

The Values of Character Education in the Tradition of The Batu Urip Community

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ARTICLE INFO

Keywords:

value;
character education;
tradition

Article history:

Received 2022-10-06

Revised 2022-11-28

Accepted 2022-12-02

ABSTRACT

This study aims to explore the cultural character values contained in the potential of *Batu Urip*. This study used a qualitative descriptive method with data sources in the form of a literature review, observation, and interviews. Data analysis techniques used in this study include transcripts of interview results, data reduction, analysis, data interpretation and triangulation from the results of data analysis, which are then concluded. The technique used in selecting the sample is non-probability sampling by means of purposive sampling, while the correspondents from this study amounted to 2 people who were traditional stakeholders and local youth leaders from *Batu Urip*. The results of this study were 3 potentials that contain the values of cultural characters in Batu Urip, namely: 1) *Kasai* Bathing with the character values of cooperation, responsibility, religion, and love for the homeland 2) *Sedekah Rami* with Values of the characters contained in the rami alms ceremony are religious, democratic, disciplined, social care, tolerance, love for the homeland, and the spirit of nationalism, and 3) *Nnyoknyen* traditional games with religious character values, independent, responsible, peace-loving, hard work, honest, democratic, and disciplined, and love the homeland

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1. INTRODUCTION

Batu Urip is one of the villages in the city of Lubuklinggau, South Sumatra. This village is a historical area where the original traditional house of Lubuklinggau city still stands firmly there. Almost 80% of the people are Lubuklinggau natives who still use regional accents and languages, and cultures still feel strong. Batu Urip Village is located on the banks of the Kelingi River, which is a small picture of the life of the people of the previous Lubuklinggau City. A lot of Lubuklinggau's original cultures were born and developed there, ranging from dances, traditional music, and even the habits of the people that contain character values such as mutual assistance, cooperation, etc. Based on the

results of observations, it was found that the activities of the Batu Urip community were mostly farming and gardening, and plantation products such as vegetables, fruits, coffee, etc., were sold in the yard of people's homes. This condition has great potential to improve the community's economy through tourism or entrepreneurial activities.

As a cultural heritage protected area, Batu Urip should be an icon for the city of Lubuklinggau that describes the life of the original people of the previous Lubuklinggau City, which is able to reflect good characters and can be a means of education and tourism that can improve the local economy for the community if it is managed properly. As we know that education has two goals, the first is to help humans to be smart, and the second helps to make a good human (Sudrajat, 2011). Meanwhile, Nurhabibah & Widiawati (2021) say that education is a human effort to foster personality according to society's values. This means that currently, soft skills are more important than hard skills, where soft skills are closely related to a person's character, the consequences that can be felt from this are polite behaviour, discipline, determination, the ability to cooperate, and help others and others.

Nur Azizah et al. (2021) said that the era of globalization brought information technology to create considerable changes and influences, both in terms of economy, social, education, and culture. This is what causes the acceleration of global development to have the potential to make the existence of local wisdom in the community disappear. Pane et al. (2022) said that in addition to the problems of the development of digital technology, the shift in the character of students was also due to the low understanding of the values that existed in customs and traditions. Whereas in customs and traditions, it contains a number of good characters. Rasid (2013) said that, basically, culture has values that are always inherited, interpreted and implemented in line with the process of social change. Thus, it is clear that in culture, there are various kinds of character education, This is reinforced by the research of Syahputra (2020), which says that each region has its own local wisdom and that local wisdom is embedded in noble values, which are the basis of character education. Wahyuni et al., (2013) also said the same thing, namely that cultural values are the foundation of the nation's character, and the nation's character cannot be separated from cultural values, which is very important to be instilled early on. Thus, it can be said that the values of character education are embedded in customs and traditions as local wisdom that is the basis of the character of a nation and must be instilled early on so that its existence does not become lost due to the times.

We can tell that the current youth generation is in pretty bad shape. Bullying, corruption, violence, anarchy, and radicalism, to be specific, are all things that people confront on a daily basis. The moral decline and severity of educational problems are constants. Social media abuse, the proliferation of fake news and fraudulent activities, and an increase in underage marriage and sexual harassment are all contributing factors. Therefore, it is imperative that children begin learning about right and wrong at a young age in order to prepare for the increasingly complicated difficulties that will eventually lead to a character crisis if nothing is done. This agrees with the view of Erviana (2021), who argues that developing a generation of responsible, high-quality citizens requires a strong emphasis on character education in today's society. According to Mulyadi (2014), a nation's "soul" or "character" can significantly affect the country's development.

