

Character education in the tradition

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Character education in the tradition of *peraq api* in the community of *Sasak*, Lombok, Indonesia



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Character education values are discovered in cultural activities and human interactions with God, others and themselves. This study aims to explore and describe the value of character education in the *peraq api* of *Sasak* community in Lombok. This article uses a qualitative research approach. The data collection techniques include observation, interviews and documentation. The data analysis used triangulation with the stages of identifying interview material, classifying, coding, taking emic and hermeneutical approaches. The results of the study elucidate that the procedures and stages of the ritual begin from experimentation, which is considered and believed to have magical powers but does not conflict with religious values. The stages that are passed in carrying out the ritual include activities to prepare materials, process materials, fumigation, carry out rituals and give baby names. The character values comprised in the *peraq api* tradition are religious, ethical, responsible and environmental care character.

Contribution: This research contributes to maintaining the values of character education in the *Sasak* society.

Keywords: values; *peraq api*; character education; custom; ritual in birth.

Introduction

The *Sasak* tribe is a community who lives on the Lombok island, West Nusa Tenggara Province, Indonesia. The *Sasak* ethnic known as a tourism area has earned the title as the world's best halal tourism destination (Taqwiem & Pertiwi 2021), with beautiful natural panorama and the uniqueness of its people. The *Sasak* community have various cultures such as the tradition of *nyongkolan*, *gamelan*, *sorong serah aji krame*. One of the most popular local cultures is *peraq api* ritual, which involves a large family. The implementation of the ritual is a place for community interaction as well as carrying out religious traditions such as *tahlilan* (Suhupawati & Eka Mayasari 2017). The values of local wisdom in this tradition also embody religious values, such as mutual cooperation, solidarity, homeland, leadership and responsibility.

As a mode of communication and entertainment, compared with birth rituals, the *Jagongan* custom has a variety of missions and goals. The *Jagongan* custom is carried out when a baby is born. It is carried out for 7 days filled and includes various games such as playing cards, dominoes, chess and other games. The aim of this custom is to build intimacy with fellow members of the community: the atmosphere at home becomes crowded and mothers comforted (Widyaningrum & Tantoro 2017).

Compared with the *Sasak* culture, postpartum rituals are also performed by several ethnic Latino tribes such as Mexicans, Cubans, Latin Americans and others, with slight differences between them during pregnancy. Some of the rituals that must be carried out are that pregnant women are advised to consume hot food because it is believed to provide warmth to the foetus, avoiding constipation and vomiting. Likewise it is believed that walking under the moonlight can cause disability so pregnant women need to carry safety pins entered in their stomachs to prevent their child from having birth defects (Lemon 2002).

Peraq api has similarities with the birth ritual in Banmati Village, Sukoharjo, Central Java, the post-natal traditional ritual uses various types of plants in carrying out birth rituals such as rice (*Oriza sativa*), rose (*Rosa sp.*), jasmine (*Jasminum sambac*), turmeric (*Curcuma longa*), coconut (*Cocos nucifera*), waru (*Hibiscus tiliaceus*), turi (*Sesbania grandiflora*), kenikir (*Cosmos caudatus*), pace (*Morinda citrifolia*), kale (*Ipomoea aquatica*), cassava (*Manihot esculenta*), chili (*Capsicum annum*) and shallot (*Allium cepavar Aggregatum*) (Syaffa Al Liina et al. 2018). The dominant plants used

rice and roses. The use of these plants adjusts to the day of birth such as rituals 5 and 35 days after giving birth.

Researchers' study found many investigated rituals research with different themes and research methodologies. A study that describes the use of baby placenta, which is considered as a waste and considered outdated but for women giving birth at home, the placenta becomes a spiritual experience and is used as a ritual to spiritualise birth (Burns 2014). The midwife care ritual is also carried out with a meditative process that utilises the power of semiotics to send a counterhegemonic message to the baby's mother (Cheyney 2011). The need to understand the importance of burning the placenta (Lemon 2002). Other research on birth and fertility rituals before the bronze age used statues and offerings in rituals (Bolger 1992). Similarly, the prohibitions and rules that are psychological in nature are experienced by pregnant women both in terms of using clothes, goods, food, animals and plants (Aiyzhy & Chalbak 2015).

