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Discourse On Character Education Values In The Pullagajat Liat Tradition In Mentawai, Indonesia

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ABSTRACT

One traditional ritual in the Mentawai archipelago, the Tradition of Liat Pullaggajat, is in danger of dying out. This is visible in the Mentawai area of South Siberut. To keep bad spirits from wreaking havoc, the villagers of Matotonan perform this annual cleansing rite. This research occurs in Matotonan Village, South Siberut District, Mentawai Islands Regency. It analyses the discourse of the ritual process and the character education principles inherent in the Liat Pullagajat tradition. The researchers wanted to learn more about the significance of the ritual processions and the moral lessons taught within this culture. This research employed a qualitative strategy that combined historical analysis, ethnographic observation, and the examination of oral traditions. Methods of gathering information through direct observation, interviews, and written records. Processing can achieve reduction (including ritual recording), presentation, and data verification. The results of this study found the ritual procession in carrying out the tradition of character education values contained in the Liat Pullaggajat tradition with the procession of Lia Siboitok (taddat lia), Sikebbukat sibakkat katcaila, Pasibitbit Sipitto', Lia Sikarua, Iriq toitet Iriq toitet, Lajot Simagre, Lia The Sikerei will guide this ritual in the villages of Matotonan, Madobag and Butui, which are in the South Siberut sub-district, Mentawai Islands district. There are nine values of character education contained in the Liat Pullagajat tradition, including religion, honesty, discipline, love of the motherland, tolerance, peace-loving, environmental care, social care, and responsibility and cooperation.

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1. Introduction

The Pullagajat Clay tradition exists in the people of Siberut Island in the Mentawai Regency archipelago. This tradition has become extinct. However, Siberut is still rich in the local culture of its people. A very tempting local culture is the oral tradition of the sikerei (tribal chiefs). Sikerei always maintains the culture of oral tradition in this village. Sikerei has a rich oral tradition, including Arat Sabulungan (extinct), Punen, Turuk Lagai, and Liat Pullaggajat. The wealth of oral tradition in Mentawai is still much that has not been disclosed. But it is very unfortunate if the number of Sikerei is decreasing. The latest data that the authors received were from 97 people whose average age was 60-75 years. At the same time, sikerei inheritance does not exist. Today's younger generation doesn't want to be sikerei. This was revealed by one sikerei named Hariadi (55 years), who had been the head of the Matotonan village for (2) two terms. It is predicted that in the next five years, sikerei will no longer exist.

Meanwhile, no one wants to become sikerei anymore in Matotonan village. Because there are too many taboos before the sikerei carries out the ritual, and when someone is appointed to become a sikerei, they must have 10-30 pigs for the coronation in the sikerei appointment procession. This makes the descendants of sikerei no longer want to be sikerei. It is also feared that the oral tradition will become extinct by itself. Preservation efforts must be made immediately because if sikerei does not die 5 to 10 years in the future, this will be the destruction of local culture. Oral traditions such as ritual readings and the loss of the local wisdom of the people in Matotonan village. One of the traditions in the Mentawai people is a traditional party called clay puggajat or a local village traditional party. This party is carried out with a ritual procession for 3 days and the 4th day of hunting, called ei kaleleu. This feast begins with morning rituals. Ritual After the ritual by reciting spells.

This research needs to be done because the younger generation's knowledge and understanding of the Liat Pullagajat tradition has begun to disappear in several villages in the Mentawai Islands district. Whereas in the Liat Pullagajat tradition there is a value of character education that young people can learn and emulate. Therefore, the researcher is interested in examining the Liat Pullagajat tradition and the value of character education in it. Next is research on the extinct tattoo tradition in Sioban village, which makes this tradition no longer exist. The results of this study indicate that the Sioban Village Government of Mentawai Regency has a policy in terms of preserving the Mentawai tattoo tradition. The wisdom of the local government in preserving the tattoo tradition in Mentawai is: 1. Conducting Mentawai tattoo batik training, 2. Becoming a facilitator for tattoo batik groups in developing home industries, 3. Becoming a mediator in developing cultural traditions as a potential for obtaining Mentawai district government funding, 4. Collaborating with a dance studio in Sioban village, 5. Participating in the Mentawai Enchantment Festival every year. Supporters of customary preservation in Sioban Village are 1. Government and 2. Cultural Community. The inhibiting factors in applying cultural traditions are: 1. Modernization, 2. The lack of interest of the younger generation in learning the Sabulungan tradition by using Mentawai tattoos. This research was written by Yulia, R., Zulfa, K., & Naldi, H. (2019, August) titled Sioban Tato Village Tradition Policy in Preservation in Mentawai. In International Conference on Education, Language, and Society. This tattoo is one of the most important parts for a sikerei. However, the study's focus and the research's location are different. This research is about the values of character education in the Liat Pullagajat tradition.

