

Inculcate the Value of Decency Based on Dandang Tingang Philosophy

M. Fatchurahman, Bulkani, Asep Solikin
University of Muhammadiyah Palangka Raya
Email: mfatchurahman789@gmail.com

Abstract - To inculcate the value of decency based on Dandang Tingang philosophy to the students is a form of concern for local culture and pertained to the preservation of the life philosophy adopted by the Dayak tribe is "Huma Betang Culture or Belom Bahadat". This is done so that they know about the customs and culture adopted by the Dayak tribe. This study aims to instill the values of decency in Dandang Tingang philosophy to the students. The method used is observative descriptive. The research population of grade VIII students in M.Ts. Islamiyah Palangka Raya as many as 30 people with a sample of the entire population. Data collection was done by questionnaire. Data analysis techniques use the percentage formula on the attitude scale. The results showed that the values of politeness based on Dandang Tingang philosophy can be understood by students well, it is based on the level of students' understanding categorized: (1) high category with an average score of 129.25 with a minimum score of 122 and a maximum score of 142 (2) medium category with an average score of 112.5 with a minimum score of 90 and a maximum score of 121. (3) low category with an average score of 77 with a minimum score of 75 and a maximum score of 80.

Keywords: *courtesy; philosophy of Dandang Tingang.*

1. Introduction

Along with the development of science and technology today, raises various issues that impact in terms of human life, including Indonesia brings the impact of the changes, especially that trigger various shifts in values of life both positive and negative. In modern life it seems teenagers now tend to lose the direction of ethics and good manners towards parents, relatives, friends, teachers and others who are older.

Various factors mentioned above, can be influenced by various social media information such as television, internet and other electronic media that can actually increase the violence and aggression of children. Today environmental conditions often ignore the value of moral education, ethics, manners, and often exemplify lies and violence both verbal and nonverbal certainly affect the behavior of children and adolescents. (Triastarka, 2015).

Language and courtesy show a person's personal reflection. Personality or personal character of a person can be seen from the words that he said as well as the appearance of self. The use of language that is gentle, polite, polite, systematic, orderly, clear, and straightforward reflects a virtuous person. Conversely, through the use of harsh language, judgment, blasphemy, cursing, defaming, discrediting, provoking, mocking, or harassing, will portray a less-than-noble person. Similarly, the way a person dresses can affect his level of decency. Triastarka (2015) said that the appearance of a person's clothing, if he is unable to adapt clothes in a particular situation, makes him incapable of applying the principle of decency.

When observed in everyday life, a variety of bad behaviors that often occur in teenagers such as frequent harassment, fights, brawls, rape, robbery, even children often snarl parents or children cursed his parents and killing his parents or brothers. These behaviors also apply to the environment of school life in both junior and senior secondary levels, for example some students at the time of ongoing learning do not appreciate teachers who are teaching in the classroom, where students are often out of the classroom, students use mobile phones, often noisy and often mock their own friends. Students should appreciate the elderly and respect their friends.

Courtesy is a way to behave or behave or other terms of manners that are needed when in the implementation of the learning process, in order to create a good relationship between students and teachers, so that students are expected to appreciate the teacher and learn well optimally, students who have attitude / behavior norms of decency, then the students themselves will be easier in absorbing learning and pay attention to what is given by the teacher. Conversely without the norm of decency in the learning, then students will not be able to learn well. The various issues are, of course, not all schools, especially at the junior and senior high schools are not all the same as that.

Tragic events are also often aired on television, on Facebook or sent through the WhatsApp, in addition to the broken home family and the education of his master less. This is what causes the students to lack good manners in good relationships with friends or other school residents. This is what can cause a polite culture in the land of Indonesia that we know the eastern culture to faded or faded which little by little will be lost in the behavior of community life currently. In eastern culture; walking past parents, teachers or the older people have to bend over. While arguing or saying aloud to the teacher or the parents is a bad action.

Nevertheless, in the view of Triastarka (2015) mentioned "Indeed, to honor the parents does not have to worship too deeply, but at least ethics and modesty toward parents, siblings, teachers or elderly people should still be upheld. Meanwhile Brown and Levinson (1987) viewed that politeness as a complex system to soften facial-threatening speech. defines modesty as a number of strategies designed to preserve or gain self-image and desire for public respect. Furthermore, it is said that politeness is a strategy to avoid conflict, maintain and maintain respect (Leech, 1993).

In eastern culture that is full of values of decency, so we should be based in eastern culture and guided by eastern manners. Triastarka (2015) mentioned that manners are not the only heritage of the ancestors, more than that, he has become our personality. Indeed the level of decency that applies in every society is different, depending on local social conditions.

