



DATOK INSTITUTE LAKSAMANA WEAVING MOTIVES OF MALAY SONGKET WEAVING IN LANGKAT: STUDY OF LOCAL WISDOM CHARACTER EDUCATION MODELS

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Abstract

The Datok Laksamana Institute for Typical Malay Songket Weaving in Langkat Dusun V Plantation Village, Tanjung Pura Langkat District, has been revitalized since 1986 by the Government through training for development. Directional development explores local wisdom that has existed since the mulda of the Langkat sultanate around the 18th century. This type of qualitative descriptive research is a research method that utilizes qualitative data and is described in descriptive history. This type of qualitative descriptive research is often used to analyze events, phenomena, or situations socially. This type of qualitative descriptive research is a combination of descriptive and qualitative research. Qualitative descriptive research displays the results of the data as they are, without manipulation or other treatment. The institution empowers members of the local community, so Langkat's unique woven motifs have succeeded in identifying 144 beautiful woven motifs. These motifs are extracted from culture and natural raw materials with high artistic and philosophical values that have thrived in people's lives and are woven into woven motifs. This study of noble-valued weaving motifs is full of essential values and is a guide for the Langkat Malay community in carrying out noble life stages and tasks such as traditional wedding attire, respecting guests, circumcision events, and so on. Within the 144 motifs that are related to the meaning of a typical life value, there can be a model that is able to build a strong personality. In this study, three typical motifs will be discussed: teni grass, Diving duck, and Tepak Sirih. The meaning of the philosophy or value contained in each motif is different. The value of these motifs is very humane, so they remain relevant from time to time. The traditions of the people, with their natural environment interweaving traditions in various aspects of life, are fought for to be passed on to the next generation. The realization of the meaning of culture conveyed by Ki Hajar Dewantara is that culture requires values of struggle to be developed by an independent spirit. The struggle to preserve cultural values in the 21st century faces opportunities and challenges. Society is internally challenged by the arrival of a global culture with technology that enters the soul aspects of the young generation in an unlimited way. Opportunities are directed by the government to explore traditional values to be developed within the education system as a characteristic of the nation's character. Optimizing oneself to become a whole person with the uniqueness of each ethnicity to become a resilient world community is the ideal of the Unitary State of the Republic of Indonesia.

Key words: *Langkat woven motifs, teki grass, diving ducks and tepak betel, character education models.*

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INTRODUCTION

Culture is a complex system that includes: knowledge, belief, art, morals, law, customs, abilities, and habits acquired by humans as members of society (Tylor, 2010). Knowledge of Typical Langkat weaving has been made by the Langkat Malay community since the 18th century (Thamrin, 2018). Those who know for sure in weaving Typical Malay songket must be the Malay people who are able to produce the Songket. The belief of the Malay people to wear Songket in certain events such as weddings thrives as a habitual moral bond and even develops and settles into customary law (Guslinda, 2017). Communities are able to create with various motives that are integral to the imaginative atmosphere of life that have noble values reaching 144 motifs.

In Law No. 5, article 5 of 2017 concerning the Advancement of Culture, it aims, among other things, to develop noble values of National Culture (Atsar, 2017), strengthen National identity, improve people's welfare, preserve National Culture. And contribute to the development of world civilization and become the direction of national development. The noble values of the nation's culture have been born from various community life activities at that time along with the level of welfare and conditions of the time. The Sultanate of Langkat in the 18th century already had qualifications that had high noble values. In the 18th century, during the Langkat Sultanate, woven cloth was used by the Sultan's family at the weddings of their sons and daughters (Pagar et al., 2020). The noble value in the meaning of clothing as a work of society strengthens identity, showing a distinctive feature that is different from other Sultanate clothing in the archipelago (Siswayanti, Nurrahmah, & Nur, 2020). The identity is displayed by the Prince of the Sultanate with the superior color choice Yellow.

The Langkat Malay tribe shows identity as a hero who has a strong character with a symbol of gold-colored prosperity or success (Sumanti & Batubara, 2019). Today, in order to advance the Langkat Songket weaving culture, according to Entrepreneur Datok Institute, Laksamana Songket Typical Weaving, Langkat requires technological assistance for marketing and increasing work skills, ultimately increasing people's welfare. Community members who are skilled in a

sustainable manner will pass on their weaving skills to the next generation and are even able to carry out engineering in accordance with technological sophistication. Revolution 4.0 was an industrial revolution with Langkat's signature woven motif. During field studies, the Head of Sub-District Indra Pura Azmi would inspire foreign tourists to dress in Langkat clothes, for example in the Face-to-Face Meal event with expressions of appreciation for the Traditional Bride of the Langkat Sultanate.