Various studies have been carried out to raise local wisdom in Batu Urip, such as research conducted by Rosmaidar with a focus on research on local wisdom contained in the traditional marriage ceremony of the Linggau tribe. Batu Urip customs are religious, honest, tolerant, hard-working, independent, democratic, respectful, friendly, caring for the environment, social care, and responsible (Rosmaidar, 2020), then Ninda's research on the revitalization of cloth dance in local communities in Batu Urip Village, with the results of the research After the revitalization of Kain Dance, people realized the attractiveness of the arts in Batu Urip, especially for young women who were more and more interested in learning Kain Dance. The more appearances or expansion of the performance area carried out by the *Tepak Cindo* Art Studio, this Kain Dance will be better known as the identity of the people of Batu Urip Village, Lubuklinggau City (Ninda et al., 2018), as well as Andari & Suharto's research on the form and function of solo guitar playing. Batang Hari Sembilan in Batu Urip, the results

of the study found that Batang Hari Sembilan guitar is a guitar string containing rhymes/rhymes which is an identity and plays a very important role in people's lives, if previously the Batang Hari Sembilan guitar was only a function of communication but nowadays as a function of ritual, preservation, culture, entertainment, cultural continuity, means of communication, and emotional expression (Andari & Suharto, 2020). From these various studies, it can be concluded that there are a lot of local culture/wisdom from Batu Urip that have the potential to be developed, but the research that discusses the characters embedded in the culture or local wisdom there has not been found. Starting from this thought, this research was conducted as an effort to raise the values of character education contained in Batu Urip, both from the customs and culture that exist there. Based on the above background, this study aimed to describe and explain character education values contained in Batu Urip's local culture/wisdom.

2. METHODS

This study used a qualitative descriptive method with data sources in the form of a literature review, observation, documentation study, and interviews. The instruments used are structured interview guidelines, observation guidelines, library formats, and various kinds of documentation about Batu Urip. This research was conducted in Batu Urip Village, Lubuklinggau City, from February to July 2022. The technique used in selecting the sample was non-probability sampling by purposive sampling, while the correspondents from this study amounted to 2 people who were traditional stakeholders and local youth leaders from Batu Urip. Data analysis techniques used in this study include transcripts of interview results, data reduction, analysis, data interpretation and triangulation from the results of data analysis, which are then drawn conclusions.

