

Character Education and Local Wisdom through Weaving ULOS Balige to wards Sigulati Geopark Area as Cultural Tourism

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ABSTRACT: The development of the Sigulati Geopark area as cultural tourism is hampered by the lack of understanding and character of the Samosir community to develop tourism based on local wisdom. One of the cultural heritages is Ulos weaving, where the weaving character can increase foreign and local tourists. The increasing influence of foreign culture and information has led to a decline in the value of local wisdom and a lack of understanding of the meaning of the existence of Ulos as a cultural heritage that is rich in the values of life wisdom. This study aims to analyze the strengthening of character education based on local wisdom through learning to weave Ulos in Balige as a symbol of tourist attractions and the development of Geopark in Samosir. Qualitative research analysis with this case study approach is the community in Balige selected by purposive sampling. Data collection techniques with observation, in-depth interviews, and documentation. Interactive models then analyze the validity of the data by source triangulation. The results showed that through character learning outside the school based on local wisdom by learning to weave Ulos Balige, the community was able to be open and able to support Sigulati's development policy as a Geopark in Samosir. Character learning can achieve a balance of conscience, spiritual, and intellect through the content of philosophical values in the symbol Ulos. Ulos weaving learning, which is done classically through theory and practice has a positive impact on the formation of community character by the values of local wisdom.

Keywords: Balige Ulos, Local Wisdom, Character Education

I. INTRODUCTION

Character education becomes a big issue as a discourse for the moral improvement of a nation, so it is essential to be instilled in early childhood concerning the growth and development of children and social relations (Cheung and Lee, 2010; Chou et al., 2014). Character education plays a role in creating the golden generation of a nation while increasing the social competence of people to live in a society (Miller et al., 2005; Leming, 2008; Rokhmana et al., 2014). In supporting the achievement of character education objectives, teacher character education competence plays a strategic role in the process of internalizing character values in the community including comprehensive efforts by involving stakeholders in the character education process so that it can be maximally achieved (Ulger et al., 2013).

Local wisdom becomes an alternative source of life wisdom values containing ideas or behavior and behavior that can be used as guidelines for daily activities concerning family relations, neighbors and other people who live around them, media for character building for non-formal educational institutions such as tutoring (Prihanto and Haryono, 2018). The role of local wisdom is critically changing and shaping global culture to be meaningful and following the social and cultural life of the community. Youth who know and adopt the values of local wisdom earlier will use it as an analysis in dissecting and separating foreign cultures (Talang, 2001; Jenkins et al., 2004). Cultural representation as one of the important practices of producing culture. Meaning is produced and exchanged between members of the community (Mulder, 1996; Hall, 1997). Ulos is a noble cultural heritage of the Indonesian people have a diversity of aesthetic motifs and colors (Primadata and Haryono, 2018). Philosophically, every motif and color of Ulos has a meaningful value in the wisdom of human life (Hoop, 1949; Holt, 1967; Suseno, 1985; Hitchcock, 1991). Through learning to weave Ulos Balige, people can learn about the philosophical meaning of Ulos Balige related to the motives made, the tenacity process, patience, consistency, responsibility and various other dimensions of positive character.

In the Toba community, especially in Balige, weaving prowess has also been around for a long time. It can be seen from the skill in making Ulos. The equipment used is still effortless, such as made of wood and bamboo looms in Indonesia called Gedogan looms. For the Toba people in ancient times, Ulos was not only used for daily clothing, but also traditional ceremonies. In line with that, traditional woven cloth, especially Ulos cloth, is continuously produced by the community. Weaving activities become one of the livelihoods of the community, especially women in the Toba areas, and also Balige. For the Balige community, besides Ulos cloth, there is also an exciting cloth, sarong. This cloth is commonly referred to as Balige sarong, or in Toba language, it is called Balige Mandar. This Balige sarong began to be produced in Balige since the 1930s, since

the founding of the modern weaving industry of ATBM (non-machine Weaving Tools) made by Textile Inrichting Bandung (TIB) in Balige. This sarong is an idea and creativity from Balige entrepreneurs.

After independence, the development of this weaving business received government attention in the 1960s. The Soekarno government at that time implemented a policy of weaving rationing in the first half of the 1960s. This policy was pursued to maintain the survival of the people's economy while ensuring the availability of cheap clothing. Subsidized weaving yarns are rationed according to the number of loom owners. The weaving business in Balige grew due to the policy, and industries that began to experience development at that time were one of the industries of Boi-Tulus Textile Weaving which produced the main products were sarong and Ulos with the brand name Jempol.

