

Banyumasan Cultural Values Implication for Character Education (Perspective of Prophetic Epistemology)

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Abstract

The erosion of local cultural values in character education in Indonesia is increasingly visible, the influence of globalization brings many polemics such as modernization and outside cultural influences. This is one of the factors that threaten the preservation of the cultural value of Banyumasan. The existence of challenges to maintain the cultural value of Banyumasan which plays a role in the formation of character, this study is important to be studied in the midst of the Times. The purpose of this study is to analyze the cultural value of Banyumasan in the perspective of prophetic epistemology in order to apply it to the development of character education. This type of research is qualitative with literature study methods taken from various literature sources such as journals, books, documents, and others. Data collection was conducted by interviews, observations, and documentation studies on Banyumasan cultural values relevant to character education using a prophetic epistemology approach. The results of this study that Banyumasan cultural values such as sabar lan nrimo, jiwa ksatria, cacundan, cablaka can help improve the process of student character formation so as to maintain the local cultural identity of Banyumasan.

Keywords: Banyumasan Cultural Values, Character Education, prophetic epistemology

1. Introduction

Cultural shifts are clearly visible with the existence of a very powerful era of globalisation, it is a sign of the birth of a new era. A new era with various achievements and many problems, especially the opening of the window of information and communication with ease and facilities as a form of technological advancement in this era. The social changes that occur today are a product of technological advances, the culmination of which is modernity and rationality. Where people carry out global communication with various highly sophisticated technologies in the current era, it is called the condition towards the age of 'mono culture', it is the impact of a rapid development in modern civilisation.

This globalization era gave birth to the Millennial Generation era making information and communication technology and its highly sophisticated devices a part of life that cannot even be separated. Seeing the current situation of the millennial generation raises many problems, challenges, and obstacles faced, namely the erosion of the cultural value of local wisdom as a state asset. Such large flows affect the shift in the value of life. The shift is seen in the distinctive value of each cultural achievement of society that is increasingly lost with the new values from the outside. The interaction and communication between cultures bring about changes in attitudes, life values, and human perspectives. Therefore, the need for the role of character education that can transform the

values of the local culture as a value base that can be used as identity or human identity in order to remain awake and unaffected in the information age.(Fauzi, 2018)

Cultural values that exist in community life are related and influential. These cultural values have been agreed upon by a group of people who are then used as character building in the local community. Cultural values are life concept designs that have a function as guidelines or references in the rules and norms of life in the local community. Therefore, cultural values are things that unite life and are used as a solution to problems and problems that exist in people's lives.(Umri & Syah, 2021)

The importance of character education seeks to build humans into strong individuals, therefore the concern of all participate in improving and developing the value of character education. Cultural values that exist in the community should be included in character education, basically these cultural values are the foundation of character to survive in the increasingly advanced globalisation. Local cultural values here can build the character of the nation, so the cultivation of cultural values in this era with the openness of information and communication media. If not addressed quickly, it will have an impact on the nation's identity which is lost as a local cultural identity. This is now in line with the Banyumas community itself, which has now begun to see the erosion of its local culture, this happens because the Banyumas community feels embarrassed when using Ngapak language in everyday life. Outsiders assume that Ngapak is a language that is fairly strange and unpleasant to listen to. This assumption becomes the subject of ridicule from other communities. In fact, this Banyumas culture has a lot of local wisdom which is its own characteristic from other cultures.(Ikhsan et al., 2024)

M.Koderi stated that the value of Banyumasan culture has begun to fade, this can be seen in Banyumasan culture such as gotong royong, which is a reciprocal activity of helping each other between neighbours or relatives. For example, during house building activities. Marriage celebration, moving house, circumcision, and others. However, in the current era these values are fading due to urban culture, the influence of western culture, modernisation, etc..(M.Koderi, 1991)

Abdul Aziz Rasjid also stated that progress in the current era, especially information technology, especially education, is very vigorous in promoting a new civilization that comes from abroad, then in this case if it is not based on the internalization of local cultural values in the area, the local cultural values will result in alienation from his identity. The development that forms this character makes no longer recognize the identity and locality of the culture of the nation from which they come.(Abdul Azis Rasjid, Arif Hidayat, 2013)

Cultural values in this study is a cultural value that shows the characteristics of cultural values Banyumasan. This value should be the foundation for the development of character education. Based on the description above, there is a need for excavation of Banyumasan cultural values that can be implemented in character education of students which can be used as an example of existing education.(Ahdiati, 2020)

Based on the search in the literature review section, the author refers to previous works that have relevance to the theme. There are several previous writings that discuss Banyumasan culture including in a journal entitled 'Cultural Values in Baturaden Folklore in Banyumas Society as Alternative Teaching Material for Literature in Elementary Schools', by Cut Alfina Umri and Ezik Firman Syah. Journal of persada volume IV number 2 in 2021. In this journal, it contains cultural values in the folklore of the Banyumas community which are used as alternative teaching materials in oral literature at the elementary level. The research uses a method, namely the data analysis method. The result of the study is that the cultural values in folklore in the Baturaden area are the nature between man and God, human relations and nature, human relations, and self relations. This is used as cultural values as an alternative teaching material for literature in elementary schools that can be used in the lives of elementary school children..(Umri & Syah, 2021).

