
JES (2024), E-ISSN 3031-4232

JES

Journal of Educational Studies

<https://ejournal.baleliterasi.org/index.php/JEs>



The Value of the *Beriuk Tinjal* Tradition as a Strengthening of Student Character in the Global Era

Hanapi

Universitas Hamzanwadi

hanapi@hamzanwadi.ac.id

Ahyar Rasyidi

Sekolah Tinggi Ilmu Tarbiyah NU Al Mahsuni

Ahyarasyidi24434@gmail.com

Abstract

The tradition of *beriuik tinjal* of the Sasak Lombok ethnic community reflects relevant social values, solidarity, care, and responsibility to strengthen the character of students in the global era. This research aims to explore the values contained in the tradition of *beriuik tinjal* at SMA Negeri 1 Selong and its impact on strengthening students' character. The research method uses a qualitative approach with a phenomenological type, data is collected through observations, interviews, and documents involving teachers, students, and community leaders. The data analysis technique uses the Miles and Huberman interactive model. The results of the study show that the values of the *beriuik tinjal* tradition have been integrated through learning activities, extracurriculars, and social projects. As a result, students show increased cooperation, social concern, and appreciation for culture while strengthening students' character rooted in local values.

Keywords: *Beriuik Tinjal* Tradition, Student Character, Global Era

1. Introduction

The tradition of *beriuik tinjal* of the Sasak people shows the values of social solidarity which are an inseparable part of life. These values are not only relevant in daily life but also have great potential to be applied in the world of education. The value of the tradition of

beriuik tinjal in schools can be done through a variety of actions. One of them is integrating it into the curriculum. The value of the tradition of *beriuik tinjal* is not only instilled through the formal curriculum, but can be done during extracurricular activities, such as dance, traditional music, or folk games that contain the value of *beriuik tinjal* in a society closer to tradition. Therefore, students are able to understand and recognize these traditions and are even directly involved in maintaining them so that they continue to exist in the midst of global cultural life, including in the lives of students at school.

The values contained in the *beriuik tinjal* in the form of cooperation, *Butterfly* and *Reme* who can shape the younger generation about self-identity and are able to face the challenges of globalization. In an effort to implement traditions *beriuik tinjal* In schools, experts highlight the importance of culture-based education. Tilaar revealed that education based on local wisdom is the way out to prepare human beings who have character and are able to face global challenges but always pay attention to their cultural identity (Afriyanto et al., 2018).

Realized as part of an increasingly modern society, the preservation of local culture such as *beriuik tinjal* has become a shared responsibility in the midst of global currents that are eroding its existence. Therefore, school involvement is one of the forums in preserving cultural heritage and creating a young generation that is proud of their identity and able to harmonize local traditions with the times. In this context, the role of teachers is very important as facilitators, motivators, and patrons in teaching who know and instill values from local culture to students about the philosophy of the tradition, so that students are able to understand the moral, social, and spiritual values inherent in it.

Good cooperation between all parties, both schools, families, and the community, is needed for the smooth operation of efforts to preserve the tradition. Parents and community leaders can participate in school events to provide a direct understanding of the tradition of *beriuik tinjal* and other local wisdom. For example, in introducing customs through school culture, namely extraordinary art screenings, through seminars, workshops and art performances attended by students, parents and the local community. Understanding and instilling customary values in the long term through education can provide a wide range of benefits.

In this era of globalization, culture-based education and local wisdom have become a strategy in dealing with foreign cultural flows that are increasingly inevitable. By preserving local traditions, students have strong enough provisions to filter information as well as influences that come from outside, so that they can still start to respect other people's cultures without losing their identity. In other words, tradition *beriuik tinjal* Not just cultural preservation, but investment to produce a strong generation and be able to preserve cultural roots (Sahriati, 2024). Therefore, the collaboration of all parties, namely schools, families, and communities, is the key to success in establishing education based on local wisdom.

