

THE ROLE OF BANJAR ETHNIC PARENTS IN BUILDING CHARACTER IN CHILDREN THROUGH LOCAL EFFORT IN KOTA RANTANG VILLAGE, DELI SERDANG DISTRICT, NORTH SUMATRA

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Abstract: *Banjar ethnicity comes from South Kalimantan. the Banjar ethnic population can also be found in the Riau, Jambi, North Sumatra regions. As with the ethnic Banjar in Rantang City, Hamparan Perak District. This study aims to determine the local wisdom of the Banjar ethnic in Kota Rantang Hamparan Perak Village, Deli Serdang Regency. In addition, this research will analyze the role of Banjar Ethnic Parents in Forming Character in Children Through local wisdom in Kota Rantang Hamparan Perak Village, Deli Serdang Regency. This research uses a qualitative method with a descriptive approach, while the object of research that we will examine is the Banjar ethnic community on the role of parents in shaping the character of children who are in Kota Rantang Village, Hamparan Perak District, Deli Serdang Regency. The results of this study indicate that 1) The results of the study indicate that there are several local wisdoms such as baayun mulud, Tula bala asba' mustakmir in shaping children's character education in Kota Rantang Village to form religious, honest, tolerant, disciplined and responsible characters in children through the baayun mulud tradition, 2) the role of parents is very decisive in the success of children in applying the values in the local wisdom of the Banjar ethnic in Kota Rantang Village.*

Keywords: *Child Character, Family Education, Local Wisdom, Banjar Ethnic.*

Introduction

Children are a gift that cools the eyes and this is a blessing from Allah SWT. Every parent must want a child who is pious, pious and obedient to Allah SWT and parents. Behind the joy of the child, in fact he needs the attention and guidance of parents. Likewise parents, all the best they want to give as a sign of love for the baby, because the baby is priceless.

The family is the first and foremost educational forum in the child's life history which is an important basis in the formation of the human character itself. To create a strong character and good spirit in children in the family, it is necessary to create a harmonious and dynamic family atmosphere, this can be created if strong two-way coordination and communication are built between parents and children. For this reason, the role of parents is very important in shaping the character of children. Of course this can be achieved with good parenting patterns from parents.

Parenting pattern means a complete series of activities consisting of certain behaviors, which stand alone or interact with each other, which are practiced by parents through daily activities with their children. The parenting style applied by parents has an important influence on almost all parts of child development, especially in cognitive, emotional and social aspects (Merlina; 2010)

Cultural values that are passed down between generations merge with the values that exist in the community around where they live, will form different cultural understandings in parents and have an impact on parenting practices that are carried out daily. On the other hand, parents can also introduce cultural norms and values to their children through parenting. It is important to examine more broadly the upbringing that parents do in terms of different cultures, especially in Indonesia, an archipelagic country with 1,340 ethnic groups and a very diverse and unique culture.

Every family, ethnicity, religion, must have a different lifestyle. Village society is different from urban society, traditional society is also certainly not the same as modern society. Differences can be seen from various aspects of life patterns in shaping children's character. Culture in every family is inseparable from the cultural value system of the society it adheres to. It is undeniable that after all, the hereditary culture still exists and is applied today. The cultural value system of the Javanese people is certainly different from the Batak ethnic community, the Malay community is certainly not the same as the Banjar ethnic community, so of course it will also be different in playing a role in shaping children's character. Each ethnicity has advantages and uniqueness in implementing this, as is the case with the Banjar ethnic through the baayun mulud tradition.

Character education can be interpreted as a deliberate effort to help shape children's character optimally. Character education is not a new concept in the world of education. Character education is not only obtained through educational institutions such as schools but also obtained through the family environment and the culture or ethnicity that is adhered to. The initial application of character education in Indonesia occurred in 2010 which was approved by President Susilo Bambang Yudhoyono and the Minister of Education of the Republic of Indonesia Muhammad Nuh that character-based education began to enter educational institutions by including character-based education in the K-13 curriculum (Lubis; 2019).

Literature Review

Evi Fitri Yeni, *The Role of Parents in Forming Children's Personality in Negara Tulang Bawang Village, Bunga Mayang District, North Lampung Regency*, Department of Islamic Counseling Guidance, Faculty of Da'wah and Communication Studies, IAIN Raden Intan Lampung, 2017. From the above research results the role of parents very influential on the formation of the personality of children in the village of 40 Bawang bone Bawang Mayang sub-district, North Lampung district. In this study, methods that can be empowered by parents in shaping children's personality include: providing skills within themselves,

allowing children to do their own tasks without the help of others, making positive habits, being responsible for their own choices, and giving freedom to children to choose. own activities do not depend on others.

