



Character Education Values through Batobo Tradition in Community Life

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Abstract

The Batobo tradition is a practice of mutual cooperation in agriculture that is still maintained by the community in an area precisely in Sagari Sijunjung. More than just cooperation in cultivating land, this tradition contains various character education values that are passed down from generation to generation. This research aims to examine the character education values contained in the Batobo tradition and its role in the social life of the community. The research approach used is qualitative with Ethnographic method. Data were obtained through observation, interviews, and literature study. The results showed that Batobo teaches values such as togetherness, responsibility, hard work, discipline, and solidarity. These values are embedded in the social interactions of the community and contribute to the formation of individual characters who are oriented towards cooperation and social care, the sustainability of the Batobo tradition is proof that local wisdom can play a role in building the character of the younger generation, especially in facing the challenges of Modernization. Local wisdom is a way of life and science as well as various life strategies that manifest themselves as activities carried out by local communities, community life is certainly inseparable from various daily activities carried out to meet needs, both individual and social needs.

INTRODUCTION

One of the national identities of the Indonesian people is culture which is spread from Sabang to Merauke (Amalia et al., 2024; Fajarini, 2014; Febrionaldi et al., 2017; Hermawan, 2018). This identity must be introduced to the world and instilled in the soul of the Indonesian people so that culture remains the identity of the Indonesian people. This culture includes tangible and intangible culture. Tangible culture is a legacy of historical sites such as temples, cultural heritage, artifacts, monuments, traditional houses, traditional clothes and so on that are physically visible. Meanwhile, intangible culture is a culture that has a non-material nature or is not physically visible such as dances, musical works, songs, rhymes, regional languages, cultures, ethnic groups, traditions, and diverse local wisdom (Maputra et al., 2020, 2023; Marhadi et al., 2022).

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Batobo in principle is a manifestation of society as social beings who need each other in farming activities (Purnama, 2021; Ramailis et al., 2021; Sisi Ranita Yahya & Nerosti Nerosti, 2023; Sopian, 2021). Batobo is a farming activity that is carried out together or in the form of mutual cooperation, this activity is driven by *niniak mamak* traditional leaders and the community, this activity essentially aims to foster children and *kemenakan* in achieving unity and unity for life together, especially in cultivating rice fields or fields. The development of the agricultural sector has a very important role, especially in poor or developing countries, where many people depend on agriculture as their main livelihood, especially in rural areas. To improve the welfare of people who depend on this sector, Indonesia runs a program to increase food production by utilizing superior seeds and plants that support the industrialization process (Syahrizal & Jailani, 2023).

The development of agricultural agribusiness is agriculture that prioritizes efficiency from production input (upstream) to marketing (marketing) because the agribusiness system is believed to be a way to increase production and farming profits that are optimal and efficient. In the agribusiness system, the most concerned thing is the running of the agribusiness subsystem chain well (Hafifah et al., 2024).

In contrast to an area in West Sumatra, the Batobo tradition is associated and has to do with a dance where before the community goes down to the rice fields, the community is first entertained with the dance. Initially Batobo Dance functioned as entertainment for people who worked in the fields, as an expression of joy after the harvest period arrived. But now this Batobo Dance is danced to welcome honored guests and is also performed during art events in Piobang Kenagarian. This batobo dance was created in 1983, and this Batobo dance is often performed to welcome big guests, even in 1983 the batobo dance in Piobang was performed in front of President Soeharto. The batobo dancers are very unique because they are danced by old people aged 40 years and above. The dancers wear very simple clothes as people go to the fields (Andriani et al., 2024; Lukman Maulana et al., 2025).

In fact, from different research in a Kampar Regency, Batobo Culture is increasingly disappearing from circulation due to the impact of modern technology as the title described "The Impact of Modern Technology on the Local Wisdom of Batobo Culture in Air Tiris Village, Kampar District, Kampar Regency" states that the development of agricultural technology in Indonesia has actually been very long, various agricultural tools such as hoes, rakes, *waluku* (plow tools), sickles, to *ani-ani* may be an example of agricultural technology which in its day greatly helped the lives of farmers. Since humans developed agricultural machinery, slowly but surely, simple agricultural technology began to be abandoned because it was considered unproductive. The use of handtractors, tressure, to rice mills can be found in various villages in Indonesia.