What is novel in this study is the discourse on the values of character education in the Pullaggajat clay tradition in the Mentawai Islands district, West Sumatra province, Indonesia. This discourse on educational values is reflected in the ritual of the Pullaggajat clay tradition. This study aims to describe discourse in the values of character education in the clay pullaggajat tradition in

the Mentawai Islands district, West Sumatra province. While the benefit is that efforts to preserve the clay pullagajat tradition can be passed on to the younger generation.

2. Method

The method used in this study is qualitative by, describing the phenomena found in depth to provide detailed and systematic solutions. The reason for choosing this type of qualitative research is because this research needs in-depth research and approaches. The data used in this study came from 10 informants who were selected because they were directly involved in the Liat Pullagajat tradition. The resource persons were 10 sikerei from Matotonan. The technique in selecting research informants used purposive sampling.

The data collection steps used in this study were observation, interviews, and documentation. The observation technique is a research activity to collect data related to research problems through direct observation in the field. According to Gulo (2002: 116), observation is a data collection method used by researchers to record information per what was seen during the study. This data collection technique is carried out by observing a phenomenon that occurs to obtain appropriate and relevant data to the research topic. What is observed is the ritual process with its implementation for 3 days which is then associated with the value of character education contained therein. The documentation technique used in this study serves to support research data. Things that are documented in every Liat Pullagajat ritual procession in Matotonan Village, South Siberut District, Mentawai Islands Regency.

The author chose the time for the birthday of Matotonan village from 7 to 10 August 2022. At this time, Matotonan village is holding a Pullaggajat lia (party) ritual or cleaning the village. The instrument was prepared before going down to Matotonan village by synchronizing the ritual procession with the values of character education in the theory of character values. The steps for data analysis are carried out interactively and continuously until complete and the data is full. Miles and Huberman (in Sugiyono 2018: 338) divide the data analysis process into three main components: data reduction, data presentation, and drawing conclusions or data verification. These three components are part of the analysis process, which are interrelated. Data analysis was carried out to determine the final results of the research, which were then supported by cultural theory to obtain research results with the character values depicted in the lia Pullagajat tradition.

3. Result

The Pullagajat Clay Tradition

The Pullaggajat Clay Tradition is a clean village tradition carried out by Sikerei or the smart person (the person who leads the ritual) who goes looking for leaves to start the Ritual. Then the leaves are placed near the gong after reading mantras called bakkat kacaila. Bakkat Katcaila is a mystical place led by a Sikebbukat uma called Sibakkat Katcaila. Sibakkat Katcaila is the leader of every ritual performed in his tribe which is called a clay (a party, it doesn't have to be from a sikerei, the most important thing is that he understands customs and understands the lia procession and is the oldest in their tribe. One of the orality sentences in the clay pullagajat ritual is as follows ; Pasibelek (Release Negative Aura)

"Kap sikebbukat, ita sipumone kainek, anek kakap saile mui sick simagre mai sateteu nu si pu lia. Anai kuna'nak, kona kona guru'guruk".

"O you, our ancestors, here is an offering to repay the spirits of our grandchildren" who carry out lia, come, come."

