

**Value of Education of Character Based on Local Wisdom  
(*Robo-robo* Ritual Mempawah Regency)**

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**ABSTRACT**

The purpose of this research is to describe educational value based on local cultural wisdom which is found in the process of *Robo-robo* ritual in Mempawah Regency and can be applied in schools. The local cultural wisdom contains glorious values which can educate and need to be exemplary. This research uses qualitative-descriptive. The collecting of data are carried out by documentation, observation and interview besides, the research observes directly during *Robo-robo* ritual process on going. The analysis of data is carried out by model analysis or interactive model of analysis or interactive model of analysis. The validity of data used by the researcher are source of triangulation and data triangulation. The result of data analysis show that *Robo-robo* ritual, Mempawah Regency has characteristic educational value based on local cultural value based on local cultural wisdom such as a) religious educational value, as long as the process *Robo-robo* ritual on going. It has religious character because it always sends up prayer to ask safety so the ritual is to be sacred and submission. b) peaceful value emphasize, attitude and words which make other people be happy and safe. Peaceful value can be seen from a series of ritual like social solidarity value which binds up with the society until become heritage which can be exemplary. c) discipline value can be seen from the rule and stage which must be prepared and must not be disobeyed by the society. d) responsible value can be carried out responding the rule and stage which must be prepared. Responding ritual carried out 3 days with different activities can be carried out responsibly so the ritual can be finished.

**Key Words:** education value, local wisdom, *Robo-robo* ritual.

**INTRODUCTION**

Mempawah Regency, West Kalimantan still keeps the treasures of wisdom of thought filled with rhetoric and aesthetics. One of them is tradition of *Robo-robo*. *Robo-robo* is a ritual of the inherited and preserved ancestral heritage. The ritual is one of the cultural heritages. It also becomes the characteristic of Malay Ethnic of Mempawah Regency. The ritual is done every Wednesday, the last week in Safar Month in the Hijri Calendar. It becomes a mandatory tradition for Muslim society, especially at Melayu Ethnic of Mempawah Regency. *Robo-robo* ritual is a rejection ceremony done by the society at Mempawah Regency, West Kalimantan. The ritual is done for the event of the arrival of Opu Daeng Menambun from the Malay, the first Kingdom of Mempawah. Opu Daeng Menambun was a king in the Kingdom of Mempawah. He was known as the leader of Islam in Mempawah. *Robo-robo* ritual is still done by the descendants of the Kingdom of Mempawah, starting from the departure of large families using by Yellowish Boat and Bidar Boat. *Robo-robo* ceremony is held in

Mempawah River and commemorated on the last Wednesday of safar moon 1148 Hijri or 1737 AD.

The robo tradition is full of Malay culture and religious values, especially Islam. For the ethnic Malays of Bugis descent in West Kalimantan, *Robo-robo* is usually commemorated by eating with the family in the yard by using a banana leaf mat, sitting down to sit down and facing a meal together and a sense of togetherness. The history of *Robo-robo* ritual begins when the King Mempawah, Queen, sons and daughters, and *penggawa* depart from Benteng Village, Mempawah, using bidar boats. The heritage boat is the royal boat from the Amantubillah palace. The boat will sail to Sungai Mempawah estuary located in the village of Kuala Mempawah with distance about one hour drive. At the mouth of the river will be a kind of ceremony welcoming to the sea as when Opu Daeng Menambon arrived at the river estuary for the first time. A relative of the palace who served as Adat Stake echoed the call to prayer which was followed by reciting the prayer of rejecting the reinforcements.

The next procession is to throw away the offerings to Mempawah River which is usually carried out after the zuhur. The offerings that were thrown into the river consisted of chicken eggs, black chickens, incense, yellow rice, bertih and setinggi loaded with a certain meaning aimed to respect the ancestral spirits in order to avoid the wrath and form of recognition of the existence of rivers and the sea as one community livelihoods. The ritual continues at the Saprahan Dining, which is to eat together in the front yard of Amantubillah Palace. This ritual has been long and rooted in the culture of the community. In addition, the customs have lasted long and rooted in the culture of this community, there is the value of ancestral education. The whole ritual started from the implementation process until the closing of the ritual there are values of character education in it that is exemplary and exemplary. This is reinforced that a culture full of character education will be based on local cultural wisdom so that the ancestral heritage culture can be preserved. The values of character education include a) religious, b) honest, c) tolerance, d) discipline, e) hard work f) creative, g) self-supporting h) democratic i) curiosity j) spirit of nationality k) l) drive the achievements m) friendly / communicative n) love peace o) fond of reading p) environmental care q) social care r) responsibility. The value of character education as stated in the RI government regulation No. 19/2005 on the national standard of education that the need for a character-based curriculum so that it can be a supporting character formation of children who develop appropriate educational goals. In this case of course character education contained in *Robo-robo* ritual can be used as a local cultural wisdom that can create a character of love in the local culture. Loving regional culture means caring for the preservation of *Robo-robo* tradition. Culture aims as part of the most effective educational curriculum to become a responsive learning tool that creates interpretation and criticism of behavior, such as making use of cultural backgrounds to create a strong nation character. Therefore, to change and avoid stereotyped threats, culturally responsive teaching should be carried out in the classroom. This form of teaching invites educators to be terylbat in a comprehensive teaching that utilizes their students' cultural backgrounds as a tool to foster the nation's character in life and learning. Based on the above explanation, problem identification in this research is *how is the value of character education based on local wisdom in Robo-robo ritual of Mempawah Regency?*