According to Ki Hajar Dewantara, education must grow and be sourced from the culture where education is provided. He even emphasized that true education is education that grows from the earth where he lives. In the context of the Sasak ethnic community, the tradition of *beriuik tinjal* It can be one way for local values to be embedded in students' lives and have an impact on students' own lives (Noventue et al., 2024) Thus, education not only understands its cultural identity, but also has skills that support life in the environment of modern society. One of the ways that can be done is by integrating learning. With the approach and integration of thematic learning, tradition *beriuik tinjal* can be implemented in subjects such as social studies, cultural arts, and environmental education.

In addition, in practice, government support and its policies also play an important role, as mandated in Law Number 20 of 2003 concerning the National Education System, where education must develop the potential of students by paying attention to religious, cultural, and environmental values of the community (Depdiknas, 2003). Thus, the value of tradition *beriuik tinjal* Line with the mandate of the law. Education not only functions as a means of knowledge transfer, but also as a medium for shaping the character of the younger generation. In the context of globalization, the challenge to the preservation of local cultural values is increasing. Technological advances and the rapid flow of information often cause the younger generation to lose attachment to their local culture. Therefore, the integration of local wisdom values into education is a strategic step to maintain cultural identity while forming a strong student character.

SMA Negeri 1 Selong as one of the formal educational institutions has an important role in preserving and internalizing the values of the *beriuik tinjal tradition* among students. The preservation of the tradition *ofberiuik tinjal* in the school environment aims to strengthen the character of students based on the noble values of the Sasak community. Referring to this description, this paper wants to explore the values contained in the tradition of *beriuik tinjal* and its impact to strengthen character in daily life at school. The values of the tradition of *beriuik tinjal* are expected to be implemented and become a guideline in forming a young generation that excels in character and is firmly rooted in their cultural identity?

2. Method

2.1 Participants

This research method uses a qualitative approach with a type of phenomena that describes the data referring to the experience of the reporter related to the phenomenon being studied. Participants in this qualitative research are individuals who have information about the phenomenon being studied, have experience, and can provide more in-depth

information. Selection of participants using the purposive sampling by selecting participants based on certain criteria related to the research objectives. The research subjects in this study are 5 people consisting of the principal, 2 subject teachers, and 3 students.

2.2 Data Collection

The data collection techniques in this study include: (1) participatory observation, namely the researcher conducts direct monitoring among the participants and participates in the daily activities and daily lives of the researched community, which aims to gain a better understanding for the researcher about the social context and human behavior, as well as help the researcher to obtain richer and contextual data; (2) In-depth interview, which is a collection technique that involves an open conversation with research participants so that the researcher can dig deeper into the participants' experiences and views on a problem being researched; (3) Documentation, which is a data collection technique, involves the collection of notes, reports, letters, and newspapers that are relevant to the phenomenon being researched.

2.3 Data Analysis

In this study, data analysis techniques using the Miles and Huberman (1994) interactive model include data reduction, data presentation and conclusion drawn. Data obtained from interviews, observations, and documentation in reduction, to find the main relationship or theme in its relevance. The data that has been reduced is then presented in the form of descriptive narratives and thematic matrices to provide an organized picture. Conclusions are drawn based on patterns or relationships between data by using three types of verification, namely source triangulation and triangulation to ensure validity.

3. Results

3.1 Overview of SMA Negeri 1 Selong

SMA Negeri 1 Selong is located in the heart of Selong City, the capital of East Lombok Regency, West Nusa Tenggara. As a leading high school in the region, SMA Negeri 1 Selong has built a good reputation in terms of academic achievement and character development. With the number of students reaching around 1320 people consisting of 596 prai and 724 women. Due to the very large number of students, SMA Negeri 1 Selong is one of the most popular schools in East Lombok. The vision of SMA Negeri 1 Selong is "Character, Scholar, Global

Competitive". Through this vision, SMA Negeri 1 Selong wants to produce graduates who excel in academic achievement, have noble ethics, and compete at the national and international levels with a competent number of teaching staff, adequate learning facilities and infrastructure, and good school management, SMA Negeri 1 Selong strives to provide the best learning experience.