Syamsul Fuad, *The Role of Parents in Instilling Diversity Attitudes in Children in Limo District, Depok City*, Department of Islamic Religious Education. Faculty of Tarbiyah and Teacher Training UIN Syarif Hidayatuallah, Jakarta, 2010. From the results of research conducted by the author in the environment of RT 01/03, Limo sub-district, Depok city through interviews, observation and distribution of questionnaires that the role of parents in instilling religious attitudes in children is still very low . This is due to the lack of awareness of parents about the importance of instilling attitudes, the lack of awareness of parents about the importance of instilling religious attitudes from an early age, as well as the lack of examples or examples set by parents for their children, especially in the aspect of worship.

Felia Maifani, *The Role of Parents in Forming Children's Character from an Early Age in Lampoh Tarom Village, Kuta Baro District, Aceh Besar District*, Faculty of Tarbiyah and Teaching, State Islamic University of Ar-Raniry Darussalam- Banda Aceh, 2016. Based on the results of research in Lampoh Tarom Village on people parents show that the role of parents in shaping children's character is very important by providing basic education, attitudes, and basic skills, such as religious education, manners, manners, aesthetics, affection, a sense of security, the basics for obeying rules and instilling positive habits and good character values. Thus, to form a child's character must be started early because at that time the child is very quick to accept whatever is taught and given by parents.

Method

The research procedure carried out is by way of qualitative research, namely making observations (observations) in advance of the research subject. Next, the research informants used in this study were Banjar ethnic parents who lived in Kota Rintang Village, Hamparan Perak District, Deli Serdang Regency.

After that, look for research data that has been fully collected, both obtained through Trigulation Techniques (observations, interviews, and study of documents) in depth analyzed descriptively qualitatively.

Finally, in the process of drawing conclusions, a cross check was carried out and at the same time confirmation from informants who had been recorded by the researcher. After drawing conclusions, the last stage is writing a report, including: the activity of compiling research results from all series of data collection activities to giving data meaning.

The location of this research is in Kota Rintang Village, Hamparan Perak District, Deli Serdang Regency. The reason for choosing the location is because in that place there are ethnic Banjar who still apply cultural values that are their trademark. This village is important for parents to pay attention to these cultural values so that they can be internalized for future generations to their children so that they can shape the child's character.

The time of research in this case is not absolutely determined because the subject studied is the role of parents in shaping the character of children carried out by ethnic Banjar. So from that this research will look at where the time that occurs in everyday life towards the inculcation of cultural values carried out by the role of parents in shaping the character of their children.

Result and Discussion

This study describes various local wisdoms that are still preserved by the Banjar Ethnic in Kota Rantang Village, Hamparan Perak District, Deli Serdang Regency. Observations were made by means of researchers making direct observations by directly observing cultural activities such as baayun mulud and arba' mustakmir. Baayun Mulud which is carried out from the beginning of preparation, when the cultural event takes place until the Baayun Mulud activity is finished. After that, the researcher conducted direct question-and-answer interviews with the informants that the researcher had determined, namely the head of the village of Rantang City, the implementing committee for the baayun mulud, parents who rocked their children in the baayun mulud and children who had participated in the baayun mulud. The method of data collection was carried out by the researcher by documenting research activities when the implementation of local wisdom in the form of the culture of baayun mulud and arba mustakmir took place. Apart from that, the researcher looked at other documents at the Kelapa Office in Rantang City Village to complete the research data. The contents of the special research are in accordance with the formulation of the problems that have been made by previous researchers.

1. Local wisdom of Baayun Mulud in the Banjar Tribe Community in Kota Rantang Village

Baayun Mulud The term baayun comes from the Banjar language which means "to swing/swing", while Mulud which has the same meaning as the word "maulid month" in Indonesian, which means birth. Baayun Mulud is a tradition of the Banjar people, namely the ceremony of swinging babies or toddlers en masse or in groups by reciting al-Barzanji and marhaban or birthday poems, carried out in the mushalla or study hall. The shape of the swing that is used is like a swing that is used to put babies to sleep. Baayun Mulud is held every Mulud month or the month the Prophet Muhammad was born, which is October.

Baayun Mulud is not like other cultural ceremonies which are held regularly every month, but Baayun Mulud is held only once a year in October because it is a form of celebrating the birth of the Prophet Muhammad SAW. The reason baayun mulud is only held in October is because October is the birth month of the Prophet Muhammad in the Christian calendar. Therefore, the Banjar people carry out the Baayun Mulud cultural ceremony every October.