The sentence above is a fragment of the sentence uttered by Sikerei when carrying out the pasibelek ritual. The pasibelek ritual is one of the rituals in Lia Pulugajat. The meaning of this mantra is to release a negative aura that will envelop the celebration of a big village party, a big party that is held in every village that will hold a village party. Liat Pulugajat is a big village festival with a very long ritual procession lasting 3 days and 3 nights. This clay puggajat ritual consists of: Lia Siboitok (taddat lia) Is a small party or the start of a party, marked by the beating of tuddukat, gong and gajeumak. Around 7.30 in the morning after doing bele' bubug uma (changing part of the house roof).



Figure 1. Sikerei Mantra Ritual in Pullagajat Dalam Clay Bakkatkatchaila Procession (Source: Zulfa Documentation)

Furthermore, Sikebbukat sibakkat katcaila made Irig by reading a ritual on a chicken and anau leaf "*Sailaku saila saila ngangan bolo, saila ngangan besi' saila oringen saila simalauru*" they believe that through this leaf the anau is freed from all the anger of danger and disaster when carrying out its work, as for a chicken through the phrase *sibakkat katcaila* (Father of the House) conveys a message of safety with the sentence "*Ekeu kina gou' gou' kut salounu simaeru' areu akek' bolo areu ake iron*" You chicken keep us away from disease and keep us from getting angry with all the dangers we do we will see among you ".

Furthermore, the chicken's neck was broken and the bile was dissected. They saw salou (good or bad sign) and the anau leaves were distributed to all invited guests and the people who took part in the party. . After that they cut pork and chicken this food is called Punu Laitak. During this traditional procession, it is not permissible to eat and drink from morning to noon and also not to have husband and wife intercourse during the party. Furthermore, after lunch, some of them got ready to go to the forest to collect leaves for use at night, called *Pasibitbit Sipitto'*.

Furthermore, *Pasibitbit* (Sipitto') is driving away evil spirits, by picking selected leaves at 4 pm in the forest. At night summon the spirits as Sikerei's belief where this Sikerei has spiritual belief in the help of ancestral spirits and other jinn. while the term "Sipitto" means an evil spirit that disturbs their activities and their village so that in the afternoon the Sikerei Kehutanan take materials that are used to repel Sipitto' at night.

After that, from *Sikerei's Buruan Sipitto'* results, Sikerei collected and recited the mantra and the ending was chased away with Sikerei while holding the leaves walking towards the terrace of the house with the mantra "*tuitui-tuitui*" Go Home-Pulanglah. After all the series of Sikerei and his wife's rituals, it is continued with the ritual: Lia Sikarua is the 2nd day's party, starting early in the morning giving signs of hitting tuddukat, *gajeuma'* and gongs like the first lia. Then it is continued with the *Pasosok (lia Kasosorat)* Parade, all Lia participants get ready to wear the attributes of either

Sikerei Sinanalep (female) or Simatteu (male) as well as simatak (non Sikerei) and other families. In the morning at around 08.00Wib the leader of *Liat Pulaggajat* gave a sign to turn on the Gong that all participants in this traditional party left the room before entering the second party. Where *sibakkat katcaila* is assisted by sirimuri making *so'sok* or bathing water so that all participants are free from disturbances during the traditional procession. After that he was told to enter the room.



Figure 2. The Sinanalep Parade with the Author
(Source: Zulfa Documentation)

Next *Iriq toitet Iriq toitet* is *Lia's* sequence where *iriq* is taken from coconut material by reciting a mantra followed by the sound of gajeuma' tokkui and gong then the coconut is opened to be eaten after that *sibakkat katcaila* gives anau leaves to be attached to the dress and Lia/Party participants. After that, *Sibakkat Katcaila* cast a spell on the chicken including Sikerei for him and the other participants with the sentence, "Lia ku kina gou'gou' areu ake' bolo, oringen, areu *ake' singu*, areu *ake'* far away the evil and other calamities in they Village) as soon as it is finished the chicken is broken its neck and burned after being burned to see in its bile whether it is a good sign or not.



Figure 3. Sikerei's orality
(Source: Buyamin Documentation)

Then it is continued with *Paeruk Sainak*, which is an activity before slaughtering a pig, *Sikerei* recites a mantra together in front of the pig by holding a Bobblo leaf and a young coconut called *Paeru' Sainak*. The meaning is that the pig to be slaughtered is a living animal created by *Ulau Manua*. They believe they must ask permission from God and the spirit before the slaughter is carried out so that later it will be a blessing to those who eat it and blessings to those who have pigs. Likewise, they believe that when they raise pigs there are no disturbances and they can reproduce.

