

Analysis of The Relation of Traditional Values Nujuh Likur Forwach Tanjung Agung Village with Pancasila Student Profile Values

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Abstract: The role of education is very important for the Indonesian nation, aiming to increase its potential and abilities, form a dignified and polite national character, and educate the nation's life. Therefore, the problem of education is not only about learning ability, but also the formation of students' Pancasila character. This study aims to analyze the relationship between the values of the Nujuh Likur Melemang tradition and the values of the Pancasila student profile. This study uses a qualitative descriptive method, data collection techniques using interviews, and documentation. The study involved community leaders and the head of the customary advisory committee from Tanjung Agung Village, Kaur Regency. The results of this study found that there was a relationship between the values of the Pancasila student profile and the Nujuh Likur "melemang" tradition, namely the values of divinity, caring and togetherness, and the values of mutual cooperation.

Keywords: Tradition, Nujuh Likur, Pancasila Student Profile.

Introduction

The role of education is very important for the Indonesian nation, aiming to enhance its potential and capabilities, to shape a nation with noble and courteous character, and to enlighten the life of the nation. Therefore, educational issues are not only about learning abilities but also about the formation of Pancasila character in students (Aditia,2022).The Ministry of Education and Culture's policy, as outlined in Regulation Number 22 of 2020 concerning the Ministry's Strategic Plan for 2020-2024, states: "Pancasila students embody Indonesian students as lifelong learners who are globally competent and act in accordance with the values of Pancasila. They possess six primary characteristics: faith and devotion to the One and Only God and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity.

Indonesian students are students who believe in and are devoted to the One and Only God. Their

faith and devotion are manifested in noble character towards oneself, fellow human beings, nature, and their country (kemendikbud,2024). They think and behave in accordance with the values of divinity as a guide to choose what is good and right, while maintaining integrity and justice. Indonesian students are always open-minded towards diversity and differences, and actively contribute to improving the quality of human life as part of the Indonesian and global community. As part of the Indonesian nation, Indonesian students have a self-identity as a representation of the nation's noble culture, appreciating and preserving their culture, while interacting with various other cultures. They care about their environment and use existing diversity as a strength for living in mutual cooperation. Indonesian students are independent learners. They are initiative and ready to learn new things, and are persistent in achieving their goals. Indonesian students enjoy and are able to think critically and creatively. They analyze problems

using scientific thinking and apply alternative solutions innovatively. They actively seek ways to continuously improve their capacity and are reflective so that they can continue to develop themselves and contribute to the nation, country, and the world.

Tradition is a cultural object, a system of meanings or ideas that is passed down from the past to the next generation (Saputra,2024). As meaning, tradition is upheld by every member of society and communicated from one generation to the next in a chain of meanings that encompasses habits of doing something (Harara,2016). This tradition is experienced by each member of society individually through the process of socialization, as something that remains constant, never changing, within a certain period of time (karsidi,2005).. Culture is a universal phenomenon. Every society and nation in the world has a culture, although its form and pattern differ from one society to another (mahdayeni,2019). Culture clearly shows the similarity of human nature from various tribes, nations, and races. However, humans and culture are fundamentally dialectically related. There is a creative interaction between humans and culture (heriyanti,2021).

One of the traditions of the people of Tanjung Agung village, carried out every 21st fast of Ramadan, is Nujuh Likur. The seven likur tradition is a tradition carried out by the people routinely once a year during the month of Ramadan (pinusi,2021). The people in Tanjung Agung village carry out a tradition that has been passed down from generation to generation, namely cooking Lemang food. Ngelemang is not something foreign to the people of Kaur Regency, especially those living in Tanjung Agung village, because it is a typical food. Lemang is a food made from glutinous rice seasoned with coconut milk, put in bamboo, then burned (heleni,2022). The tradition of Ngelemang has indeed existed for a long time and is made for big events or cultural traditions (nurhidayah,2020). Similarly, the people of Tanjung Agung carry out lemang in several traditions, one of which is during the month of Ramadan.