As additional information, Schober (2021) in his research said that birth rituals were very important to ensure the continuity of the monarchy of the Habsburg dynasty. Birth rituals are believed to reduce medical anxiety during childbirth (Frayne 2020). Birth rituals are not only carried out by people who give birth traditionally but also those who undergo medical treatment (Hennessey 2021). Mothers who give birth are traumatised and need therapy to relieve the trauma (Lahood 2007). Furthermore, the birth ritual also examines salvation, namely an expression of gratitude, but this ritual has been blurred as a result of technological advances and changes in social and cultural structures (Busro & Qodim 2018). Healing rituals are also performed for mothers who have just given birth by bathing the baby first. As a symbol of welcoming the baby into society, the slaughter of *akikah* animals are carried out during the baby bathing ritual. This ritual is an important effort to introduce the baby to socio-cultural values from an early age (Manan 2019). The symbolism, meaning and offerings in the implementation of birth rituals indicate that the birth of a baby has an expectation of safety for the child (Wulandari 2018). In addition, the birth ritual aims to prepare the child for the world and grows the child's character.

Character education refers to various life activities in an integrated society in a cultural frame defined as the fruit of human creativity, taste and initiative (Koentjaraningrat 1962). Indonesian human character education relies on one's own culture (Sulhan 2018). One form of culture in Indonesian society is customary practice, which is a relic of the ancestors of the Indonesian people, especially the *Sasak* people, namely the *peraq api* tradition.

Relevant research on character education refers to the results of previous research literature searches, many researchers have studied the value of character education in various traditions. The values of character education are also found in the *apitan* and *kadeso* traditions, that is, being honest, religious, disciplined, loving the homeland,

tolerance, love peace loving, caring for the environment and society (Arrazaq & Aman 2020; Nikmah 2020). The value of character education is also expressed by various previous studies including the *Reog Ponorogo* show, which has character values, namely building local wisdom nationalism (Sriana, Trisakti & Yanuartuti 2020); religious, mutual cooperation (Setyami 2021); foster togetherness, social ethics, devotion to parents (Taena et al. 2016); faithful, pious, honest, intelligent and tenacious (Erni & Herwandi 2018); loving God's fellow creatures, believing in God's destiny, spreading kindness to others and being grateful for God's gifts (Chandra, Waluyo & Wardani 2019); gratitude, responsibility, discipline, love and compassion (Hemafitria 2019); discipline, always working hard, independent, creative and tolerant (Mulawati 2018); work hard, be creative, independent, and honest (Komara & Adiraharja 2020); religious character, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly or communicative, love peace, love to read, care for the environment, care about social and responsibility answer (Asih, Tantri & Ganesha 2017); religious, hard working, responsible, independent, communicative, socially concerned and cares about the environment (Mastuti 2016); religious, gratitude, tolerance, love for the homeland, care for the environment and mutual cooperation (Sholeh 2021); willing to sacrifice, help each other, work together, be persistent, appreciate the work of others, balance the past and future, love nature and social responsibility (Hadi 2017).

Referring to various research related to birth rituals, there has been no research that specifically discusses the value of character education contained in birth rituals, especially fire ritual births. So that researchers exploratively focus on research related to character education contained in *peraq api*. The term 'character education' refers to the moral values of education, justice, honesty, respect, responsibility and respect for oneself and others (Mamohtob 2019). Character education is defined as a comprehensive, planned and systematic approach to education that teaches moral values, where children have the concept of right and wrong and comply with behavioural standards set by society (Heidari et al. 2016). Another view also explains that character education is a set of personal traits that produce certain morals and emotions (Suwartini et al. 2017), the focus of character education is on learning values, clarifying values and moral development (Santoso, Prijanto & Septiani 2020). This is also because character education is a component of knowledge, awareness, knowledge and actions that are implemented in religion, society, nation and state as a whole human being (Santoso et al. 2020). This view illustrates that character education contained in a tradition is the fruit of cultural thought and activity. The research questions are as follows: (1) What is the process of implementing *peraq api* in the Sasak community in Lombok Indonesia?, (2) What are the values of character education contained in the tradition of *peraq api* in the community of *Sasak* in Lombok Indonesia?

