

RECONSTRUCTION OF CHARACTER VALUES BASED ON MANGGARAIAN CULTURE

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ABSTRACT

This study aims at exploring and finding the character values in penti ceremony, Manggarai. Penti means the harvest thanksgiving ceremony of the Manggarai people. Penti is a sign of gratitude to God the Creator (*Mori Jari Dedek*) and to the ancestral spirits over all the crops. This research is conducted in East Manggarai district, NTT Province. There are several stages of ceremony penti, they are *teinghang*, *barong lodok*, *barong wae*, *libur kilo*, dan *tiba meka landang*. Each of these preparations with ritualistic rituals have their own meanings. Technique of collecting data is done through interview and literature study. The research shows that *pent*i emphasizes customs, imitation, exemplary, command, reward, and authority in character formation. Character formation is inseparable from the cultural environment in which children grow and develop.

Keywords: Character Values, Penti Ceremony, Manggarai

1. INTRODUCTION

1.1. Background Problems

One source of character formation is local cultural values. So far, local culture has been isolated into the periphery due to the effects of globalization that uphold Western civilizations. Along with the rise of grassroots movements as the antithesis to globalization, where locality is now more emphasized than globalism, the learning context is shifting from the domain of macro theories to the more practical and implicative local domains. In Manggarai, Nusa Tenggara Timur Province, there are many local assets that have been buried, and now education practitioners continue to explore more deeply about the local wealth as a source of value for the personal formation of learners of character. Among the rows of cultural assets, one of them is a pent ceremony. Penti is a thanksgiving ceremony. This ceremony is firmly attached to the life of the Manggarai people because the majority of Manggarai people (70%) are farmers. The ceremony is always celebrated every year and successfully unites every people from various backgrounds. Based on this brief description can be seen how the ceremony *pent*i is a cultural and aesthetic expression of the character of Manggarai people who packed in a cultural ceremony. To further examine the values of

characters in the distribution of ceremonial lodges, the research team tried to make a study entitled "*Reconstructive Values of Character in Manggarai Culture in NTT Province*".

1.2. Problem Formulation

The problem becomes the basis of this writing is: what are the character values in *penti* ceremony in Manggarai, NTT Province?

1.3. Purpose of the Study

This study aims at finding the character values in *penti* ceremony in Manggarai, NTT Province.

1.4. Benefit of Study

Firstly, the Manggarai territory, which is currently divided into three districts (East Manggarai, Manggarai and West Manggarai) must maintain the unity of *penti* ceremony unaffected by geographical sectoral interpretations and segregations that may obscure the original Manggarai heritage. *Second*, the research team try to explore more about the values of the characters in *penti* ceremony.

2. Literature Review

2.1. Character Values

Professional education process will certainly form the character of the students. The characters that are meant are honesty, integrity, justice, courage, virtue (Fajarini, 2014: 6). The ASPEN Declaration presents six main ethical values that form the basis of character building: (1) *trustworthy* which includes honesty and integrity, (2) *treating others with respect*, (3) *responsible*, (4) *fair*, (5) *affection*, and (6) *good citizens* (Mundiri, 2012: 42). Strengthening the character is not only the role of the school but also the family, religion, culture, and community or environment. Indonesia has a diverse cultural diversity. In that culture there is a dimension of philosophy, psychology, sociology, and religion that contains values of character that can be developed along with character education at schools. This paper raises the local wisdom of Manggarai region, NTT Province, about *penti* as a cultural asset forming character values. There are some stages of the rituals performed.

2.2. The Nature of Penti Ceremony

2.2.1. Meaning and Purpose of Penti

Penti is the harvest thanksgiving ceremony of the Manggarai people. *Penti* is a sign of gratitude to God the Creator (*Mori Jari Dedek*) and to the ancestral spirits over all the crops and the turn of the season as well. At the turn of the season between July to September every year is also done thanksgiving, *penti*. There is a belief of Manggarai people, if this ceremony is not implemented then God will give anger in the form of disasters that befall the Manggarai people.

2.2.2. Order of Penti

2.2.2.1. Barong Lodok

Lodok is a system of division of land (rice field or garden) in Manggarai in the form of cyber crebs. Lodok consists of three parts: (1) *Lingko*. *Lingko* is a *lodok* center planted by a tree called *haju teno*. *Haju teno* symbolizes fertility. *Lingko* is all the land area owned by a descendant (*wa'u*) in a village (*golo*). *Lingko* is not private but communal land belongs to all villagers. (2) *Cicing*. *Cicing* is the outer boundary of a circular garden. (3) *Langang*. *Langang* is the line of radius or barrier between the garden.