METHODS

This research uses a qualitative approach with a descriptive research type. Descriptive research, often also called taxonomic research, is said to be so because this research is intended to explore or clarify an existing symptom, phenomenon or social reality, descriptive research seeks to describe a number of variables related to the problem and unit under study (Alfarikh et al., 2021; Engkizar et al., 2022; Fitriani et al., 2022; Mustafidah et al., 2025; Muswara & Zalnur, 2019; Sultanik et al., 2022). This approach was chosen to deeply understand the character education values contained in the Batobo tradition and how these values are inherited and applied in community life. Ramailis explained that the making of this research can be a reference in understanding a concept in understanding capital in a traditional farmer organization Ramailis explained that the making of this research can be a reference in understanding a concept in understanding capital in a traditional farmer organization. The contribution of this research is to present regional social accounting, namely

accounting based on social norms that care about society and the environment, then can maintain and introduce the batobo culture by embracing the kemenakan (millennial society) who are present in the era of modernization by not eliminating (Akmal et al., 2024; Engkizar, Alhadi, et al., 2024; Engkizar, Jaafar, et al., 2024; Guspita, et al., 2025; Engkizar, et al., 2025; Istiqamah et al., 2024; Mahira et al., 2024; Syafril et al., 2021; Wati et al., 2025)

RESULT AND DISCUSSION

The following studies will describe the character education values that are very attached to a tradition in a nagari in the province of West Sumareta, including the batobo tradition, which is a community group that jointly works together on a garden, field and rice field owned by a member, then on the next day the next member's rice field in turn. The alternation of mutual cooperation is known in nagari padang laweh with the batobo tradition, this will ease the work of the community in working on the plantation and can get abundant crops. This shows that the batobo group teaches a strong social foundation to each member. Batobo members learn to acquire values while learning to socialize them to others. This can be a provision for tobo members to grow their family resilience.

However, in this activity there is a character education value contained in it, namely mutual help, mutual cooperation, leadership and responsibility, a strong stand that is ambitious in getting benefits together, apart from that, it trains the spirit of honesty in working sincerely doing work together whether it is working on one's own garden or working on someone else's garden. Some of the character education values that can be taken are as follows:

Character Education in mutual cooperation

The first through house rules. According to informants, this method is very effective for instilling character values discipline, responsibility and independence towards students. Because to comply with these rules, students must have high discipline, for example, such as coming home no later than a predetermined curfew, not dating, and getting up early at a predetermined hour. This theme was conveyed by informants as excerpts from the below:

One of the character education values contained in Batobo is gotong royong. In this tradition, people work together to complete an activity or challenge. This teaches children and young people to always work together to achieve common goals, strengthen relationships between individuals in the community, and build a sense of solidarity. The benefit of the Batobo tradition which is carried out in mutual cooperation with the principle of kinship is that farming, which is considered a job that requires hard work, will be easier and more complete if done together ((Maulana, 2020).

The value of gotong royong is a reflection of the act of respect, the spirit of cooperation and working together to solve common problems, establish communication and friendship, and provide help and assistance to people in need. Other values of mutual cooperation that need to be developed are inclusiveness, commitment to joint decisions, deliberation to reach consensus, solidarity, empathy, anti-discrimination, non-violence, and volunteerism. Fifth, integrity.

The fact that botobo local wisdom has the value of mutual cooperation is evidenced by its activities in completing the process of managing agricultural land, batobo activities are maintained by introducing them to the next generation, carrying out routine and reducing the use of technology, that batobo local wisdom has many benefits, namely maintaining friendship between communities, helping each other, sharing knowledge about agriculture, and educating people to be able to work together in working and completing work. So it is concluded that batobo is an activity that has the value of cooperation carried out to help together and voluntarily as evidenced by activities in completing the process of managing agricultural land and

has many benefits in maintaining friendship between communities, helping each other and sharing knowledge about agriculture.

