

Local Wisdom of *The Menotou Banjo* Tradition as a Means for Character Development of Batubara Malay Young Generation

Hasnidar

hasnidar@umsu.ac.id

Universitas Muhammadiyah Sumatera Utara

Abstract: *Menotou banjo* is a rice farming tradition carried out by the Batubara Malay community with the intention of entertaining rice fields. The aim of the research is to describe the values of local wisdom and character values in the *Menotou Banjo* tradition. This is descriptive qualitative research. The results of the study found that the values of local wisdom in the *Menotou Banjo* tradition are gender management, mutual cooperation, social solidarity, friendship and friendliness, harmony and conflict resolution, positive thinking, preservation and cultural creativity, politeness, commitment, tolerance, and gratitude. The character values are the Love of God and all of His creation; independent and responsible, honest, diplomatic, respectful and polite, likes to help and cooperate, kind, humble, and peaceful so that the local wisdom values contained in the *Menotou Banjo* tradition greatly influence attitudes and can be used as a means of forming the character of the younger generation of the Malay Community in Batubara Regency.

Keywords: *Local Wisdom, Menotou Banjo, Character Young Generation*

Introduction

The complexity of the problems that will be faced in the future, it is necessary to prepare a young generation of Batubara Malay who have high integrity. Prospective national leaders, work based on the power of thinking, being productive, having moral strength, acting and behaving independently, be an example, and being able to influence others to make a better change. The leader is an encouragement, motivator, inspirer, and maximizer. Thus, the cultivation of character values is very appropriate to be given to the younger generation who will lead this nation in the future.

One of the ways to instill character values is by exploring regional culture. Culture has values and norms so that it will be instilled in the soul of the younger generation, especially the young generation of Coal Malays, the love for culture that lives and develops in society through the culture of the younger generation will have a double advantage. First, the local culture will be preserved, and second, the character of the younger generation will get better. Advances in the field of knowledge and communication technology as well as the development of structures and infrastructure have resulted in accelerated development progress in the regions. Batubara Regency is no exception. This development can be felt by the Batubara Malay Community to remote areas of the village. The development of this area has many advantages for the people who live in this area, including the ease of accessing all the information they need, especially information related to foreign culture. This is one of the factors causing changes in all aspects of people's lives, including changing the paradigm of thinking of the young generation of Batubara Malays about social culture as well as cultural traditions that have been living and developing in their lives. As a result, the generation that is in this era of development considers tradition to be inappropriate and irrelevant to the progress of the times.

Tradition is a habit that is inherent in the activities of the daily life of certain groups of people and regulates the order of life and the life of that group. Traditions are passed down from our ancestors as a cultural heritage, including inventions, human works and beliefs that are passed down from one generation to the next. Tradition as an illustration of human attitudes and behavior has been processed for a long time and carried out from generation to generation. Traditions that live and develop in one area will have many rituals. In every implementation of a cultural ritual ceremony, there is always verbal and nonverbal interaction between one individual and another,

between one group and another. One of the rituals that exist in Batubara Regency within the Malay Community, namely the *Menotou Banjo* tradition. This tradition has local wisdom that can be used as a means of inheriting the values and norms of the Batubara Malay society to the younger generation.

The variety of local wisdom is very varied. Both of its kind and nature have a wealth of its own philosophy. Basically this local wisdom is also based on the uniqueness of each region. As the expression of one of our proverbs, namely "*lain ladang lain belalang, lain lubuk lain ikannya*". The meaning implied in this proverb is that in each region there must be differences in tradition, potential, characteristics, and also the customary customs that are carried out. In relation to local wisdom, the various characteristics of local wisdom that exist in each region are wealth for the people in that area. Local wisdom that exists in every tribe or community group is contained in many cultural traditions and is expressed in the form of rituals.

One of the traditions that exist in the Batubara Malay Community, namely *Menotou Banjo*. *Menotou Banjo* is one of the traditions of rice cultivation which has many rituals in its stages. This ritual tradition of rice cultivation has been carried out by the Malay people since ancient times. But lately, the *Menotou Banjo* ritual has begun to be rarely found in the Batubara Malay area. For this reason, it is necessary to display the *Menotou Banjo* cultural tradition again in the midst of the young generation of Batubara Malays. It is hoped that it will have a major impact on forming a generation with character who loves their culture.