The peak of the weaving business in Balige began in the 1950s until 1970. It was during these times that Balige was often dubbed as a weaving city. But then in the early 1970-1998 Balige weaving industry experienced ups and downs due to the inability of local Balige entrepreneurs to face market competition, cessation of supply of yarn subsidies, then accompanied by developments in ATM textile technology. It gives most benefits to local Balige entrepreneurs, especially in terms of the production process, where the production process uses ATMs faster than ATBM. However, the development of this technology is not accompanied by the level of education and knowledge of local entrepreneurs in developing skills in the Sigulati Geopark area as Cultural Tourism. Character education based on the value of local wisdom knowledge can add to the value of Sigulati Geopark as Cultural Tourism, it can even be recognized as a cultural heritage and able to boast Samosir as a cultural-based tourist destination.

II. METHODOLOGY

This qualitative research was conducted in Balige and the Geopark region Sigulati Samosir with a case study approach (Yin, 2014) and purposive sampling. The research analysis unit was stakeholders as teachers of Ulos weaving subjects, craftsmanship as a community — data collection techniques with observation, in-depth interviews, and literature study. Data validity uses source triangulation and data analysis with interactive model analysis (Milles and Huberman, 1984).

III. RESULT AND DISCUSSION

Ulos Ragi Hotang is the best-selling woven fabric in Balerong Balige Market, Toba Samosir Regency, North Sumatra. This is because, in addition to being widely used for traditional ceremonies, Ulos Ragi Hotang is also popular with tourists. "It is bought by tourists for souvenirs," Siahaan, an Ulos trader at Balerong Balige Market, was quoted as saying by Antara news agency. The colors of Ulos Hotang's yeast cloth, namely red, black and white, making it much in demand. Moreover, the typical Batak woven cloth in the form of a shawl has its features, which is a symbol of the bond of affection. The manufacturing process takes a long time also gives added value. Through the touch of an expert's hand, Ulos Ragi Hotang is increasingly beautiful, assembled by a patterned thread of art. The same thing was stated by another Ulos trader, Boru Panjaitan, who claimed that the sale of woven scarves for the Batak traditional procession tends to increase every year. In addition to various traditional processional purposes. Ulos Hotang is also widely used as fashionable clothing materials for both women and men. It can be used as men's suits, generally worn at parties.

The learning of weaving Ulos was included in the craft subjects in Balige which took place in 1990. Ulos weaving became a distinctive learning or unique identity in Balige among tutoring in Balige. Technically, learning to weave Ulos is guided by various learning methods such as lectures and theoretical discussion of Ulos weaving, mentoring methods when practicing in the Ulos weaving studio and project or assignment methods. In the implementation of the lecture method, the delivery of Ulos weaving learning theory is done verbally to the community. Classical learning is carried out with a group discussion model by involving the community in the discussion topics discussed. The mentoring method is done when the community practices weaving in the Ulos studio. The mentoring process is the teacher giving directions on how to weave Ulos properly, then helping the community who are experiencing difficulties when the community is in the process of weaving Ulos. In this mentoring process the teacher can provide character education learning to the community where the community learns about patience, tenacity, consistency, responsibility, and persistence from the beginning to the end of the study (Honggopuro, 2002; Rizali, 2000; Harjonagoro, 2008; Kartosoedjono, 1950; Soetarno, 1950 2002).

In general, the Ulos weaving process starts from the community looking for inspiration for Ulos motifs that will be made on blank paper called "Molani" terms. After that, the community moves the pattern, then Klowong (giving night) is continued with "Nerusi." After that, it gives color to the motif that has been made, then locks the color with HCL and sodium, which is called Nemboki. The next process is giving natural dyes from nature, followed by dipping into the colors that have been

provided. The final process is "Nglorot" (giving wax on Ulos cloth). The learning method applied in learning to weave Ulos by the teacher is the assignment method. At this stage, the community is assigned to make Ulos crafts and entrepreneurship. Weaving Ulos as one of the mandatory lessons in Balige has significant benefits besides character building as well as developing local wisdom so that Ulos continues to be known as Indonesia's original heritage.

This was stated by Agus the Ulos weaver community with Yesi who argued that in addition to being beneficial for increasing individual capacity, the Ulos weaving lesson could form attitudes and behaviors that were in line with the values and norms prevailing in the society. The purpose and objectives of learning to weave Ulos as part of local learning are essential to be taught to students according to the area where the community lives. Learning local content weaving Ulos is also an effort to recognize, understand, and inherit the values of regional characteristics to students as well as the inculcation of cultural values by the environment the students are in. The representation system means to think and feel function to interpret something (Primadata and Haryono, 2018).