Character Education in Leadership and Responsibility

In the Batobo tradition, there is often a division of tasks and roles in carrying out activities, each individual learns to lead and be responsible for their role. This will teach the importance of discipline, responsibility, and a sense of belonging to the surrounding environment. Behavior based on efforts that make themselves trustworthy in words, actions, and work (Rachman et al., 2023).

The tobo konsi management consists of an advisor, *ninik mamak*, chairman, *tuo tobo*, secretary (*juru tulih*) and treasurer. In addition to the core management, there are tobo children and administrators whose job is to divide the number of tobo members needed by a group. Each group must not always have the same people, this is because tobo members have different ages and different abilities (for example, some are experts in carpentry, some are experts in the field), so each group must be ensured to have a balanced distribution of team members, and this requires special skills of the divider. Each tobo has a variety of members, with the older ones teaching the younger ones and the younger ones learning from the older ones. There must be mutual respect and appreciation for each other. This must be maintained in every tobo so that in the implementation of the tobo no disputes occur. In the tobo there is a liaison between the members and the management and this is usually chosen from the youngest members as he learns all the provisions in the tobo organization.

Character Education in Resilience (Physical) and Hard Work

The Batobo tradition teaches physical and mental resilience through the challenges involved in the activity. Participants are required to remain enthusiastic and not give up easily despite facing difficulties (Wahono, 2018). This value of resilience is important to shape the character of children so that they can face life's difficulties with their heads held high and maximum effort. Independent, in the form of an attitude that does not rely on others, has fighting power and a good work ethic.

The Batobo tradition is an important part of the life of the Minangkabau people, especially in an area called Nagari Padang Laweh. This tradition not only holds cultural values, but also teaches the importance of physical endurance and hard work in everyday life. Both values are very visible in the implementation of Batobo, which reflects the physical and mental strength of the community.

Batobo can teach coping skills and hard work in the form of the ability to not get stuck in a strategy of getting by with what is and responding to life's changes if it works well, as well as getting used to assuming various responsibilities and roles in the group according to their respective duties and functions. When one parent can no longer fulfill the traditional role due to illness, death, or financial situation, other family members must overcome this challenge and take over in various psychological forms.

Character Education for Appreciation of Local Tradition and Culture

Through Batobo, the younger generation learns to appreciate and preserve existing culture and traditions. This teaches a sense of love for the nation's cultural heritage and the importance of maintaining local cultural identity in the midst of globalization (Jati et al., 2025). Appreciation of local culture, such as the Batobo tradition, has many ways to be maintained and appreciated because it does not conflict with one's religious values, so it is very good for the order of community life, both in the aspect of preserving cultural values and in strengthening religious identity. efforts to introduce religiosity values (various characters) to community students, through various approaches, such as teaching, recitation, providing guidance and counseling, advice and so on. Appreciating Batobo means understanding and preserving the important values contained in it, such as *gotong*

royong, togetherness and resilience. The community can make efforts to involve the younger generation in the celebration of this tradition so that they recognize and feel responsible for preserving it.

One way to maintain this tradition is to involve the younger generation in the activity, so that they can learn firsthand about the importance of batobo and the traditional ways that exist, respecting local culture can be done through education that educates the community, especially children and youth, about the meaning and importance of tradition. Through learning about the history, art and socio-cultural meanings, the younger generation can better understand and maintain these traditions. Educational programs that teach local arts, ceremonies and practices can be very useful in ensuring that Batobo remains alive in the minds of the younger generation. Such activities could be held in schools or even in community events.

One of the best ways to honor these traditions is to ensure that all elements of the local community are involved in any traditional activities or ceremonies. A process that involves collective participation will create a sense of belonging and love for the culture. Involving all levels of society in the preparation and execution of traditional events strengthens the sense of community and rewards each individual who contributes. It also fosters a sense of collective responsibility towards the sustainability of the tradition.

One effective way to reward local culture is to link traditions such as Batobo to economic potential, for example through the development of local products related to the culture. Handicraft products, traditional cuisine or cultural tourism based on Batobo can add value while helping to preserve the culture.