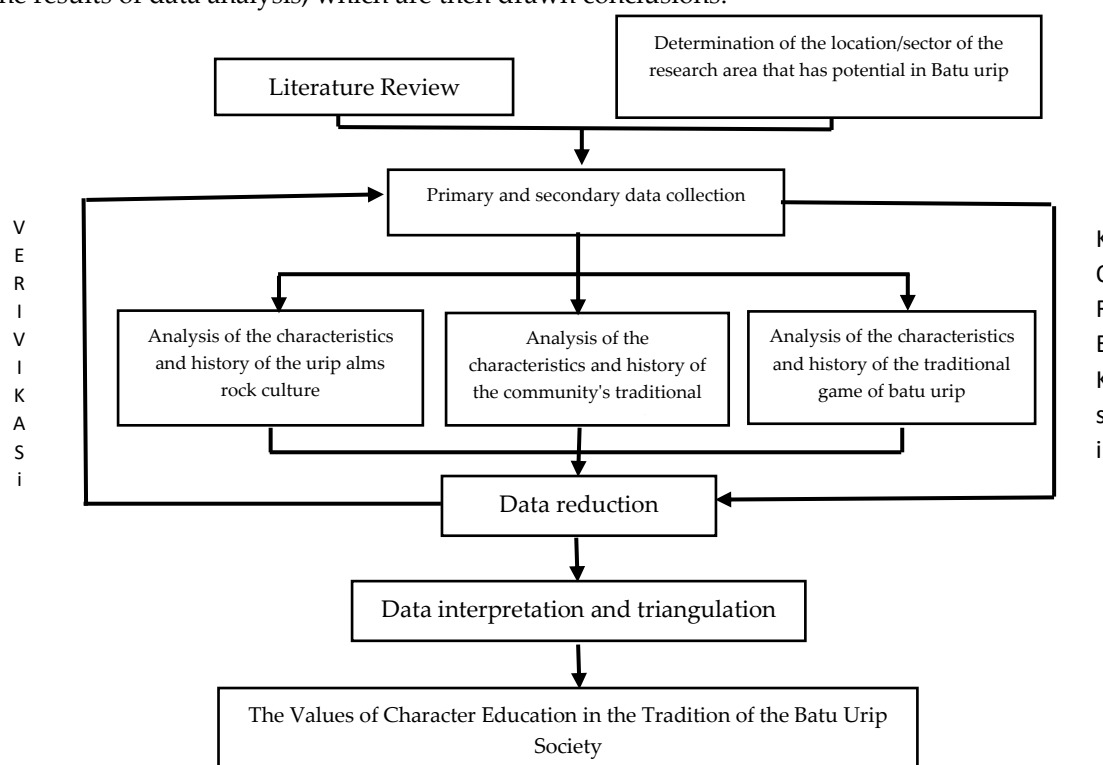


Figure 1. Research Framework

3. FINDINGS AND DISCUSSION

The results of this study were in the form of an overview of the names and philosophies of various cultures in Batu Urip, as well as the character values contained in them. Based on the results of

observations and interviews, several cultures were found that contain character education values, including 1) The Kasai Bathing Tradition (*Tradisi Mandi Kasai*), 2) The Rami Alms Tradition (*tradisi sedekah rami*), 3) Nyoknyen Traditional Games (*Permainan tradisional Nyoknyen*). The study of the values contained in the cultural potential of the Batu Urip was as follows:

3.1. Educational Value of the Kasai Bathing (Mandi Kasai)

Based on the results of observations in February 2022, it was found that there are several cultural potentials that exist in Batu Urip, one of which is a tradition that has been passed down from generation to generation by the community after getting married, namely bathing *kasai*. Based on the results of the interview on June 1, 2022, with Mr. Basir, who is a humanist in Batu Urip, it was found that the *kasai* bathing was a bridal shower which was carried out after the almsgiving event, and guests had returned to their respective homes which were then witnessed by their friends and relatives, as a sign of a couple. The bride and groom will leave adolescence and cleanse the soul and body of the lovers who are getting married. Mandi kasai itself has a philosophy that "in building a household in general, humans want to live in harmony, peace, prosperity, and happiness. However, there are times when they do not get the hopes and dreams of a happy household. On this basis, the bathing kasai is trusted by the residents as an effort to be able to realize the hopes and dreams of a harmonious, prosperous and happy household".

Mandi kasai has two stages, the preparation and implementation stage, each of which has character values. The explanation is as follows:

a. Preparation stage

The preparation stage consists of bachelors and girls, friends, neighbours and children flocking to the bride's house. Meanwhile, the host picks up the customary holders (*plara* holders) which the customary holders are important implementing figures in the bathing kasai event. The musicians of traditional musical instruments have also prepared along with their instruments such as gongs, drums, and *tarbengan* (such as tambourines). Then the bride's family is divided into two, some are preparing to go to the river, namely the wife of the bride's sister, and some are waiting at home, such as parents, grandmothers, uncles, aunts, older brothers and sisters from both parties of the bride and groom.

In the preparation stage, it turns out that character education values are contained, namely cooperation and responsibility. To prepare something, of course, it must be based on strong cooperation so that it can run well. This can be seen when the head of the bachelor and girl gather their friends consisting of neighbours, and children to come to watch the kasai bathing event, if there is no cooperation, they certainly will not be present to witness. Likewise, when the host picks up the traditional holders, the sense of responsibility that exists within the traditional holders creates cooperation to carry out the kasai bathing procession. Then the activities of playing traditional music in the form of gongs, drums, and *tarbengan* (such as tambourines) if there is no embedded spirit of cooperation and responsibility for their duties, of course, the musical accompaniment will not be in harmony with the sound. From this explanation, we know that good characteristics such as responsibility and also working together have been embedded in the Batu Urip community. This is proven because the Kasai bathing tradition is carried out because of cooperation / mutual cooperation between residents, especially since this tradition is carried out continuously. And passed down from generation to generation by the people who will marry. This is as stated by Neti et al. (2018) that there are 3 aspects of the character of responsibility, namely 1) carrying out the work given, 2) completing work on time, 3) carrying out work with pleasure. Meanwhile, there are 3 aspects to the character of cooperation, namely 1) working together without favoritism, 2) treating other people well, 3) liking deliberation and resolving differences. Of course, this becomes the basis of the analysis of the characters contained in the preparation stage of the *kasai* bathing Tradition.