Method

This research is a qualitative ethnography. Data were collected through interviews, observation and documentation. The research instrument uses an investigative method regarding the ritual of the birth of the *peraq api*, concerning how the ritual of the *peraq api* is carried out, the materials that need to be prepared and the stages that need to be passed. Next is to do an in-depth analysis of the characters that appear in the tradition. Meanwhile, unstructured interviews were used to capture information from informants, which included interviews with families who gave birth, social strata and explored the characters that emerged.

Participants in this study were limited to between five and six people. This is like ethnographic research, which provides limitations as qualitative research (Smith et al. 2003) uses non-participant observation and semi-structured interviews. In this study, data regarding the *peraq api* were revealed by the following informants: Budi, 56 years old, is a traditional figure who understands the customs of the Sasak people. SU, 52 years old, is an experienced traditional practitioner. Erna, 29 years old, is one of the implementers of the *api peraq* tradition. And Inak Cenggap, 62 years old, was chosen as an informant because she has knowledge and experience in facilitating the tradition of *peraq api* or known as *belian* (traditional nurse). Erna was chosen to be the research subject because she has direct experience in carrying out the ritual of *peraq api*.

The data collection process was carried out by conducting observations and interviews with ritual actors. The next step was to analyse the data in the following stages: (1) identify the relevant interview material with the object of research, (2) classify and code information according to the research focus and (3) take an emic and hermeneutical approach based on the subjective views of informants and researchers.

The data analysis was carried out to fulfill the following steps: firstly, listening to the interview recording from beginning to end; secondly, transcribing the recording to be heard again in its entirety while adjusting to the oral narration and clarifying the intent and emphasis of the informant, in this case the informant listens, reads the transcript that has been made and can comment on and edit the transcript; thirdly, the transcript is arranged coherently and eliminates incidental questions and fourthly, narratives are analysed to identify similarities and differences that occur across individual narratives (Fraser 2004; Rowe 2003).

Results and discussion

The procedure and genesis of ritual *peraq api*

As a community ritual after the baby borned, the ritual *peraq api* has been performed for a long time, even passed down from generation to generation by the ancestors of our society. This was revealed by IC:

'... Talking about the history of *peraq api*, it is indeed a legacy that I myself as a practitioner of the (*belian*) tradition do not

know for sure when this tradition began. But what I do know is that this tradition is a tradition that our parents always had to take care of and preserve it.' (Inak Cenggap, Belian, Batujai)

There is no official data that can explain the description of the *peraq api* as a reference. Some of the believers have different opinions about the existence of *peraq api*, one of the popular references is the story of previous parents who said that this tradition was a legacy of Bali, because it had once ruled Lombok:

'...Literally, I have never found this tradition. However, my view comes from the stories of my parents that this tradition was formerly the legacy of the Balinese. The Balinese used to have a tradition similar to what we do today. They believe that the vices that accompany a child at birth can be removed by carrying out this ritual.' (IG, *Belian*)

Referring to the given view, the acculturation of the *Sasak* community's culture with Balinese culture cannot be separated. The interaction between elements of society with the form of culture gives a significant colour and pattern to the face of community diversity. To strengthen the views of the given buyers, the information was also confirmed to a figure who presented his opinion:

'...We have to understand that our society has been carrying out this ritual for hundreds of years, a very long time ago. We don't even know when it will start. This is our homework to study about the history of its implementation. But the most important thing to understand that *peraq api* is a legacy of our ancestors. Apart from cultural exactitude with Bali, but this is a tradition that I think we should preserve.' (BU, Tokoh adat)

In the midst of cultural and social modernisation, people still believe in historical products. What is behind it, of course, is an ambiguous issue that must be sought for its origin. Not all people actively seek to find out the origin of tradition but they need this information as reference material in carrying out the tradition. This is because the *Sasak* people are still just carrying out the tradition without exploring what is the purpose of the implementation of the *peraq api* ritual:

'... I believe that our society is mostly lay with self-performed rituals. They don't even understand what the urgency is in carrying out. Lack of public knowledge of culture and traditions can lead to different views or even misunderstandings between different communities.' (BU, Tokoh adat)