Lodok in a *lingko* is divided by the authority (*tu'a teno*), chosen from the clan leaders (*tu'a-tu'a panga*). The division of the circle begins with planting a *teno* wood by placing it into a hole that has been excavated earlier and located in the center of the circle. From the center where we planted the wood drawn the radius of the circle which then becomes the boundary among the gardens. The wood planting (*tente teno*) ceremony begins with a custom ritual by offering a chicken egg or a goat. The goal of the ceremony is to take a prayer and hope to God and the ancestors to give them sustenance for the land to be divided later. After prayer, the egg is placed in the place of *haju teno* then plugged. After the hole is covered by soil, around the *teno* wood will be plugged in small woods called *lance koe*. In this lance is tied a rope as a center to draw a boundary line or a circle of nets.

Barong means invitation, summon the spirit in the *lodok* center or "circle" to follow the *penti*. So, *barong lodok* is a customary rite to invite the spirit of the gardener in the center of the circle to attend the *penti* ceremony. Customary leader (*tu'a gendang*) starts the rite by doing betel meal (*pandeng cepa*). *Cepa* is a typical meal welcoming guests with a mixture of betel leaves, areca nut, and lime (*saung kala, raci agu tahang*). The next stage is "*pa'u tuak*" or watering a drink of wine *tuak* stored in bamboo to the ground. After that the event continued by slaughtering a pig to be dedicated to the spirits of the ancestors. Before the pig is insulted, the customary leader says "*tudak ela*" means to deliver the words of prayer. *Cepa*, *pa'u tuak*, and the pig slaughter ceremony are performed to make the land as a place of cultivation, endowed with abundant income, and far away from catastrophe. Participants who joined the circle continued with the song called "*sanda lima*". After they return to the traditional house while singing some poetries telling the joy and honor of the rice that has given life.

2.2.2.2. "*Barong Wae*".

Wae means water. The participants and customary leader go to water spring called "*ulung mata wae*" around the village. Arriving at the place the leader say about the purpose of the arrival by hogging a rooster. This rite is done to invite the ancestral spirits as the guardians of the spring to follow the *penti* ceremony, so that the spring never subsided. The goal is to express gratitude to God who has created water for the lives of the villagers. After they return to the village, then they head to the *compang* to do *barong compang*.

2.2.2.3. "*Barong Compang*".

According to Diky (2016), *compang* is a special place composing by selected stones, on which there is a flat stone (*watu lempe*) and is located in the center of the village to offer offerings. After the entourage arrived at *compang*, the customary leader express greeting by conveying to the *naga golo* (*naga*: dragon), ancestral spirits (*wura*

agu ceki), God the owner the creator (*Mori Agu Ngaran, Jari Agu Dedek*). The rite is to invite the spirits to follow the ceremony at the traditional house (*mbaru niang*). *Naga golo* existence is very important for Manggarai people, because the Spirit protects the villagers from fire disasters, hurricanes, or other hazards. After that, the participants return to the *custom house* to perform *wisi loce* (span mats) ceremony. The purpose is to invite the ancestral spirits to sit together and join the *penti*.

2.2.2.4 Libur Kilo.

Libur means to gather, *kilo* means family. *Libur kilo* is a family gathering to renew life of the whole family. The offering in rite is a chicken and a small pig. This starts with "*renggas*" as the opening ceremony. *Renggas* is singing with "sanda lima" song. The "sanda lima" has a meaning about the basic five human needs: (1) *mbaru tara kaeng* (residential house). (2) *natas bate labar* (playground). (3) *wae bate teku* (water springs). (4) *uma bate duat* (garden as a place to planting). (5) *compang* as a place to pray. After the ceremony *teing hang* each kilo or thanksgiving offerings from each family.

2.2.2.5. The peak of the ceremony is marked by the gathering of customary heads of the village, the authority who divide the *lingko*, the head of the family, and other villagers who are invited in the ceremony *penti*. After that, each family do *teing hang* (each family's thanksgiving offerings).

3. RESEARCH METHODS

3.1. Type of Research

The authors combine literature and field research. In the literature study, investigation of secondary data has been related to the issues studied. To collect primary data from the field, the authors use qualitative methods in which the data collected is described in the form of narrative descriptions.

3.2. Research Subjects

The main subjects of this research are indigenous leaders and community leaders. Selected consideration is the broad and deep knowledge contribution of the ceremony.

3.3. Data Collection Procedures

3.3.1. Literature review

Library study is done by deepening the writings of previous experts to then explore whether there are values of characters in ceremony *penti* and *lodok* division.

3.3.2. Interview

Interviews were conducted to explore qualitative data about *penti*. Open-ended questions are created to get data about character values in the ceremony.