The school has students with diverse cultural, social and religious backgrounds, which reflects the social reality of the people of East Lombok. Therefore, this diversity is the main strength of SMA Negeri 1 Selong to build the values of tolerance, cooperation, and mutual respect for students. Another advantage is the existence of training and the application of local wisdom in daily life at school, which will be a solution in preserving the local culture of the community. In line with the specifications, the physical facilities of the SMA Negeri 1 Selong study room are generally in a decent condition. The school has comfortable classrooms, adequate science and computer laboratories, a library room with a book collection of approximately 10,000 titles, and complete sports facilities. Extracurricular activities at this school are also quite diverse, consisting of activities in the fields of arts and culture, sports, science, and religion, so that it can provide opportunities for students to explore their interests and talents.

As an educational institution, SMA Negeri 1 Selong is committed to preserving local culture and actively participating in maintaining traditional values in the school world. These efforts are manifested in programs that refer to local culture, such as the implementation of the tradition of *beriuk tinjal* which involves the involvement of students in environmental cleaning activities and preserving the environment through greening. This program does not only intend to preserve traditions, but also to build students' character, so that students have a sense of concern for their environment and society. With all its potential and advantages, SMA Negeri 1 Selong is not only a place to gain knowledge for many students, the school has also become one of those who cares about the development of cultural values and character of its young generation in the midst of increasingly complex globalization.

3.2 The Value of the *Beriuk Tinjal* Tradition

The Principal of SMA Negeri 1 Selong Sw has done various ways to maintain the values of the tradition of *beriuk tinjal*. Because according to him, *beriuk tinjal* is an important part of the cultural heritage of the Sasak ethnic community that needs to be considered by the younger generation, including students of Selong State High School, should pay attention to the essence of every noble value contained in this tradition. One of the things that has been done is to integrate values into every school learning material. The tradition of *beriuk tinjal* is instilled

through intra and extracurricular activities, including other programs at school.

This tradition is channeled through various subjects such as arts, culture and citizenship and sociology. Here, students not only learn theories from the values contained in the tradition of *beriuik tinjal* but are given practical tasks in order to be able to animate this tradition more closely. In addition, the principal pressured his penti to build cooperation with the community which is reflected in daily life at school. The value of togetherness is the core of *beriuik tinjal* and social activities such as community service, reforestation programs and other environmental social work. This is done to create a school environment that supports academic learning and strengthens students' character.

Sw also emphasized that this effort was carried out to ensure that the tradition of *beriuik tinjal* is not only a heritage of the Sasak ethnic *papuk baloq*, but as part of the life of the younger generation, including students who continue to develop in the midst of modernization and globalization. Through a collaborative and innovative approach to educational involvement, it is hoped that the tradition of *beriuik tinjal* will remain relevant and be able to inspire future generations. This is also in line with the views of MA subject teachers who emphasized the importance of implementing *beriuik tinjal* in learning. In this context, the role of teachers as facilitators introduces and preserves this tradition to students. In fact, he assessed that *beriuik tinjal* has the potential as a medium to strengthen the character of students effectively in the midst of currents that tend to erode cultural values, including local Sasak culture.

According to MA, one of the sociology teachers, the process of integrating *beriuik tinjal* values starts from "understanding what the philosophical meaning of the tradition is". In learning activities, students are also involved in the awareness that this tradition reflects cooperation, responsibility, and respect for others. For example, in the cultural arts subject, students are asked to make works of art inspired by the elements of the *binjal squistle*. Meanwhile, in civic education, this tradition is used to discuss the value of *beriuik tinjal* that needs to be applied in the life of the community. In addition, teachers try to highlight the role of practical activities in instilling cultural values for students. MA gave an example, schools often hold collaborative projects where students practice the tradition of *beriuik tinjal* in the form of cleaning the school environment and greening. The activity involves a more proportional division of tasks among students, from planning to execution so that students can really feel the meaning of *beriuik tinjal* in work.

According to another teacher, the biggest challenge in applying traditional values in the context of developing students' interest in local culture in the midst of globalization. To overcome this, teachers provide an approach by utilizing creativity, such as technology in

learning. As a form of practice, students are asked to make vlogs or other audio-visual documentation which are then uploaded on school social media. Thus, student participation increases, and the introduction of local culture is increasingly known to the public. In addition, in daily life, teachers apply the core values of *berikuktinjal*, for example helping each other with activities at school. In addition, teachers ensure students understand the importance of cooperation in completing group assignments or in participating in school social activities, such as community service or fundraising for charitable activities. The fundraising was carried out by launching the one day one point program. In this effort, the teachers believe that the tradition of *beriu tinjal* greatly affects the way students think and attitude in their daily lives. In other words, these values must still be instilled in the younger generation so that local traditions such as *beriu tinjal* in the Sasak community will remain and of course will be passed down to the next generation as an identity.