However, the limitations of the *Sasak* community regarding access to literal information about the *peraq api* tradition do not prevent them from upholding the legacy of previous traditions. They are actually still obedient and obedient to what was conveyed by their parents who underwent this tradition before:

'...Personally, I did not explore the content contained of the traditions left by our parents, the most important thing for me is to obey and obey those traditions. In general, our parents had never told us what it meant before, but after doing it, I felt that I got more benefits. Among them I feel entertained and feel close to my family.' (ER, Actor)

The procedure for implementing *peraq api* by first doing various preparations including preparation of materials, confirming the presence of *belian*, preparation of materials is

preparation of materials used in performing rituals, which have their own symbolic meaning and significance:

'... Before carrying out the ritual of *peraq api*, first make preparations, because each of these materials has a symbolic meaning, meaning that they do not physically present the item but check its availability where and how to take it. People who carry out the tradition must prepare all the materials that must be present during the traditional procession. This is believed to be because the ingredients used have mystical values which if not available can be disastrous for the baby.' (IG, *Belian*)

The results of observations made by researchers can illustrate that the *peraq api* ritual procedures commonly used in the implementation process are as follows:

Preparation

Before starting to carry out the tradition, a *belian* must be presented because he will lead the event. In carrying out traditional ceremonies, it is usually inseparable from the offerings that must be prepared. The offerings are in the form of food, traditional snacks and burning incense, which is carried out at the time the ceremony will be carried out. The completeness of the offerings has become a mutual agreement that should not be abandoned because these offerings are the main means in the ritual. Some of the things that are served pre-ritual are sarongs, rice, leaves (the term *Sasak Daun Bikan*). As for the tradition of *peraq api*, offerings are prepared but incense are not burned. All of this is done as a medium to get closer to God Almighty and to their deceased ancestors. The flow of the implementation of the fire *peraq* tradition is shown in Figure 1.

The materials prepared are divided into materials that are specifically for baby baths and materials that need processing to be distributed to families and the community who are present. Some of the materials that need to be prepared at this stage include red flowers, *Bikan* flowers, *keliang*, *tepak* and rupiah coins. The materials that have been prepared are given a spell by *belian* then placed on the slap then added water and metal.

Material processing

Figure 2 is the result of processing as described here to be distributed to the public. The availability of rice, coconut and brown sugar is useful for processing into food. The rice is processed into *montong siang*. This food is made through a frying process, after which it is mixed with grated coconut. This food is given to the people who attend the ritual or take it home. Other ingredients prepared are betel leaf and cigarettes.

In essence, each of these materials has a different philosophical meaning or has an implied meaning in the beliefs of the *Sasak* community. Likewise, flowers signify that the child will always be a flower in his family. Spread the aura of kindness, as people love flowers. The use of coins means the people's belief that wealth is needed for the benefit. Meanwhile, mixing it with water is interpreted as a purifier so that children are always protected from things that are not good.

Ritual process

The first implementation activity is bathing the child, as shown in Figure 3. It aims to clean children from dirt physically and non-physically. Physically cleaning the dirt on the child's own body and non-physically believing to clean the child's soul from starting a new life.

Fumigation

The next activity is fumigation (Figure 4). The baby who has been bathed is then covered with a blanket and then placed on a *keliang* and twirled over the smoked coconut fibres. This stage is believed to be a process to introduce children to this world itself. Every problem has a solution. One of the beliefs of the *Sasak* community from this procedure is that children in the future will face big life challenges, but that they will grow and develop in accordance with the times. Therefore, children should not



Source: Photographs taken by the author, 12 November 2020, in Batujai, Central Lombok, Indonesia

FIGURE 1: Sarong, glutinous rice, metal coconut brown sugar, flowers, leave.



Source: Photographs taken by the author, 12 November 2020, in Batuujai, Central Lombok, Indonesia

FIGURE 2: Montong siong, cigarette, betel.



Source: Photographs taken by the author, 12 November 2020, in Batuujai, Central Lombok, Indonesia

FIGURE 3: Baby bathing process and fumigation process.