b. The implementation stage of the kasai bathing tradition

The stage of implementing the kasai bathing consists of a procession of the bride and groom to the river, with the composition of the entourage starting from the bride and groom, who walk

parallel and flanked by the head of the bachelor and the girl, then behind the bride and groom in a row while carrying lime *lenger*, then On the left and right, the girls carry peliman betel and small baskets filled with soup, then in the next row there are supporters who carry large baskets of spare clothes and bridal toiletries, then a row of bachelors who carry *paran* (rattan mats) and *purun* mats. The next in line was a group of musicians who walked while sounding happy rhythmic beats, and finally the back row was a combination of children, bachelor girls and other accompaniments. During the journey, the group cheered with the words "hurak banyan oi.....hurak banyan oi...." Which means "wedding cheers".

After the bride and her entourage arrived at the river bank, the bride and groom changed their clothes and sat side by side with their knees crossed on the *paran* mat that had been stretched, then the bride and groom would be banished by the customary holders/*plara* holders, then the traditional holders recited a mantra containing prayers that were said to Allah SWT to the bride and groom. After the ritual is complete, it will be followed by a shared bath or shower in which the bride and groom are pushed into the river while cheering, then the retinue goes into the river to scatter water towards the bride and groom. After the bathing activity is complete, the next step is the installation of *suping* and eating betel, which then the bride and groom change into *songket* clothes. At the time of installing *songket* and eating betel, the traditional holder reads the incantation again. After the agenda is completed, the bride and groom are paraded to return home for the next event of plain flour, *nyopi* and *cacapan* and turmeric rice *tabor*. As the closing ceremony is Adam's wedding which is an agenda where the bride and groom hold hands to enter the room.

At the stage of implementing the kasai bathing, some character education values such as religious and mutual cooperation were obtained. The religious value is seen when every step of the kasai bath is carried out always begins with a *mantra*, where the *mantra* is a prayer that is said to Allah SWT, which means that everything that is done is returned to Allah, and as humans they ask or ask for salvation by praying to the almighty God. Oktari & Kosasih (2019) say that a person is said to be religious if he can display aspects of religious teachings in his life both explicitly and implicitly so that it can be said that a religious character is behaving and having a character in accordance with what is taught in education. Meanwhile, Hambali & Yulianti (2018) argue that the value of religiosity is urgent in human life as a foundation for support because, essentially, humans were created to worship Allah SWT and become caliphs on earth. Thus, this religious character has been attached to the residents of Batu Urip through the bathing kasai tradition in which there are mantras containing prayers and requests to Allah SWT for safety in the household.

3.2. Educational Value on the Rami Alms (Sedekah Rami)

Batu Urip is a heritage area (historical value) and still holds many local cultural traditions, one of which is the hemp alms, a traditional ceremony carried out for generations by the *Marga Sindang Kelingi* in Lubuklinggau (Syah, 2018). The whole process of carrying out the hemp alms ritual is led by a ceremonial leader who has been passed down from generation to generation. Based on the results of an interview with Mr. Basir on June 1, 2022, currently, the leader of the ceremony is the eighth generation, and of course, it cannot be carried out by just anyone. The leader of this ceremony is inherited based on blood lineage, and the eighth generation is Mr. Basir himself.

Sedekah Rami carried out certainly had a purpose, as the purpose is 1) as a form of gratitude for the harvest. The people in Batu Urip are mostly farmers from plantations such as rice, coffee, fruits, and secondary crops so that as a form of gratitude, the community carries out the traditional ceremony of *Sedekah Rami*; 2) as a deterrent to reinforcements, the intention is that the people in Batu Urip can avoid evil acts, whether committed by the Batu Urip community themselves or from outside the Batu Urip community such as commotion, fights, robbery, murder or other criminal acts; and 3) avoiding disasters, apart from being a form of gratitude and refusing reinforcements, the traditional ceremony of *Sedekah Rami* also aims to avoid disasters such as floods, fires, earthquakes, and other disasters.