To be able to do this requires the same background understanding of concepts, images, and ideas (cultural codes). The meaning is nothing but construction. Humans construct meaning very firmly so that a meaning looks as if it is natural and cannot be changed (Prihanto and Haryono, 2018). The meaning is constructed through a representation system and fixed through code. It is this code that makes people who are in the same cultural group understand and use the same name, who have passed the process of convention socially (Hall, 1997; Mulder, 1996). In learning to weave Ulos, the teacher transfers knowledge of Ulos starting from the philosophy, types, character of Ulos, motives to the technical making of Ulos. Through such activities, the teacher indirectly has produced the meaning of Ulos as a representation. The community knows the ideas or ideas of Ulos weaving that can shape the character of the community through the process of thinking and reflection in the community itself. The philosophy of goodness that exists in Ulos can be an alternative source for the formation of community character.

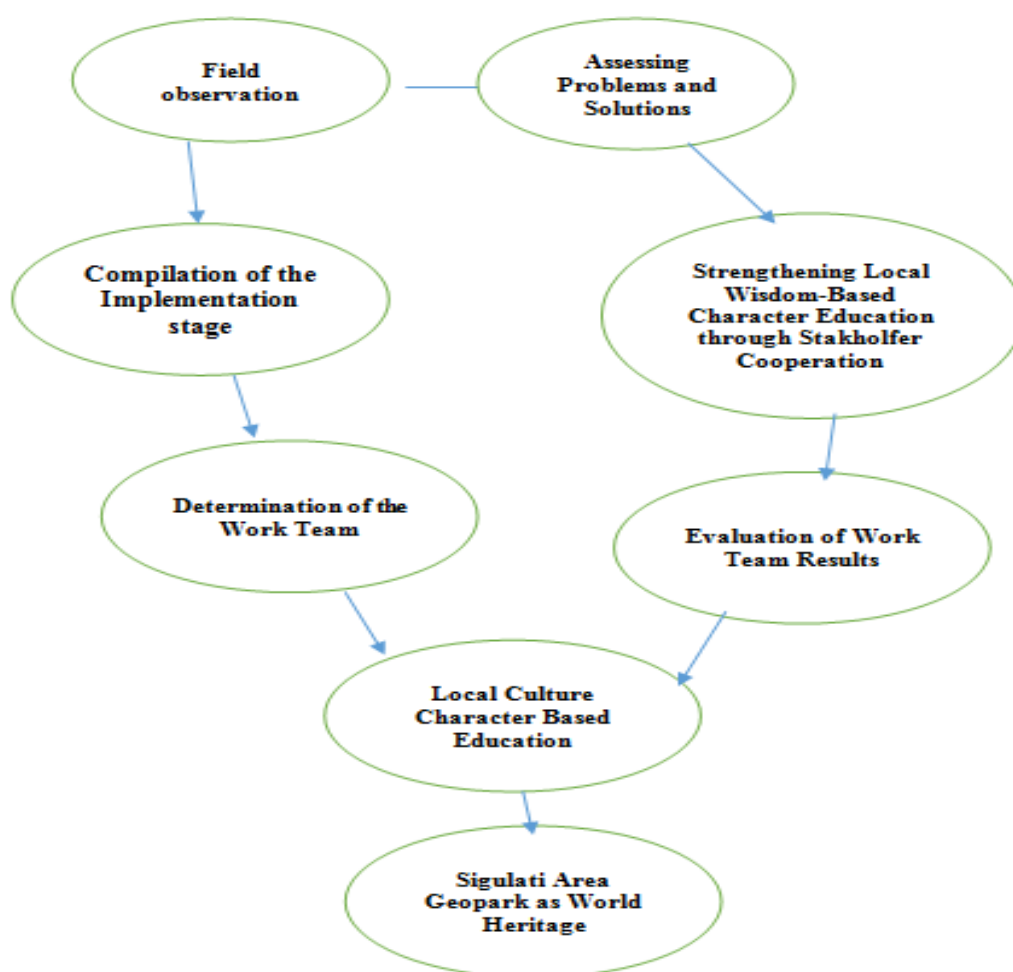


Figure 1. Character Education Model and Local Wisdom and Development of Sigulati Geopark Area as Cultural Tourism

The model of character learning and local wisdom starts from the existence of out-of-school education and education in schools. The role of the education and tourism offices in Samosir much supports the creation of character and public openness. Character is to strengthen the value of local wisdom while openness is to strengthen cultural-based tourism so that the Sigulati Samosir Geosite region as a world cultural heritage can be achieved.