Local Wisdom in the *Menotou Banjo* Tradition

The Batubara Malay community is formed from a collection of several families who have the same beliefs and goals to achieve common prosperity. So that all activities that they carry out are always by mutual agreement, as is the case with the implementation of the *Menotou Banjo* traditional ritual. This activity has been going on for decades, even hundreds of years ago. In the process of cultivating rice, the Batubara Malay community forms a system in the form of stages that must be passed. Most of the interactions at each stage determine the boundaries that each individual should and should not carry out in the ethics of society. These boundaries are later agreed upon as the values and norms contained within the community group and are referred to as local wisdom from the cultural customs of the community. The rules can be written or unwritten. However, its nature will always bind each individual.

Burdens and duties will await the younger generation as the next generation in maintaining all forms of works left by the previous community. Communities or communities that have worked to form a unique and interesting cultural essence. Threats will always come and go. Both come from within the community itself or external threats to society. These various factors become materials for preparing a powerful weapon to repel the culture that will replace it. The shifts and changes of the times are a collection of circles that can shackle people to let go of cultural heritage. For this reason, it is necessary to have internal strengthening and selective external anticipation in order to maintain the integrity of the traditions that become local activities. In cultural traditions there are various values and norms as ancestral heritage which according to their function in managing society can be classified as local wisdom. This local wisdom can be classified into two, namely (1) local wisdom for prosperity or prosperity and (2) local wisdom for peace or goodness. Included in local wisdom for the prosperity or welfare of the community are (a) hard work, (b) discipline, (c) education, (d) health, (e) preservation and cultural creativity, (f) mutual cooperation, (g) management gender, (g) caring for the environment, while including local wisdom for peace and kindness so that people's personalities become good are (a) politeness, (b) honesty, (c) social solidarity, (d) harmony and conflict resolution, (e) commitment, (f) positive thoughts, and (g) gratitude (Sibarani, 2012: 133).

***Menotou Banjo* Tradition**

Tradition comes from the word *traditium* which means everything inherited from the past. The tradition will still be carried out and continued as long as the supporters still see the benefits

and still like it. As belonging to the community, tradition is understood as a hereditary custom regulated in the values or norms of life that exist in society. These verbal and nonverbal activities are also carried out by each individual or group addressed to His Creator, God, the ruler of the heavens and the earth, as an expression of feelings and gratitude.

The Malays are one of the tribes that live and develop in the archipelago in the archipelago. The Malays are divided into several groups according to the area where they live. The Malays who live in Batubara Regency are among the Malays. The Malay people who live and live in this area are also inseparable from customs. Customs are regulations that are carried out (practiced) from generation to generation in a society, so that they become laws and regulations that must be obeyed (Embi, 2004: 85). The customs that grow and develop in the life of the Malay people in Batubara Regency are almost the same as the customs that exist in other Malay areas in general. The difference is only in the use of terms and several series of rituals that are adapted to the circumstances and living conditions of the people in their respective regions. The values and norms of customs as a tradition, in each region will be influenced by the customs that exist in that area.

Menotou Banjo tradition is related to farming activities. This tradition is related to the traditional rice planting process carried out by the Malay community in Batubara Regency, starting with clearing agricultural land, followed by cultivating the land, sowing seeds, planting, maintaining, harvesting and post-harvest traditions. According to Obi (2019). *Menotou* comes from the Batubara Malay language, namely the word *totoup* means to entertain. *Menotou*, namely the activity of giving a banquet at the time of setting the planting period with a traditional ceremony while bringing various types of food that have been prepared with the intention that the rice fields are protected from all disturbances and obstacles when going to plant rice. *Banjo* means the location/land/site/field that will be planted with rice. *Menotou Banjo* is intended as a ceremonial or ritual activity of entertaining the fields/rice fields which is carried out to ask for protection from the Almighty God so that when farming is not disturbed by all creatures, from seedling to the rice harvest.

Table 1. Stages in *Menotou Banjo* in the Batubara Malay Community.