Langkat Regency is a district that is geographically located adjacent to the province of Aceh and includes the largest district in the province of North Sumatra (Y. Tanjung, Hardiyansyah, & Nababan, 2022). With such a large area, of course, Langkat Regency has various customs, tribes and cultures. The Malay ethnicity is considered the most dominating ethnic group in the Langkat district (Reid, 2010), which can be proven from the large number of Malay cultural heritages in the Langkat district (I. L. Tanjung, Purwanto, & Setyawati, 2016). Some of the heritages of the Malay tribe in the Langkat Regency area are the most easily recognized such as historical buildings, traditional clothes, traditional rules, songket cloth, and many other things that can be found (Yusnita, Yusuf, & Ibrahim, 2018). One of the important objects that is proof that there is a Malay cultural civilization in the Langkat Regency area is the Langkat Malay songket woven cloth (Putri, Titisari, & Wikantiyoso, 2022).

The Langkat Malay songket woven fabric is a traditional woven craft which is an important discovery from the Malay culture and serves as the identity of the Malay people, especially the Malay people who live in the Langkat district (Qatrunnada, Syarif, & Naam, 2022). By cultivating it through formal and non-formal education by reactivating it with all educational institutions and activities. The formation of national character can be done by transforming local cultural values (Fauzi & Kumalasari, 2020). Because culture and humans are two interrelated elements that cannot be separated so that they can be used as learning and coaching.

One of them is through Malay culture because Malay culture has a very strong culture, especially in Malay clothing (Zakaria, Aris, & Nawawi, 2019). Clothing is also a symbol of development, acculturation and a particular cultural specialty, including in Langkat Malay clothing using typical Langkat

Malay songket weaving. Malay clothing is one example that symbolizes origin or place of residence, so by looking at people wearing these clothes you will immediately know where they come from. From how to dress can describe the identity and character of the wearer. Hassan (2016) said that this type of Malay clothing is used for daily clothing, semi-formal clothing, formal clothing and wedding ceremony clothing.

Local wisdom is a view of life and knowledge as well as various life strategies that can be carried out by local people in solving various problems in meeting their needs (Jundiani, 2018). Fulfilling the needs of local communities includes all elements of religious life, science, economy, technology, social organization, language and communication as well as the arts. Local wisdom is local elements that must be maintained, implemented and preserved by the local community (Hasudungan & Sartika, 2020).

Character education based on local wisdom is value education, character education, moral education, and character education which aims to develop students' abilities to make good and bad decisions (Terry, Merly, & Dasfordate, 2019), maintain what is good according to the views of life, science, strategies that apply in the local community and realize goodness in everyday life with all my heart. Local elements that need to be known and implemented include religious life, science, economics, technology, social organization, language and communication and the arts (Roztock, Soja, & Weistroffer, 2019). Therefore, this study aims to describe Datok Laksamana institute's weaving motifs typical Malay songket weaving in langkat in the study of local wisdom character education models.

METHODOLOGY

This type of qualitative descriptive research is a research method that utilizes qualitative data and is described in descriptive history. This type of qualitative descriptive research is often used to analyze events, phenomena, or situations socially (Creswell, 2018). This type of qualitative descriptive research is a combination of descriptive and qualitative research. Qualitative descriptive research displays the results of the data as it is without manipulation or other treatment

(Nassaji, 2015).

Descriptive research is a type of research whose purpose is to present a complete picture of a social setting or is intended to explore and clarify a phenomenon or social reality. In this context, namely, the Datok Laksamana Laksamana Malay Songket Weaving Motifs Typical Malay Songkets of Langkat. By way of describing a number of variables relating to the problem and the unit under study between the phenomena being tested.

The purpose of this descriptive research is to systematically make descriptions, drawings or drawings as well as the relationships between the phenomena being investigated. In addition, descriptive research produces an accurate description of a group, describes the mechanism of a process or relationship, provides a complete picture either verbally or numerically, provides basic information about a relationship, creates a set of categories, and classifies research subjects.

RESULT AND DISCUSSION

Culture is a complex system that includes knowledge, belief, art, morals, law, customs, abilities and habits acquired by humans as members of society (Hermanto Sihombing & Aninda, 2022). The community goes through its life starting from childhood, adulthood and old age. Life tasks carried out during his lifetime become knowledge that is trusted with abilities that contain high artistic aesthetic values (Diab, Pabbajah, Nurina Widyanti, Muthalib, & Fajar Widyatmoko, 2022).