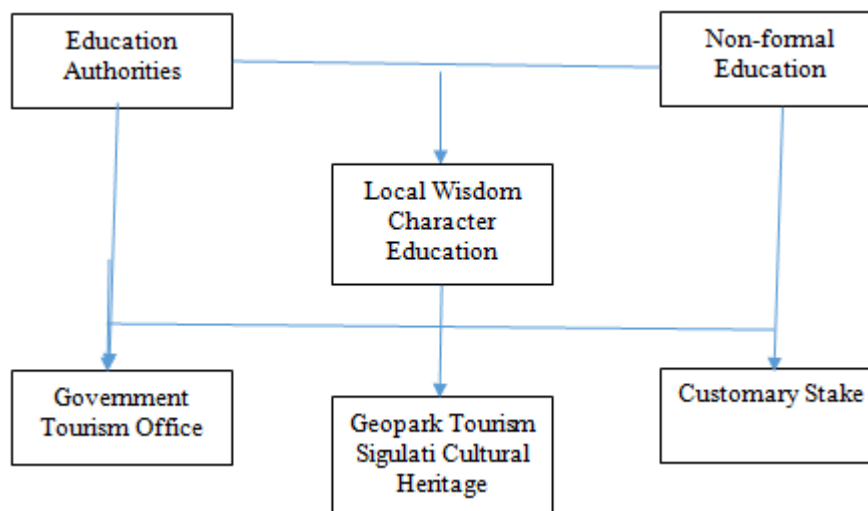


Figure 2. Character Learning Model Based on Local Wisdom

The regional government, through the education office and the tourism office, formed a work team by involving education outside the school and customary stakeholders. Samosir Regency Bappeda, Samosir Regency Education Office, Samosir Regency Tourism Office, Toba Caldera Geopark, Sigulati Samsir Geosite, Panca Budi Development University and Tutoring. The team regularly works to schools, and the community provides counseling and character-based tourism education. The growth of character does not come by itself but must be shaped, developed, and built deliberately. Thus, through this CBT activity, the community, especially tutoring students, will be shaped by the vision of the school. The vision of the school is to be students who are intelligent, superior, and have a personal character. Smart character means, the intelligence is holistic (whole), that is intelligence: intellectually, emotionally, socially, and spiritually in a coherent manner. Superior character means, a person who has integrity; professional; able to use responsibility properly; able to use freedom appropriately; and be actively involved in the community, nation, state, and church. Lastly, having the character of brothers means, being plural, inclusive, fair, democratic, cultured, solidier, and having a degree of spirituality. Also, through this CBT activity, the community is directed so that they can better identify themselves. Who am I, how to deal with problems without running away from reality, how to respect others and differences, nationalist, responsive (sensitive), and able to give thanks. So they can become mature, healthy, and ready to face the challenges of increasing age.

The results of this study are significant to do by looking at the phenomenon of the problem. The higher advances in technology and information will have an impact on decreasing the love of the community for local wisdom so that people do not understand the meaning of the existence of heritage. One example of inheritance, which is very important to be useful for the historical civilization of the Batak tribe, is also. Ulos is a cultural heritage that is rich in life wisdom values. Ulos is a cultural identity that can support the making of Geopark as a world heritage recognized by Unesco. The specific purpose of this study is to create a policy model needed to strengthen character education based on local wisdom through learning to weave Ulos in Samosir, North Sumatra, where through character education can support Samosir especially the Toba Caldera Geopark and Samosir Area Geosite as the main places for cultural-based world tourism visits.

IV. CONCLUSION

Character education and local wisdom through the application of Ulos Balige weaving functions in support of tourism and Samosir, especially the Toba Caldera Geopark and Samosir Geosite Area as the central place for cultural-based world tourism visits. Character education must be made a model of theory and practice representing character education based on the character of local wisdom. The community can internalize the meaning of philosophical values which are full of life wisdom values contained in the Ulos motive and color education on the explanation of the supervisor and study of literature. Also, the community can learn the

practice of weaving Ulos Balige through tutoring both in school and outside of school can demonstrate the value of patience, consistency, tenacity, responsibility, confidence, and perseverance in everyday life.

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