Source: Photographs taken by the author, 12 November 2020, in Batuujai, Central Lombok, Indonesia

FIGURE 4: Fumigation process and roking on *keliang*.

be afraid of every problem they face. In this step, the child is placed on a sling and then rocked on top of the smoke, which is believed to introduce the child to the wobble.

The third stage ritual is also believed by the *Sasak* community to have meaning. People who attend the ritual directly scrub the smoke into their eyes. They believe that this will clear their eyes. This stage is believed to be able to cure myopia.

This opportunity is believed to be rare and should therefore be taken advantage of.

Face washing

This activity begins with throwing water from bathing on *Keliang* (Figure 5). This activity is believed by some of the people who attended that washing their eyes with water can wash their eyes, which is believed to be a way to keep away from myopia. This activity is carried out by the people who are present during the ritual process.

Giving child name

Naming children is the last tread (Figure 6). Parents prepare more than one list of names written on paper, and then the paper is placed in the child's hand. People believe that the paper that is most firmly held by the child, is the name the child wants the most.

Character values in ritual *peraq api*

Some people think that about fire silver and the character values it contains. As in an interview with IC that in literacy, no one knows the time when the *peraq api* ritual began, but it is always preserved by the community; this indicates that there is a character value that appears in the statement:

'[T]he expression of people's beliefs about the beginning of the implementation of the tradition that is not yet known but is carried out is a form of expression of the values of belief, nationalism and Tangguh. The value of belief because the community implementing the tradition has absolutely no doubts about the legacy left behind so that they practice it with full confidence. As for nationalism, because it is a form of love for traditional action and culture that develops in the community, moreover it is an ancestral tradition. Meanwhile, it has a Tangguh character value because it is not marginalized by technological developments, until now it is still being implemented.' (MAR, Youth Leader)

Nationalist character, with full confidence, is a character value that emerges from the informant's statement. Another character that emerges from the results of the given interview is a religious character, pious and faithful. This is said by MAR:

'...I believe that the *Sasak* people are religious, faithful and pious. In fact, the implementation of *peraq api* is like carrying out a ritual of one of the religions in Indonesia, but the community acknowledges that they believe that this ritual is a mere means, while the greatest belief is to believe in the provisions of Allah alone. We do not make this ritual as one of the reasons why our children are protected, everything is for the protection of Allah alone.'



Source: Photographs taken by the author, 12 November 2020, in Batujai, Central Lombok, Indonesia

FIGURE 5: Face washing.



Source: Photographs taken by the author, 12 November 2020, in Batujai, Central Lombok, Indonesia

FIGURE 6: Giving name.

People's lives are determined by God. But they are also responsible for not eliminating and preserving the existing culture. Performing the ritual is a form of our gratitude to Allah SWT. Likewise, it is an attitude of self-sacrifice and a social responsibility for us as *Sasak* people. This statement is confirmed by the results of interviews with SU, community leaders:

'...Carrying out traditions is a form of our social responsibility as the *Sasak* people. When we carry out the fire ritual, our neighbors also come to our house. Working together helps us in preparing what we need. This is where we help each other regardless of work, position and social status.'

In the preparatory stage, the baby's family prepares various materials used including various plants and others. It also prepares other items such as sarongs, rice etc. The character values contained in this case are:

'The character values that emerge from the preparation of the ingredients are environmental care. The use of plants as ritual media indicates that the *Sasak* people love environmentally friendly products, not like plastic that cannot be decomposed when it is not used. Another character value that emerges is frugality and togetherness. Save money because people can share and togetherness because it is done together. But another important thing is love.' (SU, community leader)

The results of the researchers' observations explain that the implementation of the *peraq api* tradition is carried out with wisdom. Prior to its implementation, the community worked together to prepare the needs that would be used. Even if the baby's family does not have these materials, then other communities will sacrifice if they have these materials. In the next step, neighbours can help by bringing money and groceries such as rice and noodles in order to help ease the financial burden for people who carry out the tradition.

The ritual *peraq api* is also a momentum to introduce the name of a newborn baby; it aims to make the public know the name of the baby. This is also the spirit of togetherness for the community. The joint product in the form of cut cloves was then distributed to the people who were present at that time. Those who were not present were also delivered directly to him.

