consists of *Maliq*, *Merang*, *Pemole*, and *Semaiq*. In this case, *Maliq* means that with self-awareness and value awareness, he will never do things that damage the order of harmony and degrade his humanity. In other words, firmly reject those things that undermine the order of life, truth, and goodness. *Merang* can be interpreted as an emotional state where he will feel disturbed if he sees things that are contrary to the values of truth and goodness, including disturbed feelings if there are those who offend aspects of his beliefs and cultural values. *Pemole* contains the meaning of glorifying fellow creatures of God as a form of self-accountability as the most perfect created creature. All that is created by God is nothing in vain without meaning. While *Semaiq* has enough meaning, contains enough meaning in everything and is not excessive. Included in appearance and how to respond to something. Not extreme in looking at an issue, always look at everything from the positive and negative sides before behaving or acting. In terms that are popular today is moderate or middle.

Meanwhile, qualitative values are standard norms for judging something good or not, based on buffer values and basic values. This qualitative value is distributed into the expression of all forms of aspects of human life in society. As a standard value, the qualitative value of Sasak cultural expression also refers to the universally standard value of logical, goodness, and beauty. The three universal standards are implemented on substantive and technical aspects of cultural expression.

The basic value system overlaps manifested in a sense of submission and obedience to religious rules (Murahim, 2011). The complete personality of the Sasak people is symbolized by *tindih* basic values. *Tindih* values are basic values that emphasize commitment and consistency to truth and nobility derived from faith (Faturrahman, 2017). The *tindih* value according to Djuwita in (Mulianah, 2019) is a value that means motivation to become a proper,

obedient, and *solah*, and *seleh* human being as the basis of the philosophy of the Sasak community. Tindih values can be illustrated from attitudes and behaviors, among others, as follows:

1. *Taoq diriq* (self-knowledge): always relying on God for all efforts followed by gratitude and patience in success and failure.
2. *Patut-patut* (appropriate and correct): behave according to religious values and customs.
3. *Idup jari lemaq* (living for tomorrow): optimistic, rational, and independent outlook.
4. *Adiqte tao jauq aiq* (in order to be able to carry water): always present quality, helpful, problem solving and humble.
5. *Pacu-pacu punik akherat* (actively preparing the land of the hereafter): carrying out the duties of life in accordance with the mandate that is entrusted to him.
6. *Ndaq piwal leq with towaq* (do not betray parents): filial piety, doing good, respecting parents and ancestors.

Tindih values are very good for individuals, especially in this case students in school because they are life guidelines that lead to religious intentions and social values. As for if the common thread is drawn, this *tindih* value is in accordance with the regional values developed by the Ministry of Education and Culture for schools in Indonesia and in this case in Lombok, West Nusa Tenggara. The values developed in character education come from: 1) Religion, 2) Pancasila, 3) Culture, and 4) National Education Objectives (Ministry of Education and Culture, 2010).

Religion: Indonesian society is a religious society. Therefore, the lives of individuals, communities, and nations are always based on the teachings of religion and their beliefs. Politically, state life is also based on values derived from religion. On the basis of these considerations, the values of character education must be based on values and rules derived from religion.

Pancasila: the unitary state of the Republic of Indonesia is upheld on the principles of national and state life called Pancasila. Pancasila is contained in the Preamble of the 1945 Constitution and is further elaborated in the articles contained in the 1945 Constitution. That is, the values contained in Pancasila become values that regulate political, legal, economic, social, cultural, and artistic life (Aminulloh, 2014). Education of the nation's culture and character aims to prepare students to become better citizens, namely citizens who have the ability, will, and apply the values of Pancasila in their lives as citizens.

Culture: as a matter of truth that no human being lives in a society that is not based on the cultural values recognized by that society. Cultural values are used as a basis for giving meaning to a concept and meaning in communication between members of the community. Such an important cultural position in people's lives requires culture to be a source of value in cultural education and national character.