Similar research in a journal entitled "local wisdom and Identity Development for the promotion of cultural tourism in Banyumas Regency", by Triana Ahdiati and Solahuddin Kusumanegara in the Journal of Applied tourism volume 4 Number 1 of 2020. This study the method used is a qualitative method and the approach in this study is a case study approach. This journal contains about the wisdom of local culture and the development of local identity can improve the culture of tourism, especially in the area of Banyumas. With the cultural values of the people of Banyumas, namely the nature of Cablaka. This is one of the reflections that Banyumas cultural values that have not been applied in life. Whereas Banyumasan cultural values can fight the current globalization..(Ahdiati, 2020)

From some of the above studies that have been researched related to the theme of discussion. Based on the literature review, the author explains the differences between the above research and the research that the author will study. Formal objects related to cultural values, especially banyumasan culture, have not been studied much, especially from the perspective of prophetic epistemology. Regarding the material object, namely about banyumasan culture, it has indeed been eroded due to globalisation, modernisation, and the influence of outside culture. This banyumasan culture has indeed been researched but needs to be reviewed regarding the value of Banyumasan culture in its implications for character education in the perspective of prophetic epistemology.

This study aims as a complement to previous studies by analyzing the values of banyumasan culture from then on in the analysis in the perspective of epistemology viewed from the side of the prophetic that there are prophetic values shidiq, amanah, tabligh, and fathonah. After seeing what are the cultural values in the perspective of prophetic epistemology then apply it in the development of character education. Thus, the cultural value of Banyumasan as a local identity that is applied in character education is expected not to be displaced by cultures that come from outside. With the existing problems, this study discusses some questions yaitu how Banyumasan cultural values that can be applied in character education perspective prophetic epistemology?. By answering these questions, this study can contribute significantly to the culture of Banyumasan which is eroded by outside cultures and this study also contributes to the development of character education based on local identity.

2. Research Methods

The method used is qualitative research, with the background that occurs, which is carried out by the many phenomena that occur now, namely the shift in Banyumasan cultural values, the rapid development of the times or modernisation, especially the influence of foreign cultures that affect character. This is one of the factors that threaten the preservation of Banyumasan cultural values. With the challenge of maintaining Banyumasan cultural values that contribute to the formation and improvement of the nation's character, this research is important to study in the midst of the times. Therefore, the main focus of this research is to explore how Banyumasan cultural values are not eroded by outside cultures by applying them in character education. Hopefully, this research will be able to provide extensive knowledge about the value of local identity, namely Banyumasan cultural values applied in character education.

This study uses data collection techniques using a literature study approach is a step in which a researcher conducts studies related to theories that support the subject of research. Then, the researcher will collect various information relevant to the topic. Library theory sources can be found and obtained from references such as books, journals, magazines, research results, and other appropriate sources such as the internet, newspapers and so on. By studying the sources according to the topic, will be obtained a strong analysis of the cultural value of banyumasan its application in the perspective of prophetic epistemology.

Descriptive data analysis techniques are used in this research, where the author seeks and understands data and information in the form of banyumasan cultural values applied to character education through the perspective of prophetic epistemology. After the author finds data that is in accordance with the theme of the discussion, the author reads and observes the essence of the references that have been studied. Then the author observes and analyses through his own interpretation which is still in accordance with the theme of the discussion and refers to the source material that is felt to be the same as the theme of the material to be used.

After the author finds data that is in accordance with the theme of the discussion. The data obtained is then filtered by looking at the abstract, introduction, content and conclusions that are already relevant regarding the cultural values of banyumasan implementation in character education from the perspective of prophetic epistemology, then the author reads and observes the essence of the references that have been studied. After that the author analyses and observes the discovery of information that can be through his own interpretation which is still in accordance with the theme of the discussion and refers to the source material that is felt to be the same as the theme of the material to be used. Furthermore, the author draws conclusions from the results that have been obtained. The results of the information that has been analysed will be used as a discussion in this study.