The location of the traditional ceremony procession for the hemp alms is held on the outskirts of the Kelingi River, because at the final stage of implementation, there will be release of the junk that has

been filled with offerings to the Kelingi River. The steps or stages that must be prepared for the implementation of the *Sedekah Rami* and the results of the analysis of the character values contained in these activities are as follows:

- a. Prior to the *Sedekah Rami* traditional ceremony, the Batu Urip community carried out several preparatory stages, such as a hamlet meeting to discuss the plan for holding a *Sedekah Rami* traditional ceremony, determining the implementation committee and division of tasks, this activity was carried out to obtain a consensus or joint decision. Based on the stages of preparation carried out by the residents of Batu Urip, it can be seen that the community has respected or prioritized deliberation and consensus in making a decision, and this reflects the democratic character in accordance with the perspective of the Ministry of Education and Culture, namely the way of thinking, behaving and acting that assesses the rights and obligations of others as equals (Putry, 2019).
- b. Preparing the attributes of the ceremony, one or two days before the implementation of the traditional ceremony, the residents of Batu Urip Hamlet have started to get busy to prepare everything needed for the implementation of the ceremonial activities. Communities share tasks with each other, and mothers are in charge of preparing ingredients for cooking and food to be served at the ceremony, while gentlemen and youths make *tarub* or prepare places and junks made of banana midrib trees which are shaped in such a way that it resembles a boat. The values of *gotong royong* are very strong seen in the traditional ceremony of *sedekah rami*. Starting from the stage of preparation, and implementation and after the implementation of traditional ceremonies. Each member of the community has their respective roles and responsibilities in the hemp alms procession so that all the work carried out feels easy and light. Based on these activities, it can be seen that the Batu Urip community always does things by working together or working together to create a socially caring character, which is an attitude or action that always wants to give help to other people and communities in need (Putry, 2019).
- c. At the *Sedekah Rami* ceremony, the Batu Urip community still upholds social norms, humanity and decency. This is reflected in one of the objectives of the implementation of the *sedekah rami*, namely, to clean the hamlet or clean the village. Alms of hemp with this purpose are carried out if members of the local community commit acts that violate social, humanitarian and moral norms such as committing theft, murder, adultery, rape and others. Indirectly, in addition to the perpetrators of these acts getting customary punishment, it will also have a deterrent effect, not only against the perpetrators but also on all other members of the community. The purpose of the ramie alms ceremony as a rejection of reinforcements, reflects that the Batu Urip community is also a religious society, which always prays to Allah SWT so that their village or hamlet will always be peaceful and protected from various kinds of disasters such as natural disasters, diseases, Infectious diseases and other hazards that may occur in their area.
- d. The value of togetherness and kinship contained in the traditional ceremony of *sedekah rami* is highly upheld. The results they bring during the ceremony will be eaten and enjoyed together by all members who are present without the community and regardless of their respective social status and position, the whole community can enjoy all the dishes and harvests available at that time. This reflected the character of Tolerance which, according to the Ministry of Education and Culture's perspective, was an attitude and act of respecting differences in religion, ethnicity, ethnicity, opinions, attitudes, and other actions that were different from his own. In addition, the value of togetherness and kinship is also reflected in one of the ceremonial taboos, namely that no residents should leave the village at the time of the hemp alms, so that all residents, without exception, are present together. This reflects that the residents of Batu Urip are people disciplined because they are able to demonstrate an orderly behaviour and comply with various rules and regulations.

- e. The next activity carried out in the hemp alms is cleaning the ancestral heritage at the hemp alms ceremony, it is illustrated that the residents of the Batu Urip community are very concerned about the heirlooms and historical values of the heirlooms, then before being cleaned, they are shown one by one to all those present and reading about the characteristics and stories of the past of these objects, for example, some hundreds of years old heirloom kris and spears that were used in ancient times as weapons against the invaders. With that, the current generation will always know how the story of the struggle of their ancestors against the invaders, and of course this reflects the character of love for the homeland that can grow the character of the national spirit.

From the description of the results of the analysis of the *Sedekah Rami Batu Urip* ceremony, it can be concluded that this activity is very good to be preserved because it contains good character values ranging from religious, democratic, disciplined, social care, tolerance, love for the homeland, and the spirit of nationalism. This is besides being cultural tourism, it is certainly a learning tool for the younger generation.