Behavior builds habits which in its time became the basis for customary law which was maintained to be continued in the surrounding community (Mazar, Tomaino, Carmon, & Wood, 2021). In the form of art, objects or work equipment to earn a living to fulfill life's tasks, such as boats used by fishermen with skillful development of assembling into a formidable cruise ship capable of sailing along the coast of Rantau Melayu Brunei Darussalam for hospitality and trade purposes. Trade through the Malay coast was carried out by almost the entire Malay Sultanate, which was active in inter-island trade (Hasudungan, 2020).

The raw materials for canoes and ships are taken from sea wood whose strength can withstand the test to be used for a measurable

period by the user. The tradition of using raw materials makes this sampan passed down from generation to generation by the next generation. These abilities and habits go hand in hand with the experience of the people.

According to the study of cultural anthropology, this is the entire system of ideas, actions and human works in community life which are obtained by learning (Lewis, 1998; Rachman, 2021). The whole system of ideas that exist in human life is culture. Interactions of social groups and individuals carried out by the community with similar activities participate in influencing culture in a sustainable manner. In his time, physical welfare was like the economy, the glory of government, and interpersonal relationships.

Culture as a solution for survival in accordance with the best traditions (Ayunerak, Alstrom, Moses, Charlie, & Rasmus, 2014.) Molinsky (2013) emphasizes that the relationship between humans and nature can be generalized across cultures. The survival of humans towards more prosperity is always accompanied by innovation in various aspects. All aspects of life experience changes in a measurable way or beyond the rules that apply. Human survival gradually becomes a permanent cycle that each individual goes through as a measurable achievement. Starting from when humans were born, the best traditions that parents complete are giving names, qeqah and circumcision for girls.

Deciding on a name is a tradition that is measured in traditions regarding adab to people who help with births and official notifications to customary heads and Walimatul Urus to families and local community groups. Furthermore, Aqiqah is measured by Islamic Religious Law.

Newborn parents are required to slaughter two adult goats that meet the requirements for boys and one adult goat that meets the requirements for Aqiqah for girls. The second tradition of completing survival is Circumcision for boys and girls. This circumcision is following the teachings of Islam. The thick blend of tradition and religion with culture is almost inseparable, especially circumcision for boys with marhaban and plain flour events (Pajriati & Rohmah, 2022). Marhaban and fresh flour are sacred Malay cultures (Hendra & Ariani, 2022). The ingredients for plain flour are the plants of the Cold Fresh, roses, chrysolite, jasmine,

sunflowers, pandan leaves and other flowers.

The next stage of life is marriage which is also celebrated with a sacred feast between Islamic religious cultural customs. The Malays carry out the wedding ceremony using Malay clothing, both the bride and groom and their parents and other relatives (Fariani, 2015). The motifs used by each are also different according to the meaning and function of the clothes. The bride and groom, for example, wear a woven rope motif symbolizing the strong relationship between the bride and groom and all the human elements that live around them. Then when death approaches as the end of life in the world, it is still accompanied by customs.

Culture is an ordered system of meanings and symbols (Austin, 1979). These symbols are translated and interpreted in order to control the behavior of extrasomatic sources of information, define individuals, develop knowledge and how to behave (Hall, 2006). The people in their environment through their journey of experience knit habits in the form of thoughts, language such as rhymes, movements such as dance and silat, works such as batik, woven fabrics and others. This habit eventually became a recognized tradition so that members who violated it were given sanctions and eventually became a culture. Symbols in receiving guests, for example conveying relevant pantun lyrics and using Malay tajak, make the atmosphere lively.

Culture is interpreted through two approaches, namely adaptive and ideational approaches. According to the adaptive approach is the context of thought and behavior. Meanwhile, according to ideational culture, it is solely the context of thought (Sutherst, 2004).

Adaptive cultural approaches are carried out by individuals and groups in an evolutionary manner. The necessities of life build human behavior to carry out activities to create something new or improve existing ones. Ideational remains develop in human thinking through formal and non-formal learning so that cultural ideas arise in the form of thought. Culture as a whole system of ideas and feelings, actions and works produced by humans in social life which is made their own by learning. Ownership is also is a cultural characteristic because it was born from individuals who grouped micro to macro and

global.