The procedure and genesis of ritual *peraq api*

Most of Indonesia is made up of oceans (Soemarmi & Diamantina 2019), and its ethnic distance is shortened by unity and integrity on behalf of the Indonesian nation (Andi Aco Agus 2016; Annurua & Nurani 2019; Bria 2018). State life in Indonesia is regulated by law (Gunawan 2010) coupled with cultural symbols that ideological ideals as cultural and religious identities become one element of reinforcing culture (Geertz & Marić 1972; Krzak 2019; Swidler 1986; Swidler & Swidler 2012; Venkatesh 2021), and Indonesia has thousands of cultural heritages (Dulmanan 2020; Khairiah & Walid 2020; Wijoyo 2021) that need to be preserved.

Every province in Indonesia is very diverse in culture, culture in the form of art, behaviour and attitudes, as well as various beliefs. The song *Dolanan* (Hidayah 2017) comes from Central Java; the song *Gugur Mayang* (Riadi 2021) is from Lombok and various other cultural forms. The culture regarding belief includes the *Slametan* Cirebon ritual (Busro & Qodim 2018), baby bathing in Aceh (Manan 2019) and *peraq api* in Lombok (Suhupawati & Eka Mayasari 2017). Culture in Indonesia is not only oriented as entertainment but also contains values (Melalatoa 1997).

As the majority tribe on Lombok island, the *Sasak* people certainly have their own traditions and cultures, one of which is the fire silver tradition. The *peraq api* tradition was originally a community experiment about a social activity. This is a transitional ritual and a direct cultural response to biological factors, psychological changes and stages of human life (Erni & Herwandi 2018). In literature, until now there has been no reference to when actually the *peraq api* tradition began to be ritualised. Not many previous studies have included quotes about the period of culturalisation of the *peraq api* tradition. However, people believe that this tradition does not conflict with religion. The results of social experimentation then turn into beliefs. The next step is to culture the experimental results and makes it an expressed belief. Experimental results are also carried out by ritualising materials and harmony. This also cannot be separated from the help of people who are religiously literate. Tradition is at first the cause, but eventually becomes the conclusion and premise, content and form, effect and action of influence and influence (Hanafi 2003).

For some *Sasak* people, the traditional birth ceremony is considered a very stressful and even frightening ritual. However, not a few consider the rituals in traditional birth ceremonies to be sacred events. Therefore, people have the view that this birth must be greeted with cultural and religious experiences. As for the aspect of religiosity, it is carried out by carrying out remembrance, *besentulak* and so on. Through the ritual cycle of *peraq api* that has been carried out, the *Sasak* people believe that God and the spirits of their ancestors will be able to help the child born into the world avoid the dangers that can threaten him at any time. Therefore, it is undeniable to the *Sasak* people. This change has to do with people's understanding of important basic values (Baumeister & Muraven 1996), besides that most people believe that they are better than most others (Taylor & Brown 1988).

Furthermore, the practice of the *peraq api* tradition in the life of the *Sasak* people was initiated by several reasons. Some of the reasons include ancestral heritage and community beliefs. As a relic of our ancestors, of course this is a cultural wealth, a cultural product or a product of practice in the past. Thus, in order for this cultural product to be of value, there needs to be a qualitative response that encourages cultural improvement, through its preservation and practice.

The procedure for implementing the tradition usually has various challenges and taboos. About this, there are many research results that examine it, including the prohibition of the *pangerawang* ritual, which is sacred by the *Kaluppini* people, including during the ritual not to sell rice, dress in yellow, consume sweet potatoes and take pictures (Chandra 2019) because it can bring disaster. In addition, it is forbidden for someone to eat salted fish, squid, pineapple, *cempedak* and pregnant women should not go out in the afternoon before sunset (Nurrahmawati & Anggraeni 2010) because it is believed that spirits will disturb and for the safety of the baby to be born. Saefuddin observed various taboos in opening agricultural land including taboos when clearing land, slashing land, throwing rice, burning land before 04 pm, sticking a rectangular bamboo stick, eating bananas in the middle of the field and others (Saefuddin 2016). In addition, consuming snails, peanuts, potatoes, milk, ginger and mango is prohibited for pregnant women (Juariah 2018). Furthermore, in Turkish society, there are similarities, including a prohibition for pregnant women to eat fish, lamb's head and legs and rabbit meat (Ayaz & Yaman Efe 2008).