3. Results and Discussion

The result of this research is that there are several Banyumasan cultural values seen from the characteristics of the Banyumas community, namely first, the nature of patience *lan narima* means the nature of patience, which is accepting all destinies both good and bad with what is in life. Patience is the peak of sincerity about faith as a form of character from *hablum min Allah*. Patiently accepting the destiny of Allah SWT is a prophetic aesthetic in the style of Wong Banyumas. The nature of patience *lan nrima* is a practice, a form of Banyumas local cultural values.

Secondly, knightly behaviour, which the Banyumas community recognises as honesty, good character, tolerance or mutual respect, harmony, helpfulness, and having a common interest and the courage to admit defeat. Third, the *cancudan* trait is in the form of diligence and dexterity. The attitude of *gotong-royong* is a Banyumas cultural value. *Cancudan* is a behaviour that marks diligence in working, seriousness and hard work, and enthusiasm in seeking Allah's pleasure.

Fourth, the nature of *cablaka*. The trait is an attitude of openness or directness or what it is when speaking. Assume that all people are the same so that a sense of humanization is formed. (Teguh Trianton, 2013). The application of prophetic ethics to Banyumasan cultural values are

1. The value of humanisation found in Banyumasan cultural values is first, maintaining a sense of brotherhood among others. Thesecond is to consider all human beings as equal.
2. The value of liberation found in Banyumasan cultural values is siding with the weak (mustad'afin) and being fair in truth.
3. The value of transcendence found in Banyumasan cultural values is believing in the power of God Almighty (Allah) and then linking it to appropriate good behaviour. Accepting God's will with patience and nrimo ing pandum.

The four Banyumas cultural values become the basic concept of prophetic ethics. These values can shape the character of students so that they can protect Banyumasan local culture from the influence of outside cultures, globalisation, and modernisation that can shape the identity of the community. Banyumasan local culture has many belief values and values that shape the identity of the Banyumasan community. One solution that should be applied in education is to apply cultural values in character education. To activate and increase the nation's cultural awareness, students must be guided in applying cultural values through character education. This is to prevent Banyumasan people from losing the values of Banyumasan culture as globalisation progresses.(Nurdiyanto et al., 2018)

Banyumasan cultural values are not new, some examples have been revealed about Banyumasan Cultural Values.(Umri & Syah, 2021) There is also about Local Wisdom by Triana Ahdiati and Solahuddin Kusumanegara.(Ahdiati, 2020) The previous research only analysed the value of Banyumasan culture as local wisdom. However, the renewal of this research is in the perspective of prophetic epistemology that the value of Banyumasan culture is then applied in character education because it is contained in prophetic ethics based on QS. Ali Imran (3: 110). The verse explains that the people of the Prophet Muhammad are the best people if they adhere to the principle of amar ma'ruf nahi munkar to believe in Allah'. The Prophetic Ethics that have been mentioned earlier are expected to be able to become people as a people who are rahmatan lil 'alamin.(casram dan dadah, 2019).

3.1. Banyumasan Cultural Values

Culture is Sanskrit which means everything related to the mind. So culture is all the power of the mind, namely copyright, taste and karsa. Culture has three forms of value, namely,

1. The value of quality in rules, ideas and ideas.
2. The work of humans in the form of objects.
3. Activities formed by humans in a group of people(Ramadinah et al., 2022)

Meanwhile, cultural values are guidelines for society in good ethics. Cultural values owned by society continue to change in every era. The shift in cultural values can be seen in the behaviour of the community. The shift changes indirectly which has an impact on social change. (Prayogi & Danial, 2016) Culture cannot be separated from the system of community activities. The diversity of regional cultures can also be seen from a geographical perspective because of the size of the region, there will be cultural differences. Local culture is a complement to the diversity of cultures that exist in the region, and regional culture is the diversity of national culture.(Prayogi & Danial, 2016) One example is the characteristics of Banyumasan cultural values that are different from other cultures with those who live in areas other than Central Java.(Ahdiati, 2020) The Banyumas community is the result of syncretism of two cultures, namely Javanese and Sundanese, so that its people are also related to fraternal relations that can affect in terms of diversity in terms of their culture.(Widyaningsih et al., 2019) The Banyumas community has distinctive characteristics because it is influenced by the place where the community lives, both geographically and historically from the Banyumasan area.