After the *uraji Sainak* was carried out, it was slaughtered and not immediately burned but hung on pillars on the left and right terraces of the house (*Uma*). The meaning is that the pigs that are kept as pets do not immediately disappear into their offspring. As for what they eat on the second day is called *punulaitak* from *silakra* and fish. While *Sikerei* eats together facing husband and wife. Followed by the procession of *Pasibelek* and *Pasilak simagre*. In the afternoon, *Sikerei* Cemetery summons spirits or souls of families who are still alive, named *Simagre* (Spirit of the Living). As for those who were left with some leaves plus gojo which was given turmeric and planted in the ground, there was also killed a chicken and to be brought home as a means of *simagre* terms. This procession can only be done by *Sikerei* because when they are crowned their inner eyes are opened to see supernatural things like *Simagre*. After returning the chicken is read a spell and eaten by those who live in *Uma* with the sentence *Doroikap Simagretta*. I followed *Sikerei* to a river close to a cemetery near that location.



Figure 4. Pasibelek Ritual
(Source: Buyamin Documentation)

The next *Lajot Simagre* ritual is carried out at night after *Simagre* is picked up from the grave, starting with a soft song by placing cloths on the terrace of the house and leaves on the ends of the bamboo where he is sure that *Simagre* does not feel like he has come to *Uma* so it is said in the same way as parents coaxing their child who just ran away from their house. That night *Sikerei* did turuk with tight turns and while holding a small plate and *Jejeneng* with a spell so that until it was finished it was closed by going around all the *Sikerei* holding a bamboo at the end filled with leaves with a mantra that it was considered that *Simagre* had been considered gathered until *Sikerei* was possessed. After that, they sing together and put a small plate on the head of the *Lia* participant while reciting a mantra, then the chicken liver that was dissected when buried which was placed on the plate is handed over and eaten by the *Lia* participant, assuming that it is *Simagre*.



Figure 5. Simagre and Lajot Siagre
(Source: Buyamin Documentation)

On the third day of *Lia Brushelu*, namely the third day's traditional celebration starting early in the morning giving a sign of ringing the Gong and gajeuma', starting from the *sikebbukat uma* (*sibakkat katcaila* and *sirimuri* and one *Sikerei*) they cast a spell on the *anau* leaves in the hope of being freed from evil and given safety for try and work before giving it to the party participants.



Figure 6. Iriq
(Source: Buyamin Documentation)

Followed by *iriq*, which is a series of traditional party events where all family members who participate in the traditional party are counted, so that all of them get a share. After the inauguration ceremony, it is continued with *Uraji sainak*, which is the recitation of the mantra on slaughtered pork where the spirits of the ancestors are called in *uma* to get a part of the meat, hoping that the meat eaten will be blessed and have social value so that the elders can feel the soul spiritually, this is only *Sikerei* who feels their arrival besides *Sikerei*, some of their descendants feel it.



Figure 7. Uraji Sainak
(Source: Buyamin Documentation)

This division must be even and no right is allowed to be waived, because they believe that if that happens there will be a disease for those who are called Sikaoinan. This is the belief of the people from generation to generation. Then *Pukalaibok* is a series of events where *Sikerei* eats with his wife in pairs. After that, at dusk, all the invited guests dispersed and at midnight the *sikebbukat Uma* ate katengan uma to prepare for the afternoon parade to Gung Beburu. After the evening ceremony, the procession of all village traditional party events ended. The morning was closed by going to hunt pigs with Sikerei who took part in the village's traditional party procession. That is a series of clay pullagajat which is loaded with all the life philosophies of the Mentawai people. In cultural theory according to Koentaningrat there are 7 elements of culture in society, of which the seven are already contained in the clay *pullaggajat* ritual. Starting from Religion, namely by asking the rulers of nature by reciting mantras to summon spirits in the universe, then the system of living equipment in Mentawai society which is inseparable from nature every day, then the livelihood system which is still dependent on nature and does not want to destroying nature while maintaining the balance of nature. Then the social system that has existed since the ancestors of the Mentawai people by living in Uma (the original home of the Mentawai tribe). In Uma, the clay ritual of *Pullaggajat* is performed as a form of social system by using tribes such as the *Sibulat*, *Sabagalet*, *Seritoitet* and others where each tribe has 1 uma. Furthermore, language is a means of communication between sikerei and sikrei, sikerei and nature through orality in the clay *pullaggajat* ritual.