There are many taboos that must be faced by a mother before or after giving birth. Different countries have different beliefs. In Ghana, pregnant women are prohibited from wrapping a towel around their neck, preparing or approaching a fire, exposing their chest, and carrying heavy items (Otoo, Habib & Ankamah 2015). As for the residents of Kundi Village, there are 19 taboos that should not be followed, including the prohibition of eating in the middle of the door, not allowed to fly kites, bringing round eggs to the beach, standing on one leg, eating sugarcane at sunset, whistling in the sea, killing plants or forest plants, leaving the house at sunset and other taboos (Mustika et al. 2020). For pregnant women, on average the strong reason for each taboo is that it causes bad things for the mother and baby (Juariah 2018).

Not much different of *peraq api*, they also have various taboos including not being allowed to inform the child's name in advance before the specified time, not going out before Maghrib, not being allowed to cut the child's hair that is curled. The procedure for carrying out the tradition is performed by first preparing the necessary materials including glutinous rice, metal, flowers, *bikan* leaves, coconut, brown sugar, *sarongs* and several other ritual requirements. After all the ingredients are available, *Belian* will mix and process these ingredients into a single potion. Before the ritual is carried out, the materials that will be used during the ritual is provided first. The vital role of a *belian* is not only limited to the process of implementing the *peraq api* tradition, but *belian* also has a role starting from someone experiencing cravings, during pregnancy to the process of giving birth to the event of naming. *Belian* is always involved in it. The attachment between the pregnant mother and the *belian* cannot be released until the process of refining.

As for the processing of materials is done after everything is available. Processing begins with cleaning the glutinous

rice and then filtered until the water dries up. Then, the glutinous rice is roasted until it is brown and then soaked in hot water until it expands. The next step is to make grated coconut and sugar. This grater serves to increase the aroma, taste of coconut milk and sweetness in fried glutinous rice. The sticky rice, coconut and sugar were mixed and ready to be served. In the serving process, each dose distributed to the public is guided by the *belian*. This term is known as *montong siang*.

The implementation of the *peraq api* ritual is carried out in three stages. Firstly, bathe the child. This process begins with the preparation of the child to be bathed by *belian* mixed with the ingredients that have been mixed. Secondly, smoking is performed by preparing coconut fibres. These fibres are arranged in layers and then burned. After the smoke began to billow, *belian* then put the child on a *keleong* (a woven bamboo napkin), then rotated and shook it over the smoke with hope, anxiety and worry that at any time the child would experience respiratory problems because of inhaling dirty smoke or even the child fell while on top of the *keleong*. Thirdly, throw the water from the baby bath on the *keleong*. In this session, the community stands next to the *keleong* and then raises their hands while collecting water and rubbing it on their faces.

The final stage is naming. Giving this name is done by preparing more than one name written on a folded paper from a number of names written by the parents. Then, it is then held in the child's left and right hands, the paper that is held firmly believed to be the name the child likes the most and is used as the official name used during carrying out worldly and hereafter tasks on earth.

Character values in ritual *peraq api*

Character education is a deliberate, proactive effort made by schools and the government to instill core values in ethics, such as caring, honesty, fairness, responsibility, respect for others (Komara 2018) and presenting wholehearted kindness (Farida 2016) because character values relate to the one and only God, fellow human beings and oneself (Wigunadika 2018). In other words, the term character is very close to personality (Hayati & Usriyah 2020). Ki Hajar Dewantara said that character education includes heart, initiative and sports that are contained in the values of religiosity, honesty, tolerance, toughness, hard work, nationality and caring for the environment (Asa 2019).