1. Character Education Model Teki Grass Weaving Motif

Teki grass is a type of weed that grows in the yard, in the fields, even on rocky roads. According to the entrepreneur of the Songket Weaving, the tenacity and longevity of the Teki grass provides philosophical value in Langkat's unique weaving motifs. Another meaning is also conveyed that the spirit contained in the Teki grass motif symbolizes not fading because of the sun and with its independence it will grow again in the rainy season.

Humans who live by making woven motifs will be trained with honesty, consistency and a calculation of responsibility that is tested by works of art through their clothes. The character education model with Teki Grass motifs can be empowered to Songket Weaving Craftsmen with Teki Grass Motifs by knowing, understanding and living the philosophy of Teki grass motifs which are predicted to influence building national character in the manufacturing process and other stakeholders.

2. Diving Duck Motif

Ducks in the life of the Malay people are a type of poultry that are reared with economic value motivation and promise measurable welfare (Thamrin, 2014). Measured in building prosperity related to the geographical location of Langkat, there is a lot of stagnant water in the form of swamps and ditches. Families who have a place to live in the Langkat area at the time of their Weaving motif can certainly have the potential to raise ducks. The family will be happy if in the morning they pick up their pet duck eggs from the cages around their house either for their own consumption or to sell them easily. Economic value is also measured by the number of livestock and food consumption so that this duck philosophy is embedded in the hearts of the Malay people in Langkat (Tan, 2009). Another aspect of the life of ducks is the sanctity of marriage. After mating, the ducks will look for water to dive or clean themselves while looking for food. This is also a record of noble values for the Malay people, who are absolutely Muslim (Hidayah, 2020).

Based on the pattern of community life, the inspirational imagination of Meyelam

ducks is used as the philosophy of Langkat's Typical Weaving. Furthermore, ducks also have fun in the water in their daily life and are able to measure their ability to swim to save themselves from water currents or escape from the swift currents outside towards land. The Malay community is also familiar with life in the water as fishermen and traders who previously reached Peninsular Malaysia, Thailand and Singapore for example (Suprayitno, 2016). The meaning of rejoicing in the water is also part of the life of the Langkat Malay people in the history of the Langkat Sultanate. A historical experience related to rejoicing in the water by the relatives of the Sultanate of Machmud in the Raja Pool behind the Azizi Indra Mosque, the Temple of the Sultanate of Langkat, in welcoming guests or relatives of the Sultanate in their time. Party at Raja Pools according to the narrative of some zuriats that parties at Pools have become a culture within the Relatives of the Langkat Sultanate which has also been the inspiration for Langkat Typical Weaving on an ongoing basis.

3. Coiled Rope Weaving Motif

Datuk Laksamana Langkat's Songket Weaving motif, which was redeveloped since 1985 (Sawita & Ginting, 2022). This motif, according to the successor of the Weaving business, means a strong relationship between the prospective husband and Istra who will marry. Two strands of rope are connected with the same size, wrapped or linked in an orderly manner so that it looks very sturdy. The philosophy of this woven motif symbolizes the strong connection between the hearts of two lovebirds who will sail the ship of domestic life in the future. The color of this woven cloth is golden yellow, which means the hope of success that will be fought for with the challenges that will be overcome together. The tradition of wearing this cloth is worn by the groom when he is about to pronounce the Ijab Qabul. The philosophical meaning contained in this tradition also shows a systemic horizontal relationship between humans that cannot be interrupted. Coiled is described as two pieces of rope of the same size linked to one another in a balanced way by building strength. Balanced also provides a symbol of transactions that are maintained between one another in strengthening the power of the Commons. This tradition can be continued by

local people with a sense of self-esteem that is equal to other ethnic groups.

CONCLUSION

From the findings of interviews, observations, and literature studies, it can be concluded that the traditions that have become the culture of the Langkat Malay Tribe from the study of their Songket Weaving Motifs have a philosophical meaning. The meaning of philosophy or value contained in each motif is different. The value of these motifs is very humane so that they remain relevant from time to time. Traditions of the people with their natural environment interweaving traditions in various aspects of life are fought for to be passed on to the next generation. The realization of the meaning of culture conveyed by Ki Hajar Dewantara that culture requires values of struggle to be developed by an independent spirit (Noor & Suyanto, 2019), the struggle to preserve cultural values in the 21st century faces opportunities and challenges. Society is internally challenged by the arrival of a global culture with technology that enters the soul aspects of the young generation in an unlimited way. Opportunities are directed by the government to explore traditional values to be developed within the education system as a characteristic of the nation's character. Optimizing to be oneself to become a whole person with the uniqueness of each ethnicity to become a resilient world community is the ideal of the Unitary State of the Republic of Indonesia.

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