The results of research in the field, baayun mulud which is carried out in Kota Rantang Village is carried out once a year in the month of Mulud (the month the Prophet Muhammad

was born) in the Christian calendar, namely October. Kota Rantang Village is holding a baayun mulud this year on October 24, 2021. The community plays an active role in welcoming the baayun mulud cultural activities. The baayun needs were prepared by the implementing committees for the baayun mulud cultural activities formed by the Banjar tribe community, Dusun I, Kota Rantang Village.

People who want to follow the baayun mulud tradition must prepare a piduduk as a dowry that must be met to take part in the baayun. The Banjar people interpret piduduk as a condition that must be met.

Piduduk is a dowry that must be met by parents who want to include their children as Baayun Mulud. Piduduk must be submitted before the child's swing is installed by the committee for the baayun mulud ceremony. In this case, the committee will place the piduduk under the child's swing. After the baayun mulud ceremony is over, the committee may take the piduduk home.

Population should not be taken for granted. Seats must be provided in advance before the swing because if the seat is not available then the swing cannot be installed. This will result in bad luck that will befall the committee who put up the swing and fall unconscious. Therefore, children's swings cannot be installed before sitting. In this case baayun mulud has hereditary elements or this has been done continuously from the past to modern times.

The results of the interview with the Mulud Baayun Organizing Committee explained that they had to prepare a sitting and Rp. 75,000 in cash as a condition for taking part in the Mulud Baayun. The baayun mulud registration fee of IDR 75,000 is used to rent a sound system, to pay the fees for male singers, and to pay the fees for the committee that installs the swings and to buy food for the committee members. The implementation of the baayun mulud requires funds from each parent who swings their child for the needs of preparing for the baayun mulud ceremony.

The items that need to be prepared by parents and the committee for baayun mulud in Kota Rantang Village are as follows:

1) Parents, parents who want to rock their children in the baayun mulud must prepare a sitting position, which consists of:

- 1 medium bottle of aqua to be prayed for by Dusun I gentlemen during the baayun mulud event after that it will be brought home by the parents who rock the child in the mulud baayun

- 1 pack of yellow sticky rice and a boiled egg for as one of the requirements for pisit which after the baayun mulud ceremony will be brought home by the baayun mulud committee.

- 1 old coconut and 1 brown sugar to be cooked as the core or complementary contents of pulut kuning for as one of the requirements for piduduk which after the baayun mulud ceremony will be brought home by the baayun mulud committee.

- 4 Kg of rice as one of the requirements for sitting which after the baayun mulud ceremony will be brought home by the baayun mulud committee. Pay Rp. 75,000.- for baayun mulud registration

- Other accompaniments such as snacks, 3 types of wet cakes (ketupat, gemplong, lemet Banten), areca nut, shawl and betel nut

- For the swing, 1 new jarik cloth and 1 painted calico cloth. The calico fabric for women and men is of different colors. For boys, calico is pink on the inside and yellow on the edges, while for girls, calico is yellow on the inside and pink on the edges. Cainco is a plain, coarse white cloth that is colored using lipstick or food coloring.

2) The committee, the task of the baayun mulud committee is to install children's swings and all their decorations. The swing is made of cloth brought by the parents, namely 1 new jarik cloth and calico cloth for 1 child's swing. The piduduk of cane in the shape of a ladder was prepared by the committee, the piduduk of the cane has a meaning as a condition for participating in the baayun mulud. Sugarcane as one of the pillars because it has been a hereditary tradition from a long time ago to continue to provide sugarcane ladders when the wind is mulud.

The cane ladders are made by a committee whose canes are brought by parents who want to swing their children in the bayoon. The purpose of the committee that made the cane ladder was so that parents would not bother making it so that the committee that made the sugar cane had the shape of the cane as drawn, namely a small stangga. The cane ladder piduduk has its own meaning, which is "up the ladder, so that it can be used" in Indonesian, which means climbing the ladder so that it can walk well, even though the cane ladder is not used by the child who is swinging it only as a condition for holding the baayun mulud ceremony.

They believe that following the baayun mulud tradition can cure babies who are mildly ill. The Banjar people say that a child who is swayed by a mulud is like "throwing away abundance" or which means a speedy recovery, like an eye that flickers for a moment. Throwing away abundance is throwing away abundance or in other words just a moment. Therefore, the Banjar tribe in Kota Rantang Village gave the term to throw away abundance to a sick child and then rocked it slowly and then healthy.