## PROCESS OF *ROBO-ROBO* RITUAL

Based on collecting the data during the research in Mempawah, the event was held on the last Wednesday in Syafar month which was one of the month in Hijri calendar. Prior to the *Robo-robo*, several preliminary events were held. Preparations began with heirloom and heirloom clearance (*tahlilan*) on Monday, followed by pilgrimage to asuk and toana on Tuesday. On Wednesday, it was held the core event of *Robo-robo*, eating syafar and wasting.

Preparations to welcome the *Robo-robo* Ritual Ceremony conducted at the Palace, in the same way, in Kuala and other places also carry out must be prepared. This is because ceremonial ceremonies are also nuanced megis or sacral for that must be careful in doing it. The preparatory work is: 1) the formation of the committee (preferably from the family (as it is understood) assisted by relatives and committees, 2) the discussion, 3) the division of tasks, 4) the collection of fees or gifts from the family, such as rice, fruit, side dishes, sugar, coffee, kitchen spices, 5) cleansing heirlooms, 6) tools and clothing Ceremony, 7) boat preparation, 8) distributing invitations, 9) cooking activities, 10) cleanliness of location with local committee and local government committee. The cleansing heirlooms are: a) two swords, b) two shields, c) two spears, d) kris, and e) cannons.

The next event is *tahlilan* or *hulan*. This activity is held on the night at 19.30 after the prayer *isyah*. This series begins with the recitation of the Qur'an, the Surah Yasin and the continued reading of the prayer. The person who leads the prayer is chosen by the king of the Mempawah Kingdom. Then, the next event is eating together.

The event continued on Tuesday with a pilgrimage to the tomb of OPU Daeng Manambun at the hill of Mempawah Regency. This pilgrimage is completed with prayer readings from the palace family, local committee, and the Regional Government committee of Mempawah Regency.

After the pilgrimage event, it is held a Toana event right after the zuhr prayer by reciting the prayer rejects reinforcements for all descendants of Opu Daeng Manambun. The equipments needed are 1) yellow, black, white, and red pulp, 2) chicken eggs, 3) *berteh*, 4) yellow rice, 5) coconut milk *opor*, 6) young coconut that has been peeled on it (7) waxy (*stangi*), 8) *nipah* banana, 9) yellow umbrella, 10) two swords, 11) two shields, 12) two spears, 13) full clothing (for bodyguards wearing oversize clothes, for bodyguards to be relatives), 14) *cundai* (customary cloth hundreds of years old), 15) yellow netting, 16) *Cindai* yarn (seven-color threads, such as black, white, red, orange, cotton, yellow, green, blue, value, wait, and 17) *pleng / lamadatu* wrapped in yellow cloth where the tap / torch). After the prayer readings of rejecting the *bala*, then it will be continued with eating together.

The next event is on Wednesday. It is the culmination of *Robo-robo* event. In the morning, there will be an event of eating Syafar or some people say eating *saprah*. This activity is done in the court of the palace of Opu Daeng Manambun (for people who do not attend, they usually do the activity in the mosque or their front yard). The people sit cross-legged and face each other. Before starting to eat, they pray together.

The last show is a wasting. The family of the palace, the local committee and the local government committee use boats to Kuala Mempawah to conduct a wasting procession in the sea, as for the things required for Wasting are: 1) white bowl (colorless and unintelligible), 2) diamond wax /stanggi, 3) chicken eggs, 4) spikes (large nails that have long been unused), 5) berteh, 6) yellow rice, 7) odor oil (made of coconut plus certain ingredients), 8) selake betel, 9) benggol money (money which has the hole in the middle), 10) yellow cloth to cover the offerings, 11) keminting.

### VALUE OF EDUCATION OF CHARACTER BASED ON LOCAL WISDOM

The value of character education is a direct response made by a person to every stimulus that comes in a conscious awareness of Goleman. The word character that character consists of a collection of character and the behavior of life that distinguishes itself with others and this is said to be character, the character is not created in a short time but is created in a long time but is created from repetitive way into habit and habit that repeatedly becomes a character so of behavior repetition by the image of culture that's what *character is called. Therefore character can be a action of a character education, culture character value religius dan atuh.*