In the *Liat Pullggajat* ritual, these character education values are contained in the community. Meanwhile, this lia has started to become extinct on 3 islands in the Mentawai archipelago district, namely Sipora Island, North Pagai Island and South Pagai Island. This ritual discusses what character education values exist in the Pullaggajat clay tradition. The disappearance of ritual is the same as starting to disappear in Mentawai society in maintaining the condition of the balance of the universe and its creator. If the clay pullagajat ritual disappears, then wait for the destruction of the traditions and culture of the Mentawai people. However, if this is able to maintain it as part of the spirit of life for the Mentawai people, then the balance of nature will be maintained at any time. Furthermore, the values of character education in the clay *pullaggajat* tradition.

The Values of Character Education in Liat Pullaggajat

The process built to shape one's character is usually pursued through education. Education is defined as a container that is used to support the formation of the character of each individual. According to Laluin (2013:1), the character etymologically comes from the Greek word *karasso* which means blueprint, basic format, and fingerprint, while the character in Arabic is morals or character. Character is defined as identity that comes from the human mind and spirit in the form of character. According to Suparlan (2010: 1), character is a way of thinking and behaving that characterizes each individual to live and work together within the scope of family, community, nation and state life. Another opinion was also expressed by Lickona (in Wibowo 2012: 32), who defines character as a form of a person's nature that aims to respond to situations morally. The opinion put forward by Lickona is in line with the opinion put forward by Aristotle that character is closely related to human habits. Another opinion was also expressed by Suwandayani and Isbadriantyas (2017: 38) who stated that character is a form of human values related to God, humans, the environment and nationality which is manifested in attitudes, feelings, actions based on norms, laws, manners, culture, and customs.

So character is what is done by someone related to God, humans, the environment, and the nation which is manifested in attitudes, feelings, actions that are in accordance with society's norms, religion, culture, and customs. Strengthening one's character is inseparable from character education. According to Laluin (2013: 58), character education is a form of human life that determines the survival and development of the nation, both Indonesia and the world. Another opinion was also expressed by Dharma (2011: 23), that character education is defined as a learning that directs a person to be better. This opinion is in line with Lickona (2013: 39) which states that character education is an intentional effort to help someone understand, pay attention to, and carry out the ethical values being taught. Character education is a form of learning carried out deliberately by someone who aims to prepare the next generation of a nation with character and able to face future challenges in accordance with applicable morals and norms.

Character education has been regulated in Presidential Regulation (Perpres) Number 87 of 2017 concerning Strengthening Character Education, that "in the context of creating a cultured nation through strengthening religious values, honesty, tolerance, discipline, hard work, creative, independent, democratic, sense of curiosity, national spirit, love of the motherland, respect for achievement, communicative, love of peace, love to read, care for the environment, care for the social, and be responsible, it is necessary to strengthen character education" (Republic of Indonesia 2017). The researcher found that the values of character education in the Apitan tradition included religious values, honesty, discipline, love of the motherland, tolerance, peace-loving, environmental care, social care, and responsibility. The values contained in the Liat Pullagajat tradition are as follows:

Religious

The first character education value is Religious, a form of behavior following religious teachings. According to Lickona (2013: 15), being religious is an attitude and behavior of obedience in carrying out the teachings of the religion one adheres to, being tolerant in implementing other religious worship, and living in harmony with adherents of other religions. According to Marzuki and Haq (2018: 86), the value of character education is based on thoughts that are more directed at quality to form human beings who are faithful and devoted to God Almighty, intelligent, skilled, virtuous, creative, innovative, and responsible for nation building, so be a good person. So being religious is a form of behavior that is following religious teachings in the form of piety to God Almighty, intelligent, skilled, virtuous, creative, innovative, and responsible for nation building, so that you become a good person. The character of religious education can be found from the clay tradition of Pullagajat, as told by Suryadi in an interview at Matotonan (10 August 2022). From the results of the interviews it was said that Liat Pullagajat is a religious attitude carried out by the

people of Matotonan Village as a form of gratitude for the blessings given by the Creator because their village is far from disaster in one year. In addition, people always ask God for help to avoid the dangers of unwanted disasters. Religious values need to be instilled in young people because these values are related to God. According to Mustari (2014: 1), one's thoughts, words, and actions must be based on divine values and religious teachings.

Honest

The value of character education Honest is the behavior of someone who shows himself as a person who can always be trusted, both from words, actions, and work. Lickona (2013:65) states that being honest is a fundamental way to respect others. In Matotonan, representatives from village officials were asked for help asking for contributions to the houses for this *Pullaggajat* clay event in the amount of 10,000 rupiah. but if someone wants more alms, they are still gladly accepted," explained the village head (interview on 9 August 2022). an honest attitude carried out by representatives of village officials who ask for contributions from the community following the agreement of village officials. The value of honesty needs to be instilled in the younger generation because the value of honesty is used as the key to character education which must be applied in everyday life so that the younger generation is always honest (Aris 2019:1).

Discipline

The next value of character education is that Discipline is an act or action taken by a person to show orderly behavior and obey the rules or conditions that have been set. Discipline trains each individual to carry out actions following what has been determined (Rosita and Ferdian 2018: 57). The following will describe interview excerpts that show a disciplined attitude. "In the implementation of Liat Pullagajat, it is always held from 1 to 10 August every year. This ritual is always held on time to coincide with the birthday of the village of Matotonan. One form of the character of discipline is punctuality. The interview with Nasrullah above shows the disciplinary attitude practiced by the people who make the best use of their time. An attitude of discipline needs to be instilled in the younger generation because this attitude is used as a form of other people's assessment of oneself (Udhiyah 2016:1). Therefore, discipline must be instilled in the younger generation so that they can make good use of their time.

Love the Motherland

The value of further character education Love the motherland is an attitude, behavior, or action taken by a person to be loyal and care about the nation's language, physical environment, social, culture, economy, and politics. Love for the motherland is character education that aims to remind individuals how important it is to defend the nation and state (Lickona 2013:57). "The Pullaggajat Liat Tradition is used as a cultural heritage given by our ancestors that needs to be maintained and preserved by the community," explained Ali Umran (Kades Matotonan) (interview, 10 August 2022). An attitude of love for the motherland by maintaining and preserving the cultural heritage of our ancestors. Cultural preservation can be done by holding the Liat Pullagajat activity every year. An attitude of love for the motherland needs to be instilled in the younger generation because it can lead to an attitude of nationalism and patriotism, so that they are willing to sacrifice for the sake of the country (Noviarini 2017:1).

Tolerance

The next value of character education is tolerance, which is an attitude or act of respecting differences. According to Wibowo (2013: 23), tolerance is an attitude or action taken by someone to appreciate the differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others. "The Iliat Pullaggajat tradition still exists today because of the many benefits that can be obtained. One of them is community understanding and tolerance between members of the community, so that this tradition is maintained, "according to Siritoitet (8 August 2022). The interview excerpt above shows a tolerance attitude in society that has kept this tradition alive and well implemented until now. Tolerance needs to be instilled in the younger generation so that they

can appreciate and respect cultural differences and gaps, reject unfair stereotypes, and create good relations amidst existing differences (Harususilo 2018: 1).