3.3. Educational Value of Nyok Nyen Traditional Game

In addition to the tradition of *kasai* bathing and *sedekah rami* in Batu Urip, there are also traditional games that are often played by children and teenagers. This game is called *nyoknyen* which means let's hide. This game is done by drawing lots (*hompimpa*) to determine who will be the guards and who will be hiding. This game is usually done in groups. The steps of the *nyoknyen* game and the results of the analysis of the character values contained in the game are as follows:

- a. The players or participants of the game do *hompimpa* to draw lots of who is the guard and who is hiding. If the participant wins, then he is in charge of hiding, otherwise if the participant loses in the *hompimpa* then he is in charge of being a guard, the guard must close his eyes, and in front of him there are several piles of cans.

In this first step, game participants do *hompimpa* to determine who wins and who loses. According to Ayu et al. (2017), this *hompimpa* process provides added value in terms of education as well as increasing character values in developing children's social skills. Based on the results of the analysis, it was found that in the *nyoknyen* game, the first step participants had to do *hompimpa* first, in *hompimpa* contains various kinds of characters, including 1) religious characters, religious character values in this game are manifested in prayer and believe in the power of God. This is reflected when participants swing their arms and sing "*hompimpa alaihum gambreng!*" which is a lyric in the *hompimpa* song. Systematically the lyrics come from Sanskrit which means "from God back to God, let's play". The word *hom* means God, and the word *gambreng* means an invitation to play or get ready. If studied more deeply, the lyrics of the *hompimpa* song have a meaning that is closely related to the meaning and philosophy of human life, which is that humans come from God and will return to God. So it is clear that in the initial step of the *nyoknyen* game, namely *hompimpa*, it can educate children or game participants to believe in God and this is certainly in line with the value of religious character education from the perspective of the Ministry of Education and Culture (Putry, 2019) which says that religious character is an obedient attitude and behaviour in carrying out the teachings of the religion they adhere to, tolerant of the implementation of worship of other religions, and live in harmony with adherents of other religions. 2) honest character the value of honest character in *hompimpa* is implanted when it has drawn and stretched out the palm of the hand it cannot be replaced, game participants must quickly make a decision whether to close or open their hand, if there are players who cheat by changing or extending their palms, then the game starts again by drawing repeat *hompimpa*. This is certainly in line with the value of honest character education from the perspective of the Ministry of Education and Culture, namely behavior based on efforts to make oneself as a person who can always be trusted in words, actions, and work. 3) the character of discipline, in this step *hompimpa* clearly teaches children to be disciplined. Reflected when the game progresses, the winner of

this game is the player who shows a minority or different palm from other friends, Hompimpa game has rules, namely players must be fast and simultaneously. Of course this is in line with the value of disciplined character education from the perspective of the Ministry of Education and Culture, namely actions that show orderly behavior and comply with various provisions and regulations. Thus, *Hompimpa* can stimulate children in developing empathy for friends, obeying rules and respecting others as a form of discipline, as well as embedded religious values.

- b. The second step is to close your eyes and give the other participants the opportunity to run and hide.

In the *nyoknyen* game, participants close their eyes, and give other participants an opportunity to hide. Putry (2019) states that in the steps of this game, there are several character values, including 1) independent character, where an independent attitude is an attitude that does not depend on others in solving problems. This can be seen when the participant who keeps the can close eyes and search for other game participants he is alone without anyone's help. 2) democratic character, the value of democratic character education from the perspective of the Ministry of Education and Culture, namely attitudes and ways of thinking that reflect the equality of rights and obligations fairly and equitably between themselves and others, this can be seen when given the opportunity for game participants to perform hiding, which means that every child is given the freedom and has the right to choose a safe hiding place so as not to be found by the guard without coercion from other participants. Then of course, in this game, regardless of class or caste, religion, age, skin colour or others.

- c. The duty of the can guard is to find participants who are hiding. Whoever is hiding is found who is then properly called by the guard, then he will have the status of a prisoner. When the guard calls the name of his friend who is hiding, he must return to the place where the can was placed while holding or stepping on it and not being preceded by the summon. If the guard is preceded by the summoned and has kicked the can, he has the right to go back into hiding or friends who have been taken captive are free to hide again.