3.4. Data Analysis Techniques

Techniques of analyzing research data through the following stages. 1) Grouping the data, researchers select the data from literature studies and interviews. 2) The data are

described qualitatively to find the meaning of *pentil* and the character values in it. 3) Analyzing the data. The data analyzed by reading and interpretation technique. 4) Drawing conclusions, the data has been processed can be used as a stepping stone to answer the formulation of research problems. 5) Presentation of data.

4. RESULTS AND DISCUSSION

4.1. Research Findings

Meanings of "TUDAK PENTIL" OR EXPRESSION OF PENTIRITE				
No	Expression	Meaning	Character values	Meaning
1.	Barong Wae: <i>Denge le meu empo, ho'o de manuk kudut barong wae. Wali di'a kamping ite Morin agu Ngaran, ai ite poli teing ami wae bate tekugm ho'o. Tegi kali dami, lami agu riang koe wae teku ho'o kudut mboas kin wae teku, kembus kin wae bate tekug'm ho'o. Kudut neka koe do'ong le roho agu rowes le ronco wae teku ho'o. Porong inung wae ho'o te guna laing latang te weki agu wakar dami. Porong mese bekek kali dami, gerak ranga.</i>	Hear the ancestors, this chicken is offered in this spring. Thanks the Lord, for God has given us water for our needs. We beg, keep this drinking water! Hopefully this drinking water is always sufficient for our needs. Maybe this water is kept away from any disturbance. May it is useful for the soul and body. Hopefully, it always gives us freshness.	Religious	Attitudes and behaviors that obedient in implementing religious teachings someone embraced.
2.	Barong Compang: <i>Denge di'a lite wura, ho'o manuk barong compang, ai to'ong wie pentil. Tegi dami, kudut lengkang koe pa'ang, nggalu koe ngaung, kudut tadang koe darap de tanah, agu kolang de lesu. Tadang koes raja lesu, deu koes tai wie, sika koes ringan, wur koes rucuk, agu kando koes dango.</i>	Dear the spirits, the village guardians, this chicken we dedicate to you all in this place, because tonight will be held <i>pentil</i> ceremony. Please, protect the whole villagers and all the circumstances. Maybe we are kept away from disease outbreaks. Maybe we are kept away from nasty maneuvers and evil interference. Keep away from health problems.	Religious and togetherne ss	Attitudes and behaviors that obedient in implementing religious teachings someone embraced.
3.	Libur Kilo: <i>Ho'o manuk agu ela kudut libur kilo, tegi dami kali ga, neka manga tuka bana kut caka salang duat, neka caka salang we'e, kut beka agu buar, kete api one, tela galang peang, kut raci kali lebo kala, kudut mbaun eta mose dami lemekn wa, kut malir di'a tumbu wai lau, kut mese bekek</i>	Dear the ancestors, a chicken and a pig are offered to this "libur kilo" rite. Please, we hope that the meal will not disturb our health. Keep away from interruptions when we leave and leave work. May our families multiply. Our life needs are met and our pigs are growing health. May be planted	Religious, peace-loving and socially concerned	Attitude and obedience to follow the religious teachings someone embraced, with respect for each other and protect the environment

	<i>gerang ranga.</i>	betel nut and betel leafy. May experience good life and God's grace abound.		
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4.2. Discussion

Penti implies a great variety of meaning for Manggarai people. *Penti* is a form of expression or symbol of communication to God Almighty. In addition, there is a good interaction and communication between members of the community that can foster strong bonds of brotherhood. The functions of the rite for the community are as follows.

- 1) Ritual function, in the form of a phrase or symbol of communication to God the Almighty. The function is seen from the recitation of prayers or mantras and various offerings that must be met at the time of the event stages take place.
- 2) Social function, *pent*i attract social interaction. Good interaction and communication between community members will foster strong bonds. The social contact in holding the ceremony is seen during the cooking together, until the entire preparation of the *pent*i is held.
- 3) The function of aesthetics, it can be seen from the way of dress, song or music that is playing, and the beauty of the language in the prayer (*tudak*).

5. CONCLUSION

Penti is a thanksgiving ceremony that shows the character values for the Manggarai community. In addition, the ceremony shows the unique identity of Manggarai culture. *Penti* teaches many things: *courage, sportsmanship, self-esteem, beauty, brotherhood, and religious, hard work, tough, responsibility, or discipline values*. It is a form of idiom or symbol of communication to God. In addition, there is a good interaction and communication between community members in fostering strong fraternal ties. The ceremony also teaches the value of discipline and responsibility and togetherness in running a life of community. It has a religious function, aesthetic function and ritual function., and so forth. Indirectly *pent*i implementation includes nature, humans, and God. Maybe not so many people in Indonesia who know or recognize the rite. It is not only a ceremony, but also a thanksgiving to God Almighty. Therefore, this ceremony needs to be preserved and introduced not only in Indonesia but to many people around the world.

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