The people of Tanjung Agung village carry out the cooking of lemang on the 21st fast, as an

expression of gratitude to Allah SWT for all that has been given and as a moment for relatives who are in other villages to visit and strengthen ties when this lemang-making activity is carried out (khoiruddin,2020). Every member of the community and relatives who come to visit can taste the lemang that has been prepared. This lemang is made in every house in order to strengthen relationships, give thanks, and share blessings among the community. On the 21st night of fasting, when people are about to perform tarawih prayers, the lemang that has been prepared earlier is brought in part to the mosque and eaten together after the tarawih prayers are performed. Besides making food to be delivered to the mosque to be eaten together, people also deliver lemang to the homes of their relatives who have not been able to visit the homes of the people who made the lemang, where people hope that the ties of kinship and brotherhood will remain strong.

To realize the Profile of Pancasila Students, it is necessary to establish and strengthen character education for students. Character education is the nation's mainstay in realizing its national development vision, namely realizing a nation that has character, noble morals, ethics, culture, and manners in accordance with the Pancasila ideology and the 1945 Constitution. Developing personality values in students requires special learning strategies and skills, especially when adjusted to the characteristics of students who are the millennial generation. The Ministry of Education and Culture has adopted the Profile of Pancasila Students as one of the Ministry of Education and Culture's Vision and Mission. This is already stated in the Ministry of Education's Strategic Plan (2020-2024). It is necessary for us as educators to understand more about the Profile of Pancasila Students itself.

Inculcating the Pancasila Student Profile in students requires collaboration from various parties. One of them is through local traditions whose values can be linked to the Pancasila Student Profile. Given this issue, the author is interested in writing an article entitled 'Analysis of the Correlation Between the Values of the Nujuh Likur Tradition "Ngelemang" in Tanjung Agung

Village, Tetap District, Kaur Regency, and the Values of the Pancasila Student Profile

Methods

This study employed a qualitative descriptive research method. According to suryandari (2019), qualitative research produces descriptive data in the form of written or spoken words and observed behaviors. In agreement with hani (2023), qualitative research is clearly outlined based on the underlying theory, guiding the research focus to align with the actual field data. The aim of this study was to describe the correlation between the nujuh likur melelang tradition and the values of the pancasila student profile in tanjung agung village, kaur regency. The subject of this research was the village head of tanjung agung. Data was collected through purposive interviews. The object of this research was each process within the nujuh likur melelang tradition. Data collection techniques included passive participant observation, semi-structured interviews, and documentation. Data analysis involved data collection, reduction, display, and conclusion. The observation instrument was the observation team itself, assisted by an observation guide, interview guide, and documentation. This study adopted a qualitative approach using an interview method. The findings revealed a correlation between the nujuh likur melelang tradition and the values of the pancasila student profile

Results and Discussion

The Process Of The Traditional Nujuh Likur Ritual, Specifically The "Ngelemang" Process.

Lemang, a culinary specialty of kaur regency, has long been a source of pride for the local community as a heritage passed down from their ancestors. Not only found among the besemah people, lemang is also a tradition among the kaur and semende tribes. Lemang is always present in religious celebrations (islam), rice harvest festivals, welcoming guests, and wedding ceremonies. It is cooked using bamboo with a diameter of 3 cm and

a length of 25 cm (refisrul,2019). Today, lemang has become an iconic culinary symbol of kaur regency and a cultural treasure that efforts are being made to preserve.

In Tanjung Agung Village, Tetap District, the tradition of making lemang is observed on the 21st night of Ramadan. This practice is a form of gratitude to Allah SWT and an opportunity for family and relatives from other villages to visit and strengthen their bonds (refisrul,2019). Every household prepares lemang, which is then shared with visitors. This tradition fosters a sense of community, gratitude, and the sharing of blessings among the villagers. On the night of the 21st fast, after Tarawih prayers, a portion of the lemang is brought to the mosque and shared among the congregation (refisrul,2019). Additionally, villagers distribute lemang to relatives who are unable to visit, further strengthening ties of kinship and solidarity.