In the Dayak cultural perspective, there is a philosophical value of "Dandang Tingang" which is then materially translated in the expression "Belom Bahadat" (living based on tradition so that it becomes a whole as a human). Dayak people have three basic attitudes in living their choices of life, both to God, supernatural, plants, animals and human beings. These three basic attitudes are attitudes of respect, respect and courtesy. (Ilon, 1987). These three basic attitudes put the Dayak people as managers of nature, not the exploitative rulers in dealing with nature and others. Belom Bahadat later became a guide of Dayak people in living their lives and in turn transformed into a contextual customary law in each tribe.

In the context of norms of decency in the community, especially in the school environment and in the classroom when the time of learning takes place should be used as an attitude and behavior to be done. This is done so that no further influence to the negative things. Therefore, the guidance and counseling teacher as the agent of change has a duty in shaping the character of students, in this case the behavior that is changed is the behavior of good manners of the students in the association.

The behavior of students that are not polite or considered impolite need to be changed, guidance and counseling has a strategy of various types of services that can be used to help students in shaping polite behavior. One type of service is information services, this is done to facilitate the personal development of students, both individually, group and classical. Information service aims for the individual (students) to master the information which is further utilized for the purposes of his daily life and development himself. In addition, when referring to the function of understanding, information services aimed at individuals understand all various information to ins and outs. (Tohirin, 2013)

In an effort to provide information services to students' problems that do not have ethical ethics or who are deemed impolite in the environment, especially in the school environment and in its class, it is considered appropriate with the understanding based on Dandang Tingang philosophy. Dandang Tingang philosophy itself is one of life facade for the life of Dayak people of Central Kalimantan.

2. Method

This research is focused on cultivating the values of decency in Dandang Tingang philosophy. With the purpose of research: (1) so that students are able to understand and master the material about the values of decency in Dandang Tingang philosophy. (2) so that students are able to apply the values of decency in daily life. The method used is descriptive observative. Through information service about courtesy value based on Dandang Tingang philosophy, it is used lecture, discussion, question and answer method and video playback. The population of the study were students of class VIII at M.Ts. Islamiyah Palangka Raya as many as 30 people with a sample of the entire population. The data collection through questionnaires with data analysis techniques using the percentage formula.

3. Results and Discussion

The results of understanding the values of politeness based on Dandang Tingang philosophy can be seen in the following table:

Table 1 Score of Student Understanding About Values of Courtesy Based on Tingang Cage's Philosophy

Number	Subject	Score Understanding	Category	Number	Subject	Score Understanding	Category
1	Ah	90	Medium	16	Sis	129	High
2	Ds	137	High	17	Sal	80	Low
3	Paz	115	Medium	18	Sfit	79	Low

Number	Subject	Score Understanding	Category	Number	Subject	Score Understanding	Category
4	Kar	122	High	19	Mus	123	High
5	Mar	95	Medium	20	Mual	137	High
6	Mfar	80	Low	21	Rez	120	Medium
7	Mr	122	High	22	Rmad	137	High
8	Mn	124	High	23	SabD	136	High
9	Mz	75	Low	24	RifF	120	Medium
10	Mg	130	High	25	Marj	122	High
11	Mar	142	High	26	MauY	129	High
12	Nor	78	Low	27	NafSa	123	High
13	Ris	125	High	28	Nab	121	Medium
14	Teg	120	Medium	29	Mzid	119	Medium
15	Ray	130	High	30	NurM	70	Low
Average Number				3787/126,2		Height	

Table 2 Rating Score of Student Understanding

Score	Rating
122-162	Height
81-121	Medium
40-80	Low

From table 1 above, it shows that based on the questionnaire results consisting of 40 items of questions given to the students, it is found that the average score on: (1) The students' understanding of the courtesy values is based on Dandang Tingang philosophy, high category with an average score of 129.25 with a minimum score of 122 and a maximum score of 142 with a total of 16 students (53.33%). (2) The students understanding about the values of politeness based on Dandang Tingang philosophy, is in the medium category with an average score of 112.5 with a minimum score of 90 and a maximum score of 121 with the number of students 8 people (26.67%). (3) The students' understanding of the courtesy values based on Dandang Tingang philosophy is in the low category with the average score of 77 with the minimum score of 75 and the maximum score of 80 with the number of 6 students (20%). This shows that the values of decency based on Dandang Tingang philosophy can be understood by the students well.

Understanding the values of modesty by students in heterogeneous societies is indispensable, especially in the life order of the people of the Central Kalimantan Dayak tribe who are known to be very friendly and polite, so the term is known as the Dandan Tingang philosophy.

The values of decency with Dandang Tingang philosophy is a philosophy which is then materially translated in the phrase "Belom Bahadat" (living based on adat so that it becomes a whole as human). Dayak people have three basic attitudes in living their choices of life, both to God, supernatural, plants, animals and human beings. These three basic attitudes are the attitude of worship, respect and courtesy. (Ilon, 1987).