Based on interviews, some students explained that at first they did not know let alone understand the tradition of *beriu tinjal*, but after participating in various activities, they saw and assessed the importance of the tradition of *beriu tinjal*, not only local tradition but universal. According to grade XII students, HD stated that their participation in the practice of understanding traditions was carried out through the Cultural Saturday Program, providing new experiences and understandings that were full of interesting impressions such as the meaning of togetherness which taught everyone to have a role and contribution as well as responsibility in the life of the community. In addition, other students assessed the creative aspects of the experience of practicing the tradition of *beriu tinjal* through projects and creating documents through digital that are relevant and interesting. Social activities such as greening can help students raise awareness and acknowledge the challenges of lack of time to understand culture in the midst of many academic activities, but students feel that teachers are always trying to create a fun learning situation.

On the other hand, students feel that the traditions of the Sasak people are very relevant in modern life. In fact, they mentioned the value of *beriu tinjal* teaching cooperation, strengthening relationships, the value of solidarity and the spirit of togetherness, which in the end students feel that the nation can contribute to preserving their own culture and realize involvement in activities that are part of efforts to maintain the heritage of *papuk baloq* (ancestors) so that it continues to exist until the future and is not uprooted from its roots

4. Discussion

4.1 The Conclusions Traditional Values Beriuk Tinjal As a Character Builder, Students

The tradition of beriuk tinjal is one of the local wisdoms of the Sasak people. This tradition provides the value of awareness or cooperation in carrying out social activities. The philosophy of beriuk tinjal reflects the values of responsibility, cooperation, togetherness, and social concern inherited by the Papuk Baloq of the Sasak people from generation to generation. Parakically, people usually carry out activities together in order to keep the environment clean, respect neighbors, and help each other. That is the philosophy of the actual Sasak people. This tradition can also be found through activities to clean rivers, waterways to preserve the environment, including public places or facilities.

In this context, SMA Negeri 1 Selong strives to maintain the values of the beriuk tinjal tradition, which reflects an educational approach based on local wisdom. This approach is in line with Ki Hajar Dewantara's idea that ideal education must be rooted in the local culture and have a function to build individual character in the community. Education not only aims to hone intellectual abilities, but also to shape the soul and personality of students. Thus, the tradition of beriuk tinjal is described as an effective medium to build students' character by emphasizing the values of togetherness and social harmony with teacher intervention in schools that provide learning or good practices for students.

According to Vygotsky, the role of teachers as facilitators in helping students understand cultural values (Ma'un et al., 2024), very important included in the tradition *beriuk tinjal*. In learning, a teacher can provide information for students about traditions *beriuk tinjal* which can create a space for collaboration and interaction through practical activities such as community service in the form of environmental greening and so on. From a sociological perspective, this tradition reflects social solidarity. In a school setting, these values are applied when students in class share creative ideas, carry out group projects, and participate in social activities. In addition, through technology, it can introduce a culture that is very relevant to modern educational theories that create new things and innovations in learning. This effort is considered to be able to help students understand cultural values and expand their introduction to the public through social media platforms. This is in line with the theory of globalization put forward by Anthony Giddens who emphasizes the urgency of maintaining local identity in the midst of global currents (Maiwan, 2014).

Despite the challenges, SMA Negeri 1 Selong's efforts to create a fun and meaningful learning atmosphere show its dedication to cultural preservation. This challenge is if it refers to Paulo Freire's critical education theory which emphasizes the importance of relevant and contextual education (Amin & Ikramatoun, 2022). Through the use of traditional activities

beriuik tinjal As part of learning, schools can relate education to the reality of students' lives, so that learning becomes more meaningful and impactful. Involving students, teachers, and the community in this process, schools not only preserve cultural heritage, but also build a young generation that is characterful, cultured, and able to face the challenges of globalization while maintaining identity.