The process of making lemang is relatively time-consuming, from sourcing the bamboo to the final product. From the initial stage of finding suitable bamboo to the point where the lemang is ready to be consumed, it takes at least two days. The preparation of the ingredients requires approximately one day, while the cooking process itself can take an additional day. The entire process of making lemang can take approximately 3 hours. The required ingredients and equipment include glutinous rice, bamboo, coconut milk, banana leaves, lebe (a local ingredient), salt, water, and candlenut. The steps involved in making lemang are as follows: sourcing bamboo, cutting and cleaning the bamboo, cutting and cleaning banana leaves, lining the bamboo with banana leaves, cleaning and filling the bamboo with rice, extracting coconut milk, adding coconut milk to the bamboo, constructing a makeshift stand for cooking, and placing the bamboo on the stand for cooking (susilawati,2024). Once cooked, the lemang is brought indoors and placed in a designated area.

The Values Embodied in the Nujuh Likur Tradition, Specifically in the "Melemang" Process

The Nujuh Likur tradition, particularly the "Melemang" process, embodies several positive values. These include:

- a. **Religious Values:** The tradition is deeply rooted in religious beliefs. The community prepares lemag during the 21st day of Ramadan as an expression of gratitude for Allah's blessings.
- b. **Mutual Cooperation:** The process of making lemag involves community members **working** together to gather the necessary materials, such as bamboo.
- c. **Care and Togetherness:** The spirit of care and togetherness is evident when the lemag is **ready**. It is shared with neighbors, relatives, and friends who did not prepare lemag themselves, often delivered to their homes. Additionally, during the tarawih prayers, community members bring the lemag to the mosque to enjoy together after the prayers.

The correlation between the values embedded in the Nujuh Likur "Ngelemang" tradition in Tanjung Agung Village, Tetap District, Kaur Regency, and the profile of a Pancasila Student.

The Ministry of Education and Culture's regulation, as stated in Ministerial Regulation Number 22 of 2020 concerning the Ministry's Strategic Plan for 2020-2024, defines a Pancasila Student as a lifelong learner who possesses global competence and acts in accordance with Pancasila values. Such a student exhibits six key characteristics: faith in and devotion to the Almighty God and noble character, global diversity, mutual cooperation, independence, critical thinking, and creativity.

An Indonesian student is a believer who is devout to the One and Only God. This faith is manifested in noble character towards oneself, fellow human beings, nature, and the nation. Guided by divine values, they think and act in accordance with what is good and right, upholding integrity and justice. Open-minded and appreciative of diversity, Indonesian students actively contribute to improving the quality of human life as both Indonesian and global citizens.

As part of the Indonesian nation, they embody the nation's noble culture, preserving it while engaging with other cultures. They care about the environment and view diversity as a strength for fostering mutual cooperation. Indonesian students are independent, taking initiative to learn and achieve their goals. They possess a critical and creative mind, analyzing problems scientifically and applying innovative solutions. They are always seeking ways to improve themselves and are reflective, enabling them to continuously develop and contribute to their nation and the world.

The Nujuh Likur "melemang" tradition is deeply rooted in the values of spirituality, care, and community. The practice of sharing lemag with neighbors and praying together at the mosque demonstrates the strong sense of togetherness among the villagers. Moreover, the collaborative effort involved in preparing the lemag, from gathering materials to cooking, highlights the value of mutual cooperation. These values align with the profile of a Pancasila student, who is expected to be caring, cooperative, and contribute to the betterment of society.

Conclusions

The melemang tradition in Tanjung Agung village embodies the values of gratitude and community that are central to the profile of a Pancasila student. Through this tradition, villagers express their appreciation for divine blessings and strengthen their bonds with one another. Local traditions should be integrated into school curricula to instill values and morals in students. While direct practice might not always be feasible, introducing these traditions through written narratives can effectively preserve them and ensure that future generations are aware of their cultural heritage.

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