Furthermore, Ilon (1991) described the expression "Belom Bahadat" which, when translated from an archaic pattern of thoughts, is similar to the image of etiquette manners towards visible and invisible or invisible elements. And if translated in our minds we are now more aptly divided into three things so that this expression contains: (1) the image of polite attitudes, (2) the image of reverence, and (3) the image of the attitude of worship. The image of polite attitude applies to all elements, the image of reverence applies to all levels and the image of worship is only applied to God Almighty. (Muhammad and Abubakar, 2010).

In Local Regulation no. 16 "The meaning of" Living Huma Betang or Belom Bahadat "culture is a life behavior that upholds honesty, equality, togetherness and tolerance and obedience to the law (state law, customary law and natural law). If it has been able to carry out the life behavior of "Belom Bahadat", it will be actualized into the form of "Belom Penyang Hinje Simpei" ie coexistence, harmony and peace for the common good. " This is in accordance with the opinion of Lambut (2001) pembatinaan the concept of belom bahadat as the behavior of citizens, namely: mikh, mahamen, and mangalah. Mikh means fear, fear of wrongdoing, fear of physical threats or of unfavorable consequences for an action. Mahamen means shame, shame to do wrong or feel ashamed because it is not commonly done. It is an attitude of succumbing in a positive sense to avoid a wider impact. Mikh, mahamen and mangalah are a balance of feelings that have a social function to provide psychological support for the principle of respect and respect for each other, to achieve an orderly, safe and peaceful atmosphere (ruhui rahayu).

Understanding of courtesy or modesty is a very important thing and should be instilled to everyone, especially to the students as the next generation. If there is no cultural decline of student politeness, it is certainly influenced by many factors; both from the student self, from the teacher and moreover from the development of information and communication technology. Other effects of cultural modernization, promiscuity and abuse of drugs also play a role in the process of loss of courtesy of students including to parents, siblings, teachers and friends.

Lack of courtesy in children according to Mahfudz (2010) is caused by several things: (1) children do not understand the rules that exist, or expectations expected of him far beyond what they can digest at their current growth level, (2)) children want to do things that are desirable and freedom, (3) children imitate parental deeds, (4) differences in the treatment of school and home, (5) lack of habitual manners that have been taught by parents since early .

Therefore, as a nation of Indonesia, a nation that has customs and culture is full of values of decency, so it should be a pioneer in eastern culture and guided by eastern manners. Manners are not the only legacy of the ancestors, more than that, he has become our personality. Indeed the level of politeness that prevails in every society is different, depending on local social conditions (Triastarka, 2015). While Holmes states that politeness is a very complex thing in the language because it involves not only understanding the language aspect only. Furthermore Holmes (1992) states that language politeness does not only relate to an understanding of how to say "please" and "thank you" appropriately, but also an understanding of the social and cultural values of a society.

The cultivation of courtesy values based on Dandang Tingang philosophy to the students is a form of concern for local culture and pertained to the preservation of the life philosophy embraced by the Dayak tribe is "Huma Betang Culture or Belom Bahadat". The cultivation of these courtesy values to the students, so that they may know about the customs and cultures adopted by the Dayak tribe, this is in line with the proverb that says "Where the earth is rested there is the sky upheld" which can be interpreted where we reside, then that is where we must follow or respect the customs and customs that exist in our residence. This is done so that in the life of society when interacting avoid the occurrence of collisions that lead to disunity. With polite speech, as suggested by Brown and Levinson (1987) and Leech (1993) it is expected that interactions can avoid conflict so that the communication process runs smoothly (Pramujiono, 2011).

Therefore, the first moral mission of the schools should first teach the basic values of decency in the form of respect for yourself, parents, relatives and others and the surrounding environment. The efforts made to shape the character of modesty according to Lickona (2013) can be exemplified in several ways: (1) creating a moral community, (2) moral discipline, (3) creating a democratic classroom environment: form of class friendship, 4) teach values through the curriculum, (5) cooperative learning, and (6) increase the level of moral discussion.

Through the activities of cultivating the values of courtesy based on Dandang Tingang philosophy, it can form students' self-identity in their daily life by: developing their social sensitivity, adapting to various parties both old and young. Since these students are heterogeneously living in the midst of the life of the Dayak people of Central Kalimantan.

4. Conclusion

The values of decency with Dandang Tingang philosophy can be understood by the students well after done by providing information services in a classical manner, with video playback methods, lectures, discussions and frequently asked questions. The level of students' understanding of the values of politeness based on Dandang Tingang philosophy are: (1) high category with an average score of 129.25 with percentage 53.33%. (2) medium category with average score 112,5 with percentage 26.67%. (3) low category with an average score of 77 with a percentage of 20%.

The existence of students' understanding of the values of politeness with Dandang Tingang philosophy is expected to give importance to the students themselves in daily life, especially in the interaction that faced the heterogeneity of the people of the Dayak tribe of Central Kalimantan. To implement the values of modesty, students can do karmic ways of associating with: their parents, their brothers, their teachers at school, older people, peers, and associates with the opposite sex.

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