The educational character values contained in the ritual of *peraq api* contain the values of nationalism, toughness, commitment, religious, discipline, love for the homeland, faith, piety, togetherness, ethics and responsibility, care for the environment, respect, gratitude, self-sacrifice, mutual assistance, social responsibility. The character of nationalism is a form of love for the homeland that can be developed through various media, it can be through fairy tales (Aisyah 2018); national anthem (Ratih et al. 2020); historical teaching (Diansyah & Magdalena 2019); donation programme

(Heri wahyu Rejeki 2020); living values education programme (Apriani & Sari 2020); socially charge thematic (Rahmatiya & Zulfiati 2020); pramuka (Suyahman 2020); multicultural education (Cipta Prakasih, Firman & Rusdinal 2021) and history learning (Diansyah & Magdalena 2019). The character of community nationalism in the *peraq api* ritual is shown in the desire to always preserve the local culture that is owned because actually preserving local culture is part of growing an attitude of love for culture (Iswatiningsih 2019).

Religious character: Religious character is associated with the character values of the Prophet shiddiq, Amanah, tabliq and fathonah (Ismail 2020), as well as behaviour based on conscience and attachment to religious norms (Narulita et al. 2017). The character of religiosity in this study is shown by the use of various materials to carry out rituals using halal ingredients, especially herbal ingredients. In addition, before starting the ritual activity by reading *bismillah* first. It can be concluded that there is no conflict between religion and culture. The religious character in this study is shown by an attitude of belief and piety, the *peraq api* ritual is carried out, but the estuary of everything is surrender to God. The character of togetherness in the *peraq api* is shown by a tolerant attitude without burdening the implementers of the tradition.

Ethical and responsible character: This character is shown by behaviour that always pays respect to the nobility of the community's cultural heritage. Responsibility is shown by an attitude of wanting to continue and carry out *peraq api* without any element of coercion from anyone. As a form of responsibility, the community also feels the need to digitise culture (Muthoharoh & Prastyaningsih 2020). The form of responsibility for culture is also practiced with good guidance from the government so that local traditions do not become extinct (Anggara 2018), coupled with strengthening the role of traditional institutions (Sonia & Sarwoprasodjo 2020) in cultural preservation.

Environmental care character: The character of environmental care is a manifestation of human attitudes towards the environment in the form of daily actions that seek to prevent damage to the surrounding natural environment (Purwanti 2017). This character is usually instilled through habituation, it can be said that this character participates in trying to improve, manage and utilise the environment properly. This character must be instilled as early as possible in order to be able to manage the environment properly and wisely and have a sense of responsibility towards the surrounding environment (Ramadhani et al. 2019).

There are many ways to lay the foundation for the character of caring for the environment, both in the educational environment and in the community. One way through the Adiwiyata environmental education programme (Desfandi 2015); volunteer extracurricular activities (Muhamadi & Hasanah 2019); environmental love program (Nasucha et al. 2020); ecobrick activities (Khoirunnisa, Khasanah & Rakhmawati 2021);

biodiversity conservation education programme (Ashuri et al. 2021); save the earth from waste (Herowati & Azizah 2019); community reading park programme (Riyanto 2020); green village programme (Prasetiyo & Suyanto 2013). As the ritual, the value of environmental character education is shown by the use of materials used in the ritual process, namely by maximising natural materials such as various plants, rice, coconut fibre and so on. The truth is, without using plastic, which can damage the environment, it can indirectly be an example of how to lay the foundation for the environment for families and communities.

Conclusion

Peraq api is a birth ritual conducted by the *Sasak* people. This ritual is for giving names to newborns and is considered sacred so that the facilitator is an expert in their field, usually called a *belian*. This tradition is carried out in several stages including preparing the materials needed, followed by processing sacred materials and chanting *mantras* that are believed to be able to ward off evil and an effort to avoid disaster for the baby and its mother. The last step is naming the baby.

Observing each process and stage of implementing the ritual, there are various values of educational character contained in it. Firstly, the religious character is shown by reading the *Belian mantra*, beginning with the *basmalah* reading so that religious and customary values do not conflict. Secondly, ethics and responsibilities appear in ritual expressions, which are shown by the family's willingness to continue the tradition wholeheartedly without any coercion from anyone. Thirdly, the character of environmental care, namely a caring attitude towards materials that are protected from environmental pollution, such as the use of environmentally friendly materials or recycled materials.

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Author's contributions

N.N. is the sole author of this article.

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Disclaimer

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