In accordance with the results of research conducted in Kota Rantang Village, Silver expanse sub-district regarding the application of the baayun mulud culture to the Banjar people in forming character education in children, from the results of interviews with informants, the authors found that the characters of children who had been rocked Mulud has religious character, honest, tolerant, disciplined, and responsible. Through the

implementation of the baayun-mulud culture, children have been introduced to culture since they were young while at the same time forming the character of the children through the baayun-mulud culture.

According to Isnanda, the introduction of culture to children from an early age has a dual role, namely as an introduction to local wisdom, and as a form of character for children. Children from an early age should be introduced to local culture to recognize the culture that the child has. Like the implementation of the baayun mulud culture which is carried out once a year in Kota Rantang Village, this baayun is followed by infants. Through the introduction of culture from the beginning at Baayun Mulud, the children of the Banjar tribe can later love their culture.

Thus, it can be concluded that the application of the baayun mulud culture in shaping the character of children in Kota Rantang Village can shape children's character education through the baayun mulud tradition. This is proven by the data from the interviews that the authors have collected that children who have been rocked at the baayun mulud after 4-13 years of age have religious, honest, tolerant, disciplined and responsible characters. The growth of the child's character is accompanied by the direction and education of parents for their children.

2. The role of parents in the local wisdom of baayun mulud.

The series of activities implementing the implementation of the baayun mulud culture which is the role of Banjar ethnic parents in instilling character in children in Kota Rantang Village which researchers have seen first-hand, are as follows:

1) The opening of the baayun mulud by the male villager of Hamlet I of Kota Rantang Village and the advice given by the elders of the Banjar tribe who are members of the male priesthood. The researcher has summarized the contents of the advice "we hope that the children who are rocked will be shalih/shalihah, always under the protection of Allah SWT, and all healthy because of Allah SWT"

2) Speech by Mr. Ngatino as the village head of Kota Rantang, the silver expanse sub-district.

3) After that, the perwiritan began to recite al-barzanji by the men of hamlet I Muhammad SAW who recited it together. And send prayers to the king of the Prophet Muhammad SAW. Al-Barzanji is a book or book whose contents are prayers for the Prophet Muhammad which are read in tones.

4) After that, the marhaban reading was continued by the men of Dusun I Village of Kota Rantang, the committee invited parents to bring their children into the swing, the position of the child's head must be towards the east. Continued reading marhaban. The child is rocked in the swing and rocked for 5 minutes then removed from the swing.

5) After the child is taken out of the swing, the child is carried by the father and then the child is in batapung bargain (plain flour) by the fathers of Dusun I by continuing the marhaban until it is finished. The children who have been tossed in plain flour take turns. Fresh flour is a splash of water made from water, crushed kencur and pandan leaves which are placed in a small bowl or glass.

6) Closing with a prayer read by one of the male members and ending with parents and the community fighting over bandung diamond paper and snacks that are attached to the top of the child's swing, fighting over bandung diamond paper and snacks is part of the baayun tradition smooth.

Conclusion

After the researchers conducted research in Kota Rantang Village, Hamparan Perak District, regarding local wisdom in the culture of baayun mulud and arba mustakmir in the Banjar tribe community in forming character education in children, it can be concluded as follows:

1. The results of the study show that the application of the local wisdom of the culture of baayun mulud and arba mustakmir in shaping the character of children in Kota Rantang Village can shape the character education of religious, honest, tolerant, disciplined and responsible children through the tradition of baayun mulud and arba mustakmir. This is proven by the data from the interviews that the authors have collected that children who have been rocked in Mulud after 4-13 years. Children have religious, honest, tolerant, disciplined, possessing and responsible characters. Therefore it can be concluded that the introduction of culture to children from an early age has a dual role, namely as an introduction to local wisdom, and as a form of child character.
2. The role of parents in the local wisdom of Baayun Mulud and Arba Mustakmir greatly determines the success of local wisdom in instilling these cultural values. As in 1) The opening of the baayun mulud by the male leaders of Dusun I Kota Rantang Village and the advice given by the elders of the Banjar tribe who are members of the male leadership. 2) Speech by Mr. Ngatino as the village head of Kota Rantang, the silver expanse sub-district. 3) After that, the perwiritan began to recite al-barzanji by the men of hamlet I Muhammad SAW who recited it together. 4) After that, the marhaban reading was continued by the men of Dusun I Village of Kota Rantang, the committee invited parents to bring their children into the swing, the position of the child's head must be towards the east. 5) After the child is taken out of the swing, the child is carried by the father and then the child is put in batapung bargain (plain flour) by the men of Perwiritan Hamlet I.

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