Love peace

The value of character education Peace-loving is an attitude, action, or deed done by someone to make other people feel happy and safe in their presence (Wibowo 2013: 23). In the following, excerpts from an interview with Syarifah in Demak, on February 12, 2020, will be presented which shows a peace-loving attitude. The people are always happy and feel happy because the *Liat Pullagajat* tradition is used as a form of traditional ceremony which symbolizes human gratitude to God Almighty, who has provided sustenance through the earth, in the form of all forms of crops. Apart from that, the *Liat Pullagajat* tradition is used as a village ritual to ask for salvation from God. Peace-loving attitude in the form of people who feel happy in welcoming this tradition of *Liat Pullagajat*. In addition, implementing the Apitan tradition can make the village safe, comfortable and prosperous. A peace-loving attitude must be instilled in the younger generation to create national unity and integrity (Nuraini 2017:1).

Environmental care

The value of character education Caring for the environment is a way that someone always pays attention to the environment. According to Wibowo (2013: 23), caring for the environment is an attitude and action taken by someone to prevent damage to the natural environment and seek to repair the damage to nature that occurs. This is done by the sikerei while maintaining the balance of nature by not destroying plants and hunting animals in this village. This attitude of caring for the environment is very important for the younger generation as heirs to this area.

Social care

The next value of character education is social care, which is an attitude or action taken by someone who always wants to give help to people in need. Lickona (2013: 65) defines social care as compassion to share in the suffering of others. Most of the people participate in the *Liat Pullagajat* tradition. Even though they don't participate, they still participate in contributing to the implementation of this tradition. The social care attitude carried out by the community to participate in the implementation of this tradition. A social caring attitude needs to be instilled in the younger generation so that they have a caring attitude towards a person or community who needs help (Agung 2018:142).

Responsible

The next value of character education is that being responsible is an attitude or behavior carried out by someone to carry out their duties and obligations towards themselves, society, the environment, the country, and God. According to Lickona (2013: 64), responsibility is used as a reliable character and does not disappoint others. Usually, each village official is responsible for carrying out the *Liat Pullagajat* tradition. Some were given the task of taking care of village fees, some were given the task of taking care of the course of events, some were given the task of taking care of food, and so on. All of these have their own duties and responsibilities (Interview, Ali Umbran, 11 August 2022). This shows the attitude of responsibility of village officials in carrying out the duties and responsibilities given by the village head so that they can be carried out properly. An attitude of responsibility needs to be instilled in the younger generation so that they are responsible for something they carry (Elviana 2017:138).

Working together

The next value of character education is mutual cooperation. The community gotong royong in cleaning the village. It aims to make the village look clean, beautiful and comfortable, welcoming the *Liat Pullagajat* tradition." Village officials and the community carry out the attitude of caring for the environment in mutual cooperation activities. Gotong royong is an activity carried out by a group simultaneously, so the tasks can be completed quickly. The form of mutual cooperation in society is cleaning the village so that the village can be clean, safe and comfortable. An attitude of caring for

the environment needs to be instilled in the younger generation so that they have good habits in the form of caring for the environment which can prevent damage to nature from occurring (Santoso 2019:1).

5. Conclusion

Pullaggajat Clay Tradition Based on the discussion above, it can be concluded that this tradition is a clean village tradition that is carried out every August from 1 to 10 August. The clay pullaggajat tradition is all related to the 7 elements of culture in cultural theory. The ritual process in carrying out the Liat Pullaggajat tradition starts from Lia Siboitok (taddat lia), Sikebbukat sibakkat katcaila, Pasibitbit Sipitto', Lia Sikarua, Iriq toitet Iriq toitet, Lajot Simagre, Lia Televisielu, Uraji sainak, and Pukalaibok. This ritual is guided by all sikerei in Matotonan, Madobag and Butui villages, which are in the South Siberut sub-district of the Mentawai Islands district. There are nine values of character education contained in the Liat Pullagajat tradition, including religion, honesty, discipline, love of the motherland, tolerance, peace-loving, environmental care, social care, and responsibility and mutual cooperation. Another thing that needs to be emulated by the younger generation is the ability of the Serangan Village community to make the Liat Pullaggajat tradition a cultural heritage from the Mentawai people, which is a reflection of the extinct Arat Sabulungan. For the Indonesian nation that must be maintained and preserved.

Declaration of Conflicting Interest

The authors must state that there is no conflict of interest concerning the publication of this paper.

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