No	Term in Menotou Banjo	Preplant	Plant	Postplanting
1	<i>Totoup</i>	√		
2	<i>Kendui</i>	√		
3	<i>Memilih boneh</i>	√		
4	<i>Keronaup</i>	√		
5	<i>Menugal</i>	√		
6	<i>Mengubah</i>		√	
7	<i>Melukut/Menyiang</i>		√	
8	<i>Menyisip</i>		√	
9	<i>Topung Tawa Boneh</i>		√	
10	<i>Menuai</i>			√
10	<i>Mengirik</i>			√

Local Wisdom Values in the *Menotou Banjo* Tradition

1. **Hard work** is needed in *menotou banjo*. Without hard work, an increase in crop yields and the welfare of the people will not be achieved. Hard work is a burning passion and having the will and ability to achieve personal targets that are considered slightly beyond our own limits. This limitation is the yardstick that determines whether we can be hard on ourselves or not
2. **Discipline** when carrying out the *menotou banjo ritual* shows the ability of each member to control themselves and restrain their personal ego for the smooth running of the rice planting process. Discipline is obedience (compliance) to regulations (orders and so on). Everyone can develop self-discipline. Discipline is the ability to control oneself or others even in difficult situations. Discipline is an attitude that is needed to build integrity.

3. **Education** . Each member of the group in the *menotou banjo* ritual must have knowledge of the ability to plant rice. this is related to the risks that may arise during the rice planting period. for example the determination of planting time that must be adjusted to the season. Therefore, each farmer member has previously been provided with knowledge about all matters related to the rice farming process.
4. **Health** also needs to be considered when carrying out the *menotou banjo* ritual. For example, when preparing a meal for group members during a feast. The prepared food must be clean and contain substances that are beneficial to the body. All of this was done by the women (wives) of the farmers.
5. **Cultural preservation** . The *menotou banjo* tradition is already a cultural creativity that needs to be preserved. Cultural preservation and creativity, cultural preservation (local culture) is an effort to maintain culture so that it remains as it is.
6. **Mutual Cooperation** is an activity that is often carried out by the Batubara Malay community. In every activity, including *menotou banjo* is done in a cooperative way. For example, activities at the time of *somatoi* (sowing rice seeds). they sowed together and took turns from one farmer's field to another farmer's field. Gotong royong is an activity carried out jointly and voluntarily so that the values contained in mutual cooperation activities are (1). Togetherness. Gotong royong reflects togetherness that grows in the community; (2) Unity. The togetherness that exists in mutual cooperation also creates unity among community members; (3) Self-Sacrifice. Gotong royong teaches everyone to be willing to make sacrifices. These sacrifices can take any form, from sacrificing time, energy, thoughts, to money; (4) Please Help. Gotong royong makes people work hand in hand to help one another; (5) Socialization. Gotong royong can make people aware that they are social beings.
7. **Gender Management**. The visible difference between men and women when viewed from values and behavior. In carrying out the rituals of the *menotou banjo tradition*, the role of the women/wife of the farmers is very dominant. The mothers play a role in helping their husbands prepare the materials needed for ritual purposes, such as food for kenduri, ingredients for plain *boneh*, *mengubah*, *melukut*, *menuai* to *mengirik*.
8. **Caring for the environment** is an attitude and action that always tries to prevent damage to the surrounding natural environment, and develops efforts to repair the damage to nature that has already occurred. In carrying out the ritual of the *menotou banjo* tradition, after the *totoup* ritual is held, the owner of the rice fields or anyone in the environment, may not or abstain from carrying out any activities related to nature. For example chopping wood or running in the rice fields. Uprooting trees, even cleaning and pulling the grass is not allowed. In terms of caring for the environment, the first thing is attitude. Apart from being concerned, it also highlights the environment, which is something related to human life in general called the living environment.
9. **Politeness**. Politeness is reflected in how a member of a farmer's group treats other members or how the attitude of a member of a farmer's group to the handler or traditional leader guides the *menotou banjo ritual*. Whether recognized or unrecognized, basically everyone has sometimes practiced and ignored the meaning of courtesy, especially ethics.
10. **Honesty is emphasized when carrying out the *menotou banjo* traditional ritual** , where each member of the group must spend 2.5% of the proceeds for the benefit of the ummah (Zakat). Honesty in Islam is an effort to always align the deeds and words of Ahzab verse 70,
سَدِيدًا قَوْلًا وَفُؤُلُوا اللَّهَ اتَّقُوا الَّذِينَ يَأْتِيهَا
Yā ayyuhallažīna āmanuttaqullāha wa qulū qaulan sadīdā.
"O you who believe, fear Allah and speak the truth."
11. **Social solidarity** . Social solidarity is seen when farmer members help each other to carry out rituals together. Together to solve unpleasant things that might arise during the *menotou banjo* ritual.