The tradition of *beriuik tinjal* has an important role in strengthening the character of students, by emphasizing values that can be integrated in education. The following are the values contained in the tradition: (1) Togetherness (*reme*). Teaching the importance of cooperation through group activities and collaborative projects, which help students develop social skills; (2) Responsibility (*teguq*). Teaching students to be responsible for academic tasks and social obligations, so that they can complete tasks well; (3) Respect for others (*soloh*). Emphasizing the importance of respecting differences and creating an inclusive environment is essential for shaping attitudes of tolerance; (4) Honesty (*lomboq*). Teaching students to be honest in their daily interactions, which reflects openness and honest communication; (5) Discipline (*disambiguation*). Teaching discipline in carrying out joint duties, including punctuality and compliance with rules; (6) Social solidarity. Encourage a sense of community through social activities, so that students feel part of a larger society; (7) Empathy and care. Fostering empathy for others through involvement in culture-based activities.

4.2 Impact of Tradition *Beriuik Tinjal* on Student Life

The tradition of *beriuik tinjal* at SMA Negeri 1 Selong has an impact on strengthening the character and personality of students. This tradition not only functions as an effort to preserve the local culture of the Sasak people, but also as a very effective character education medium. Its implementation, which is well integrated in formal and non-academic learning, provides students with an understanding of noble values that are still relevant in today's modern life practice. The most pronounced positive impact is on the attitude of togetherness or better cooperation among students. According to Lickona (1991), character education is the growth and development of the values of cooperation and mutual responsibility for individuals, this can be seen from the course of collaborative projects with the points of *the values of the Mirror*. Students are involved in working together in many ways, such as community service, school greening, and tradition simulations. This strengthens the character of students so that they can be more respectful or appreciate the role of others.

In addition, the tradition of *beriuik tinjal* pays attention to students' awareness in maintaining cultural heritage. Tilaar (2004) stated that the preservation of local culture in education has a great impact on young people. Students learn to be proud of their culture, with a better level of responsibility. In this context, students are not only taught the

philosophy of tradition, but also its practical actions, such as creating digital documentation or artwork inspired by *beriuik tinjal*. This method also unites modern and traditional cultures, so that students are not disillusioned with culture. The impact is also on student creativity. The activity *encourages* the practice of students' creative ideas in expressing traditional values with frequently used media, such as short videos or works of art. Robinson explained that creativity is an important skill that needs to be developed so that children are able to face the future.

These values contribute to shaping the character of students who are academically intelligent and strong in social and moral aspects. Character education that is integrated with traditions such as *beriuik tinjal* provides the basis for students to become individuals with integrity to themselves, responsible for responding according to the tasks given and caring for the people around them and ready for challenges in the future. The aspects that have a significant impact on the development of students' character are as follows:

- a. Strengthening Social Character. The integration of *the tradition of reciprocity* in schools is able to contribute to strengthening students' social character in the form of togetherness and respect for others, encouraging students to care for each other, students to be more open, empathetic, and appreciate differences so as to create a harmonious and peaceful social environment in schools.
- b. Increasing Social Awareness. Through social activities that are oriented based on *the* perspective of community service and other social projects, students not only learn about local culture, but are directly involved in activities that are beneficial to the community. The implication is that students begin to care socially about the problems around them and are ready to contribute in terms of solving social problems.
- c. Improvement of the ability to work together. Through traditional values rooted in the past, the tradition of *beriuik tinjal* tries to teach students about the value of cooperation in achieving a common goal. It can be seen that in this tradition, teachers teach students about how to collaboratively share tasks and help others. This can hone students' ability to work in a team and provide huge benefits outside the classroom if they are already working later.
- d. Growth of Responsibility Attitude. In the *tradition of beriuik tinjal*, each individual has their own role and function which means that the role must be worked on to achieve a common goal. This value tries to encourage students to be more responsible according to their roles and make students become more purposeful and trustworthy individuals in terms of tasks.
- e. Strengthen cultural identity. Another significant impact is to strengthen cultural identity among students. By understanding and experiencing the values of *beriuik tinjal*, students feel proud of cultural heritage and become more aware of the

importance of preserving local traditions. This gives a sense of ownership and pride in one's own culture while preserving it for future generations.