Banyumasan cultural values one of which is the characteristic of the people of Banyumas is the value of blaka suta, thokmelong, or cablaka which means that this Banyumas society puts forward the nature of candor. The point is Banyumas people prefer to talk as is.(Ahdiati, 2020). In addition to these traits, the general character of the people of Banyumas is an egalitarian society, and has an affirmative culture and a critical culture. The character has been inherited from the oral literature written in Babad Banyumasan. The character of the Banyumas community can be manifested in the attitude or lifestyle of the Banyumas community itself. Understanding of the character of the Banyumas bida community is seen from the culture that has been behind it because character is an identity related to personality. Cultural values are the basis for a person to behave and behave. The attitude of a society can be manifested in the behavior and behavior can be seen by others, so that others can assess how the character of the person (Nuryantiningih et al., 2022)

Historically, the character of bawor figure has similarities with the nature and character in general Banyumas community. Banyumasan district is far from the countryside so that the people of Banyumasan have the nature and character of living naturally. Thus, these conditions make the people of Banyumas have an egalitarian nature and promote equality. The following is the nature and character of the bawor figure as revealed,

1. The nature of patience and acceptance means that Banyumasan people have patience and accept what is in their daily lives.

2. Ksatria-spirited nature means that Banyumasan people have juju nature, good personality, tolerance or mutual respect, harmonious nature, has the nature of helping.
3. The nature of Cancudan means that Banyumasan people have a diligent and dexterous nature.
4. Cablaka nature means Banyumasan society has the nature of openness or candor, convey the existence of(WIDYANINGSIH, 2014).

3.2. The Importance of Character Education Based on Local Wisdom

Character education system to instill the value of kindness to create individuals who are knowledgeable, character and useful. Planting cultural values in character education in the current era is in need because of the loss of cultural values Banyumasan this occurs due to the current globalization.(Yayan Herdiana , Muhammad Ali , Aan Hasanah, 2021) The importance of implementing character education containing Banyumasan cultural values is due to the fact that the practice of education is currently focused on Western countries, thus forgetting the cultural values of the archipelago. The local wisdom of Banyumasan should be a strength to face the various currents of modernisation so as not to erode the Banyumasan cultural traditions that exist in the Banyumas community. Banyumasan cultural values should determine the quality of children's actions because Banyumasan cultural values can be a foothold in developing children's character. (Diri et al., 2017).

The purpose of National Education is about the formulation of the value of the quality of society developed by Education. Therefore, the formulation of the objectives of education becomes the foundation for the development of national culture and character education. The following are the objectives of national character education,

1. Increase affective potential so that it has cultural values and national character.
2. Improve praiseworthy morals that are in accordance with the nation's character
3. Creating a spirit of leadership
4. Improving the ability to be independent, creative, with a national perspective.
5. Improving safe school environment.(Yayan Herdiana , Muhammad Ali , Aan Hasanah, 2021)

Character education is a movement to raise awareness of the Banyumas community to study better. Because of the challenges of today's increasingly advanced times. Education is one of the solutions to form a Banyumas society that has a system of values and systems that apply. Education must be based on existing cultural values instilled through character education should take from the local wisdom of the Banyumasan region.(Amiruddin, 2022)

3.3. Banyumasan Cultural Values and Their Implication for Character Education in Prophetic Epistimology

The word prophetic comes from the word prophet, which means 'relating to prophethood '. Basically, prophethood is a form of leadership from God to lead his people. It can be said that the prophet, namely the prophet Muhammad SAW, is an ideal human being. The characteristics of prophethood are already found in the Holy Qur'an. The characteristics possessed by the prophet Muhammad SAW in the form of shidiq nature, trustworthy nature, fathonah nature, and intelligent nature. In Islam, prophetic values are prophetic values that are used as normative values in Islam. An understanding of the application of prophetic values can be applied in life. The paradigm of prophetic value can be associated with local wisdom, namely the character values of Banyumasan culture.(Nurdiyanto et al., 2018) This can be seen from the value of Banyumasan culture or the character and attitudes of the Banyumasan people which contain prophetic values.

The important things of education are that society can become more when it involves religious aspects in the formation of attitudes. The religious aspect is related to prophetic ethics. Prophetic ethics in Banyumasan culture has three things: humanisation, liberation, and transcendence.(Sulistiani, 2017)

1. Transcendence (Hablum Min Allah)
2. Liberation (Nahi Munkar) means education of reason and mind
3. Humanisation (Amar Ma'ruf) means activities that can develop psychomotor and social awareness.

The transformation of the spirit of prophetic ethics in the form of humanisation and liberation values is evident in the Banyumas community. Through the values of the Banyumas community that have been formed, it is necessary to foster a sense of love for their own local culture and foster a sense of love for their country.(Armet, Hasanuddin WS, 2022)

4. Conclusion

The Banyumasan cultural value movement applied in character education in the current era should be important because overcoming life challenges is increasingly difficult in the era of modernisation. Banyumasan cultural values that can be applied in character education are first, patience lan narima. Second, chivalry, third, cancudan. Fourth, the nature of cablaka. The application of Banyumas culture today must be carried out in formal

and non-formal education because sadly the outside culture is always a role model for the community. These values must be applied in education so that they can help improve the character building process of students so that they can maintain the identity of Banyumasan local culture.

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