12. **Harmony and conflict resolution** . The concept of positive tolerance is developed in social relations known as *harmony*. With the establishment of harmony, any conflicts that may arise will be easily resolved as a family. During the process of planting rice, the value of harmony is highly emphasized to each member of the farmer group. This can be seen when they do activities together. For example, during the feast.
13. **Commitment**. Commitment is also associated with responsibility. That is, commitment can cause an effect in the form of a relationship of attachment and a sense of responsibility for something. Commitment is an attitude shown by a form of attachment to something, for example a relationship or an activity, such as the *menotou banjo* ritual.
14. **Positive Thinking** . The fact that not all efforts will get maximum results must be instilled in everyone. This is intended so that there will be no disappointment or regret in the future. It is also related to the *banjo menotou*. Not that if you have done the ritual, the results will be abundant. There will be a period of effort that does not get the desired results, here you need to think positively. there is a decree of Allah SWT. Therefore, ask for help a lot and pray for the safety of yourself, your family, the community, and the efforts that are being carried out. This is the result of holding a feast before carrying out the *menotou banjo* ritual.
15. **Gratitude** is shown by the farmers by saying prayers from the holy verses of the Koran. Thanks be to Allah who has bestowed sustenance on them with satisfactory results. The manifestation of the meaning of gratitude is to recall the pleasures that include both physical and spiritual favors to Allah SWT.

Character Values

In addition to instilling concepts and theories related to Indonesian customs, the younger generation must also be equipped with character values so that in the future human beings who excel in knowledge and have character values will be created. According to Thomas Lickona: " When we think about the kind of character we want for our children, it's clear that we want them to be able to judge what is right, care deeply about what is right, and then do what they believe to be right. -even in the face of pressure from without and temptation from within" (Abourjilie, 2002). Indeed, we want our children, our younger generation, to be able to apply the knowledge they have acquired, to be able to judge what is good, to care about the environment, and to be willing to do good under any circumstances. The younger generation must have good character and be strong. Thus it will create individuals who have attitudes and behaviors that are polite, want to be happy, prosperous, love peace, discipline, responsible, committed, honest, hardworking, compassionate, like to work together, live in harmony and are able to control themselves. The young generation with this character will definitely have a good personality as cultural capital and social capital to succeed in social life and succeed in their work.

There are nine pillars of character derived from universal noble values, namely: 1) Love for God and all of His creation; 2) Independence and responsibility; 3) Honesty/trust, diplomatic; 4) Respect and manners; 5) Generous, likes to help and mutual cooperation/cooperation; 6) Confident and hardworking; 7) Leadership and justice; 8) Kind and humble; and 9) Tolerance, peace, and unity. The nine character pillars can then be described as follows:

1. The value of character in relation to God, that is, religious.
2. Character values in relation to oneself, which include: honesty, responsibility, healthy lifestyle, discipline, hard work, confidence, entrepreneurial spirit, logical thinking, creative, innovative, independent, curious, and love of knowledge.
3. Character values in relation to others include: being aware of the rights and obligations of oneself and others, obeying social rules, respecting the work and achievements of others, being polite and democratic.
4. Character values in relation to the environment, namely social and environmental care.
5. National values, which include: a sense of nationalism, respect and diversity.

Through these values, it is hoped that future leaders will be created who are able to answer the challenges of change. Character change is everything for a true leader. Maturity and maturity, peace of mind, humility, solid integrity, resilience in facing difficulties and challenges, clear vision and mission are the basic assets to be a reliable leader. Therefore, the nine pillars of character are taught systematically in a holistic education model using the methods of knowing the good, feeling the good, and acting the good. Knowing the good can be easily taught because knowledge is only cognitive. After knowing the good, feeling loving the good must be grown, namely how to feel and love virtue as a motor that can make people always want to do good. So that awareness grows that, people want to do good because of love with that virtue. After getting used to doing good, then acting the good turns into a habit.