- f. Helping to develop Creativity and Innovation. Practicing *the tradition of beriuk tinjal* can be used as part of learning activities that include making artwork and digital documentation. Providing opportunities for students to express ideas about art and technology so as to sharpen creativity and connect it with traditional ways that exist in a cultural context that is appropriate for modern times.
- g. Improving Social and Leadership Skills. Students who are involved in various collaborative projects and social activities at school gain better social skills. In addition, they are treated as leaders, especially when they have to carry out some activities with their peers. Because of this, there are many students who manage to learn leadership skills, and these skills are very beneficial because of the diverse areas they can master.
- h. Increased self-confidence. Through activities that involve hands-on practice in recognizing and reviving the tradition of *beriuk tinjal*, students can express themselves so that their confidence grows and develops in facing the challenges of life in an increasingly competitive global era. Through activities such as making documentation videos or participating in other cultural events, they feel confident. At the same time, they think that they are doing something right in order to grow and develop their culture, which also helps to improve their presentation and communication skills.
- i. Fostering a sense of love for the land. Through the introduction of local cultural values that are relevant to life, students have a sense of love for the environment and care for *gumi paer* (homeland). Thus, the tradition of *praying* is not only aimed at making students understand how important and useful social cooperation is. However, students realize the importance of awakening a sense of love for the homeland and concern for culture during global cultural penetration without forgetting the national culture.

Increased Participation in School Life. The direct impact of the practice of *the tradition of beriuk tinjal* is an increase in student participation in schools. Traditional activities such as community service, reforestation programs, and fundraising for orphans, are very useful in encouraging students' enthusiasm for social school activities. Thus, students are more motivated to play an active role in social activities that enrich learning experiences outside of academics

5. Conclusion

The values contained in beruk tinjal at SMA Negeri 1 Selong have a number of noble values such as togetherness (reme), responsibility (kufuq), respect for others (soloh), honesty (lomboq), discipline (terpi), social solidarity, empathy and care which contribute significantly to strengthening students' character. By integrating these values into a variety of subjects and daily routines, students not only gain a theoretical understanding of values, but are given practical experiences that reinforce values and change their behavior. This leads to stronger social attitudes and leadership as well as a stronger sense of responsibility among students. In addition, students are more concerned and understand the local culture and have the ability to apply these values in daily life. As a result, this tradition not only takes care of the culture, but also changes the character of students for the better, providing opportunities for students to contribute and maintain their identity.

References

- Afriyanto, H., Harahap, A., & Azwandi, A. (2018). an Analysis of Interactional Pattern Between Teacher and Student in Sman 1 Curup Kota. *JOALL (Journal of Applied Linguistics & Literature)*, 3(1), 116–128. <https://doi.org/10.33369/joall.v3i1.6538>
- Amin, K., & Ikramatoun, S. (2022). *Relevansi Pemikiran Paulo Freire terhadap Pendidikan di Aceh The Relevance of Paulo Freire 's Thoughts to Education in Aceh*. 19(1), 13–21.
- Depdiknas. (2003). *Undang-undang RI No 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Issue 1, pp. 1–42).
- Ma'un, A. A. J., Handayani, N. S., & Hidayatu, M. (2024). *Konsep Zone Of Proximal Development (ZPD) Dalam Permainan Anak Anak*. 2(1), 1–10.
- Maiwan, M. (2014). *Memahami Politik Globalisasi dan Pengaruhnya dalam Tata Dunia Baru: Antara Peluang dan Tantangan*. 7(1), 1–10.
- Noventue, R., Ginanjar, S., Dewantara, K. H., & Pancasila, N. (2024). *PANCASILA PADA SISWA PENDIDIKAN: BUDAYA HAJAR NILAI-NILAI*. 7, 2809–2818.
- Sahriati. (2024). *Revitalisasi Tradisi Lokal dalam Pendidikan Islam untuk Membangun Karakter Moderat Siswa*. 1.