National Education Objectives: as a formulation of qualities that must be possessed by every Indonesian citizen, developed by various educational units at various levels and pathways. The purpose of national education contains various human values that must be owned by Indonesian citizens. Therefore, the purpose of national education is the most operational source in the development of cultural education and the character of the nation.

Based on these four value sources, a number of values for national character education were identified as follows (Ministry of Education and Culture, 2010). Schools can choose and apply which values they want to build in students. However, it is better to implement character education; all school residents must agree on the character values that will be developed in their schools (Herdiana & Jacobus, 2016). If the character values that have been agreed to be developed have been implemented, then added with other character values to be implemented, and so on, until one day, all character values have been implemented at school and outside school. As for the character values that the school can develop, it can be seen in Table 1.

Table 1. Values and Description of Character Education Values

No	Value	Description
1	Religious	Attitudes and behaviors that are obedient in carrying out the teachings of the religion they follow, tolerant of the implementation of worship of other religions, and live in harmony with followers of other religions
2	Honest	Behavior that is based on trying to make himself a person who can always be trusted in words, actions, and work
3	Tolerance	Attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from themselves
4	Discipline	Actions that demonstrate orderly behavior and comply with various rules and regulations
5	Strive	Behaviors that demonstrate earnest effort in overcoming learning and task barriers, and completing tasks to the best of their ability
6	Creative	Thinking and doing something to produce a new way or result from something you already have.
7	Self-sufficient	Attitudes and behaviors that are not easily dependent on others in completing tasks
8	Democratic	A way of thinking, behaving, and acting that assesses equally the rights and obligations of oneself and others
9	Curiosity	Attitudes and actions that always seek to know more deeply and broadly from something they learn, see, and hear.
10	National Spirit	A way of thinking, acting, and insightful that puts the interests of the nation and state above the interests of themselves and their groups
11	Love of the Motherland	Ways of thinking, behaving, and acting that demonstrate loyalty, care, and high respect for the language, physical, social, cultural, economic, and political environment of the nation
12	Rewarding Achievements	Attitudes and actions that encourage oneself to produce something useful for society, and recognize, and respect the successes of others
13	Friendly/ Communicative	Actions that show pleasure in talking, associating, and cooperating with others
14	Peace Loving	Attitudes, words, and actions that cause others to feel happy and secure in their presence
15	Loves to Read	The habit of making time to read various readings that give virtue to himself
16	Care for the Environment	Attitudes and actions that always try to prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has occurred
17	Social Care	Attitudes and actions that always want to give help to others and communities in need
18	A responsibility	The attitude and behavior of a person to carry out his duties and obligations, which he should do, towards oneself, society, the environment (natural, social and cultural), the country and God Almighty

CONCLUSION

Sasak tribal society has values that have been inherited by *toaq lokaq* (ancestors), such as how a person establishes relationships with others there is an attitude of *overlap* (courtesy), *malig* (*abstinence from breaking rules*), *merang* (*maintaining self-respect*), and others, how someone protects the environment there is an attitude of *beriuq tinjal* (gotong-royong), such as maintaining cleanliness, and relationship with God Almighty, there is an attitude of *soleh* (*shaleh*, religious), and other values (Arzaki in Parhanuddin, et.al., 2023). These values can be developed by schools as a characteristic of their students because they have real values good for the development of students. In this case, character education is explained as a process of changing the nature, psychology, morals, ethics of a person or group of people to become adults (whole persons/human beings). Character education essentially aims to form a nation that is tough, competitive, has noble character, moral, tolerant, works together, has a patriotic spirit, develops dynamically, is oriented towards science and technology, which are all imbued with faith and piety to the One God based on Pancasila (Herdiana & Jacobus, 2016).

RECOMMENDATION

The sources of values used in applying national character education in schools are 1) Religion, 2) Pancasila, 3) Culture, and 4) Objectives of National Education. Character education is geared towards putting emphasis on certain values such as respect, responsibility, honesty, caring, and fairness and helping students to understand, pay attention, and practice those values in their own lives to achieve life success. Character education in schools can be applied through the example of teachers and can also be instilled through continuous habituation in everyday life.

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