Character Education for Humility and Mutual Respect

In this tradition, relationships between individuals are based not only on winning or results, but also on mutual respect and appreciation of everyone's efforts. This teaches the importance of humility, respect for differences, and prioritizing unity in diversity and tolerance. In addition to a high attitude of tolerance, there is the term *Nengah nyappur* which means someone who is able to get along not only mingle but mingle by upholding the value of manners, this value of manners arises from a sense of understanding between tribes, between religions as mentioned above so that what emerges is not only a high sense of tolerance but also a sense of courtesy upheld by each individual community as a complementary form of tolerance.

Humility and mutual respect are two important values that play a crucial role in strengthening social ties and creating peace in society. Both support each other and shape the character of individuals who not only respect themselves but also others (Zulkarnain, 2017). In the context of the community, these values are strongly reflected in the batobo tradition, which is part of the social life of the local community. These batobo members have good social relations, quality in social relations, and are able to work together is evidence of a good quality of life for individuals. In the context of batobo, where all members are guided and mentored in solving all problems so as to create new hope for members to improve their quality of life, the impact of these changes will eliminate sources of stress (stressors) for individuals. When individuals no longer have a source of stress because of their quality of life.

The sixth theme is through national day commemoration. According to an informant, a commemoration of this national day is carried out through study activities on the theme of heroes or history, for example. Implementation of this activity aims to instill character national spirit, and love of country. This theme was conveyed by informant as excerpts from the below:

Humility is a quality that teaches not to feel superior to others, even if one has a higher achievement or position. it is an attitude that is valued in social interactions,

creating an environment of mutual respect. The batobo tradition, which is often held as a mutual cooperation activity, illustrates the importance of humility in working together. In this activity, no one feels more important than the others. Everyone, regardless of age or status, works together to achieve a common goal with a humble spirit. Mutual respect is a value that fosters respect for others, both in terms of their ideas, feelings, and roles in the community. Mutual respect is closely related to the spirit of gotong royong which is reflected in every traditional or social activity, in batobo, people respect each other's contributions, be it in the form of energy, time, or thoughts. This allows everyone to feel valued and recognized, no one feels undervalued, even though their work may seem smaller. compared to others. People with integrity are people who love the truth, are responsible and willing to correct their own mistakes and obey the law wherever they are. The expected implications of the cultivation of integrity character values include being honest, committed, responsible, and loving the truth.

Overall, Batobo is not only a game tradition, but also a means to instill deep character values to the younger generation, shaping them into individuals who are more caring, responsible and passionate in their social and cultural lives. The discussion about batobo has also become a product that is produced in the form of LKS based on the Batobo tradition which is developed and then validated by media experts, material experts and linguists. This aims to get a product that is valid and feasible to support the learning process at school. besides that, it has also become part of the implementation of role-playing therapy training activities with wisdom in Batobo Culture to improve social emotional development in early childhood well. Teachers are able to practice well. This can be seen when attending training teachers can carry out role-playing therapy with the wisdom of Batobo Culture which can later be applied in their respective schools.

CONCLUSION

The Batobo tradition is not just a practice of agricultural cooperation, but also has an important role in shaping community character. This tradition instills various character education values, such as togetherness, hard work, discipline, responsibility and solidarity. Through the hereditary practice of gotong royong, people not only help each other in cultivating agricultural land, but also strengthen social relations and a sense of concern for others. These values become the foundation in building individuals who have a high work ethic, a strong social spirit, and a spirit of togetherness in everyday life. In the midst of the times and the influence of modernization, the challenges in maintaining the Batobo tradition are getting bigger. Lifestyle changes, technological advances in the agricultural sector, and shifting cultural values are factors that can affect the existence of this tradition. However, this research shows that the values contained in Batobo remain relevant and necessary in social life. Therefore, efforts to preserve this tradition are very important to ensure that the noble values inherited are not lost over time. One way that can be done is by integrating Batobo values in education, both formal and non-formal, as well as increasing the awareness of the younger generation of the importance of maintaining local culture. By maintaining the Batobo tradition, the community not only preserves the cultural heritage of the ancestors, but also helps build the character of generations who have a spirit of mutual cooperation, responsibility and social care. Therefore, the sustainability of this tradition must continue to be supported as part of efforts to strengthen cultural identity and build a more harmonious and competitive society in the modern era.

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