In the third step in the Nyok Nyen game, the guard will look for other friends who are hiding. The character values contained in it are as follows: 1) the character of responsibility, this is reflected when the guard looks for other participants who are hiding until he finds them. Then each of them must also be responsible for what they do. They choose to come out of hiding or stay in hiding, and then they must be responsible if they win or lose. And they must also be responsible for following the game to the end, this is of course, in accordance with the understanding of the character of the responsibility of the Ministry of Education and Culture perspective (Putry, 2019), namely the attitude of a person in carrying out his duties and obligations, which should be done to oneself, society, the environment (nature, social, and cultural), the State, and God Almighty. 2) The Love of Peace character, is reflected when the guard looking for other participants who are hiding, but the other participants managed to destroy the pile of cans which means they got there first. So in this game, the game participants are taught to accept whoever wins and taught to be humble or accepting when they experience defeat. Even so, all game participants do not feel angry or emotional when they find out that another participant has succeeded. They will continue to play with cheerful and happy hearts. Of course, this is in accordance with the understanding of the peace-loving character based on the perspective of the Ministry of Education and Culture, namely attitudes, words, and actions that cause others to feel happy and safe in their presence. 3) the character of hard work according to the Ministry of Education and Culture's perspective is serious behaviour in overcoming various learning and task barriers, and completing tasks as well as possible. This is reflected when the guard looks for other participants who are hiding, he never gives up until he finds another participant, and vice versa, the participants who are hiding also work hard not to be called by the guards by name.

From the description of the results of the analysis of the steps of the traditional Batu Urip Nyoknyen game, it can be concluded that this game is very good to play because it contains good

character values ranging from religious, independent, responsible, peace-loving, hard work, honest, democratic, and discipline, so this game is not just a means of playing but as a means of learning. By playing the traditional *nyoknyen* game which is part of the cultural heritage of the Batu Urip community which is passed down from generation to generation, of course, there will be a character of love for the homeland where this character has an understanding as a way of thinking, acting, acting that shows loyalty, care and high appreciation for the language. , the physical, social, cultural, economic, and political environment of the nation (Putry, 2019).

From the description above, it can be concluded that Batu Urip has a lot of regional potential that contains character values, in this study 3 kinds of culture are discussed such as traditional ceremonies, habits of the Batu Urip community, and traditional games. Several studies have been done previously, such as the research conducted by Syafutra et al. (2022) regarding the documentation of traditional games in Batu Urip. The results obtained from this research are the traditional games owned by the Batu Urip community are very diverse in the form of games, including *Teropa Hayak, pana teropa, satulage, fried betu, ijat kemeleng, beteng, pistol bolo, rekek, beranyot batang pisang, nyoknyen, taji ijat dian, boor, tekar, yekye, bedak ijat para, tire racing, bedel bolo, ope racing, bras, pistol ayo, kite, bedel pelepa pisang, wayang, yakyun, mbukmbang, geseng, yoyok, coket, moyen betu* and there are still several other games, in this study only write down the procedures for the game and also the value and benefits, while the research conducted at this time analyzes in depth the character values contained in one of the traditional games from batu urip, namely Nyoknyen. In contrast to the research conducted by Rosmaidar (2020) on the local wisdom of the *linggau* tribal wedding ceremony, the results obtained from this study are that the *linggau* tribal wedding ceremony has several stages, and there are local pearls of wisdom, such as religious, honest, tolerance, hard work, independence, etc. Of course, this is different from the research conducted at that time, which focused more on the tradition of the kasai bath and the hemp alms in Batu Urip, an in-depth discussion of the values contained therein was carried out.

4. CONCLUSION

The results of this study indicate that *urip* stone has a lot of potentials that can be used as character cultural values for children's education today, including 1) The character values contained in mandi kasai include cooperation, responsibility, religion, as well as the character of love for the motherland which is a cultural heritage that has been passed down from generation to generation and is carried out by the local community. 2) The character values contained in the hemp alms ceremony include religion, democracy, discipline, social care, tolerance, love for the motherland, and the spirit of nationalism. 3) The character values contained in the *Nyoknyen* traditional game include being religious, independent, responsible, peace-loving, hard work, honest, democratic, disciplined, and love for the motherland. From the results of the research, there are 3 kinds of culture which are the focus of discussion, including the tradition of mandi kasai, hemp alms, and traditional games, this is of course, a limitation of the researcher, so it is hoped that in future research it can discuss other cultures to analyze the character values that are contained therein.

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