#### Description Value

Value	Description
Religious	Attitudes that obey the teaching of religion, ethnic, and ethnic or class or keuarga kelas
Honesty	Behaviors that can be trusted from. Katanya yang balleh taxi
Tolerance	Attitude that obey the teaching of class president
Discipline	Obedience to the prevailing order
Hard work	Serious attitude in solving learning and task barriers
creative	Thinking of doing something new
Mandiri	An attitude that is not dependent on others
Democratic	Attitudes and actions that equate the rights and duties of fellow human beings
Curiosity	A sense of inward curiosity towards a thing
Spirit	Attitude put the interest of the nation above personal interests
Nationality	A loyal caring attitude to the language of the nation and the homeland
love homeland	Attitude to encourage doing something useful for society
Communication	Happiness happy to talk and hang out with fellow human beings
Love peace	Attitudes that create happiness for others
Fond of reading	Attitudes to make time to find the knowledge and experience
Care environment	Attitudes of preserving nature and not harm
Care about responsibility	Attitudes of sympathy and empathy to the problem around Attitudes of exercising rights and obligation

As described above that 18 character education can be applied in everyday life to produce a positive character and can be emulated. In the tradition of *Robo-robo* found many values of character education tolerance of homeland love and communication.

The presence of these *Robo-robo* traditions can provide shades and colours in khsanah culture. A series of ritual processions that contain many values of character education based on local culture wisdom such as religious attitudes love homeland. This tradition

can be utilized in the life of the present and the future among others in its relation of foster mental moral and character of the nation according. Based on that point of view the study of the value of character education based on local cultural wisdom *Robo-robo* ritual needs to be done to make reference in music in behaving that character in society and country. In line with prudential that the product culture and society and its value can not be separated because it is very dependent on each other. Examples of the traditions of the owner community will lose their humanitarian identity and lose a lot of importance especially the traditioanal knowledge and local culture and values that have lived the community.

See the importance of local cultural wisdom contained in the *Robo-robo* ritual is still in the form of oral this study was preceded by the archiving model by following the work concept ever offered by the Djanana fund then the study proceeded to discuss the local cultural wisdom contained in the rituals of *Robo-robo*.

## RESEARCH METHODS

The method used in this research is the qualitative descriptive method in *Robo-robo* ritual in Mempawah Regency according. To Arikunto descriptive research method intended to collect information about a symptom that is the state of the symptoms according to want it is when the research done. According to Arikunto in the case study research everything will depend on the position of the researcher as the main research instrument so that it is impotant for the involvement of the researcher and the appreciation of the problems and the subject of research so that the required observation in the interview. The subjects involved in this study consisted of three people bamealy guard *Opu Daeng Manambon*, grandchild of the current King Mempawah and customary leaders of Keraton Amantubillah Mempawah to collect data used direct observation techniques that are in depth interview observation and documentation of data validity using triangulasi oof source and data.

## DISCUSSION RESULT

The value of character education based on local cultural wisdom is in the rituals of *Robo-robo* in Mempawah District such as:

### Religious values

In general tradition is something that is sacred or inherited from the past and present *Robo-robo* tradition is a from of culture born from all human activities in which contained values that are very important for the community one of them is the religious value that there is almost in the whole procession this ritual is more emphasis on compliance in implementing the teachings held. In the implementation of this ritual can be seen form the piety of the community in approaching Allah SWT and the belief of the people of Mempawah Regency to ask for forgiveness of sins plead for help and ask away from the disaster throught the prayer rejected the reinforcements read by the King's chosen prayer leader at that time. The series of ritual processions *Robo-robo* is always praying to Allah SWT on the other side of this ritual still using offerings to ask restu earth is considered something absurd is still in the realm can be tolerated by local residents because they believe in the believe of the ancestors and the form of honor the dead ancestors.

### **Love peace**

In the implementation of this ritual is not only concerned with the goal to be achieved but it is important is to understand the values contained in the rituals of *Robo-robo* love value of peace more emphasis on attitudes or behaviors and words that make other happy and safe. The values of peace love can be seen from a series of rituals of social solidarity attitudes interwoven between people to be able to work together and help each other so that this ritual is still an exemplary heritage that can be emulated. In addition, the community conducts this activity based on unity and high solidarity and tolerance so that this activity takes place wisely and smoothly every year

### **Discipline**

In the implementation of traditions *Robo-robo* discipline value is necessary because it is related to the rules of rules and regulations in every ritual implementation in the implementation of this ritual discipline value can be seen from the rules and stages that must be prepared and which should not be violated by the community can be seen in the provision of equipment brought in the amount of color etc. So that, that discipline appears in this ritual procession.

### **Responsible**

The form of responsibility is clearly visible in the implementation of the rituals of these *Robo-robo* rituals held 3 days with different types can be done with full responsibility until the event completed ritual from of responsibility is also reflected when the formation of local committees and local governments work together with their respective responsibilities.

## **CONCLUSION**

The conclusion of this study is that tradition is a custom is considered to be a belief that is bound by time and sacred in the rituals of *Robo-robo* that are considered a habit that is still to this day preserved. Tradition can survive the views of the function and share of the community in it in addition, this activity contains many values of education based on local cultural wisdom so that it can become a reference in learning in school or community. The value of mutual cooperation in this ritual reflects togetherness in the life of society. So it can be inferred ancestral cultural heritage on the rituals of *Robo-robo* contains many educational value.

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