Local Wisdom and Character Values of the *Menotou Banjo Tradition*

Table 2 Local wisdom in *Menotou Banjo* and Character Values

No	Stages of <i>Menotou Banjo</i>	Local culture	Character Value
1	<i>Kendui</i>	Gender management, mutual cooperation, social solidarity, friendship and hospitality, harmony and conflict resolution, positive thinking, cultural preservation and creativity, politeness, commitment, tolerance, and gratitude.	Love God and all of His creation; independent and responsible, honest, diplomatic, respectful and polite, likes to help and cooperate, kind, humble, and peaceful
2	<i>Memilih boneh</i>	self-control, commitment, care for the environment, and mutual cooperation	Independent and responsible, honest, respectful and polite, likes to help and mutual cooperation; confident and hardworking.
3	<i>Keronaup</i>	patience, hard work, cooperation	Likes to help and mutual cooperation; confident and hardworking; kind and humble.
4	<i>Menugal</i>	mutual cooperation, education, discipline, crafts environmental care	Responsibility, philanthropist, likes to help and mutual cooperation/cooperation, self-confident and hardworking; tolerance, peace
5	<i>Mengubah</i>	mutual cooperation, education, discipline, crafts, gender management	Responsibility, Honesty/trust, diplomacy likes to help and work together/cooperation, confident and hardworking, leadership and fairness.
6	<i>Melukut/Menyiang</i>	hard work, patience, thoroughness, and mutual cooperation, gender management	Independent responsibility; Honesty/trust, diplomatic, respectful and polite, likes to help and mutual cooperation/cooperation, confident and hardworking.
7	<i>Menyisip</i>	patience, gender management, preservation, care for the environment	Love God and all of His creation, confident and

			hardworking, leadership and justice, kind and humble.
8	<i>Topung Tawa Boneh</i>	care for the environment, cultural preservation, gender management, harmony, mutual cooperation	Love God and all of His creation, Honesty/trust, diplomatic, respectful and polite, like to help and mutual cooperation/cooperation, confident and hardworking, leadership and fairness, kind and humble; and tolerance, peace
9	<i>Menuai</i>	Gratitude, mutual cooperation, solidarity, cultural preservation, gender management.	Love God and all of His creation, be respectful and polite, like to help and work together/cooperate, kind and humble; and tolerance, peace
10	<i>Mengirik</i>	Gratitude, mutual cooperation, gender management	Love God and all of His creation, love to help and mutual cooperation / cooperation.

Citations

Sibarani, Robert. 2004. *Antripolinguistics: Linguistic Anthropology and Anthropological Linguistics*. Medan: Poda Publisher., Sibarani, Robert. 2012. *Local Wisdom: The Nature, Role, and Method of Oral Tradition*. Jakarta: ATL., Sinar, T.Silvana. 2011. *Local Wisdom in the Traditional CoalMalayMarriage*. Medan: USU Prees.

Acknowledgements

Thanks to Prof. Dr. Robert Sibarani, MS, Prof. Dr. T. Silvana Sinar, MA, Ph.D., and DR. Mulyadi, M.Hum., for his guidance and direction in completing this research.

References

- Duranti, Alessandro. (2000). *Linguistic Anthropology*. Cambridge: Cambridge University Press
- Finnegan, Ruth. (1992). *Oral Tradition and the Verbal Art: A Guide to Research Practices*. Routledge: London and New York.
- Foley, William A. (1997). *Anthropological Linguistics: An introduction*. Massachussets: Blackwell Publishers.
- Greetz, Clifford. (1989). *Local Knowledge: Furher Essays in Interpretative Anthropology*. New York: Basic Books, Inc. <https://jouhome.com/2017/05/tata-cara-menanam-padi-sawah-lengkap-html>.
- Gunawan, Heri. (2012). *Building Carakters: Concept dan Implementasi*. Bandung: Alfabeta.
- Moeleong, L.J. (2002). *Qualitative Research Methodology*. Bandung: PT Remaja Rosda Karya Offset.
- Samani, Muchlas. (2012). *Concept dan Model Building Carakters*. Bandung: Rosdakarya.
- Sibarani, Robert. 2004. *Antripolinguistics: Linguistic Anthropology and Anthropological Linguistics*. Medan: Poda Publisher.
- Sibarani, Robert. 2012. *Local Wisdom: The Nature, Role, and Method of Oral Tradition*. Jakarta: ATL.
- Sinar, T.Silvana. 2011. *Local Wisdom in the Traditional CoalMalayMarriage*. Medan: USU Prees.