

Character Education Values in the Traditional Government System of *Pulau Tengah* Society, Kerinci: Between Local and Islamic Traditions

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Abstract

This study aimed to describe the traditional government system which prevailed in the society of *Pulau Tengah*, *Danau Kerinci* district, *Kerinci* regency, Jambi Province, especially aimed to identify the character education values in the governmental system. The method used in this study was a qualitative method with an ethnography approach. The data were obtained from the observation, interview, and documents. The participants were the customary leaders, village government leaders, religious leaders, and community leaders. Data were analyzed through looking at (1) domain analysis, (2) taxonomy analysis, and (3) cultural theme analysis. The results of the study found that there were some character education values in the traditional government system of *Pulau Tengah* society based on the customary law of *basendi syarak*, *syarak basendi Kitabullah*. The character education values found were honest, responsibility, trust, determined (*istiqamah*), fair and deliberation which are reflected in three salient themes that emerged in this research, namely, election, appointment and inauguration, and challenges or prohibitions for officers.

Keywords: traditional government system, character education, local and Islamic traditions

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan sistem pemerintahan tradisional yang berlaku di masyarakat *Pulau Tengah*, Kabupaten *Kerinci*, Provinsi *Jambi*, yang khususnya bertujuan untuk mengidentifikasi nilai pendidikan karakter dalam sistem pemerintahan. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan etnografi. Data diperoleh dari hasil observasi, wawancara, dan dokumen. Informan adalah pemimpin adat, pemimpin pemerintahan desa, pemuka agama, dan tokoh masyarakat. Data dianalisis dengan melihat (1) analisis domain, (2) analisis taksonomi, dan (3) analisis tema budaya. Hasil penelitian menemukan bahwa ada beberapa nilai pendidikan karakter dalam sistem pemerintahan tradisional masyarakat *Pulau Tengah* berdasarkan hukum adat *basendi syarak*, *syarak basendi Kitabullah*. Nilai pendidikan karakter yang ditemukan jujur, bertanggung jawab, percaya, ditentukan (*istiqamah*), adil dan musyawarah yang tercermin dalam tiga tema utama yang muncul dalam penelitian ini, yaitu pemilihan, pengangkatan dan pelantikan, dan tantangan atau larangan bagi pejabat.

Kata kunci: sistem pemerintahan tradisional, pendidikan karakter, tradisi lokal dan Islam

Introduction

Humans are social beings who have the instinct to live with others or to live in groups. Since birth, humans already have two main desires, namely the desire to become one with other human beings (for example; society) and the desire to become one with the surrounding

natural atmosphere. In order to make a society life / social environment order which is safe, peaceful and prosperous from the human beings who live in groups, there is the need of rules or norms that govern it. The rules are from the common experiences that are originally the habits of the society and since they are beneficial to the past life therefore they are set to become customs or customs. The existence of customs is very important to avoid clash between citizens in the struggle of their lives.

To organize, protect and control the implementation of the norms, a leadership system or a governmental system need to be set. Theoretically, the word 'government' contains at least three insights. First, in terms of dynamics, government means any organized activities or attempts, sourced from the sovereignty and based on the state principle. Second, in terms of government functional structure, it means a set of state functions which interconnects each other functionally and performs their functions on certain grounds for the achievement of the state purpose (community). The third, in terms of duty and authority of the State, government means all duties and authorities of the state. Referring to the above understanding, the traditional government system is all organized activities and attempts in relation to the duties and authorities in the implementation of community life based on rules or customs norms.

In the early days of its presence in the world, human society was traditionally shaped by an informal-traditional government system also called customary government. Prior to the arrival of Islam, the rules and norms of the people's lives of Kerinci - including the governmental system were governed by the prevailing of custom laws, the custom proverb reads "*adat basendi patut, patut basendi benar.*" After the arrival of Islam, there was an acculturation of Islamic law with customary law and even Islamic law became the foundation of customary law, so the principle of "*adat basendi syarak, syarak basendi Kitabullah, and syarak mangato adat memakai*" comes up. These principle and values mentioned earlier prevail in the life system of the Pulau Tengah society, Kerinci Regency (Ali, 2005).

In todays a modern society, the traditional government system in a community which has deep-seated customs is not easy to get rid of. Similarly, the policies undertaken by the Indonesian government in the field of village governance such as the regional autonomy system, for example, will not be able to eliminate the traditional government system itself. However, for the continuity of the development system, improvements in accordance with the needs of course can be done in all aspects.

Pulau Tengah is a country located in the district of *Keliling Danau*, Kerinci Regency. In the past, this country was a unity of a customary government but now it has divided into 7 villages namely *Koto Tuo* village, *Koto Dian* village, *Telago* village, *Dusun Baru* village, *Pulau Tengah* village, *Limok Manaih* village and *Jembatan Merah* villaage. The traditional government system and its customs are still sustainable in this seven existing villages. *Koto Dian*, *Tillage* and *Limo Manaia* villages are under a customary governance system. *Koto Tuo*, *Pulau Tengah* and *Jembatan Merah* villages are also under a customary governance system, but *Dusun Baru* village has its own customary governance system. The Governmental system of the *Pulau Tengah* society is essentially in the hands of *Dupatai Ninik-Mamok* (Depati Nenek-Mamak) that in the implementation of his duties are assisted by various elements. As in the modern government system, the field of duties and authority of each personnel in the structure of this customary government has been set out and it is called by *kagaddeng*.

In addition to traditional customary-based government, in the *Buah* community of *Pulau Tengah*, there is also a formal governmental system consisting of headman, *BPD*, and other instruments in accordance with applicable regulatory laws. Until now, these two systems of

government remain synergized in mutual support in realizing a secure, peaceful and progressive society.

After Islam entered and developed in Kerinci, there was an adaptation of the old custom with the Islamic lessons. The elements of religious figures (*Ulama*) and Qadhi Pagawe (Qadhi-Pegawai) entered into the customary structure of Pulau Tengah. In the early stages of development of Islam, the role of the ulama was still weak, under the domination of the indigenous groups. The custom motto increased to: *Sarok basandi adengk, adengk basandi patauk, patauk basandi padan* which means in the implementation of the preferred rules were customary rules, in other words that religious rules became number two. Representatives of *ulama* (religious figures) in the governmental were elected by *Dupatai Ninik-Mamok*. Qadhi assisted by a representative called candidate, and Pagawe was the operational officer in the execution of worship. Pagawe was popularly known as *Ali Uho Mpangk* (Muallim yang Empat), because its members were 4 people namely *Tua Imo* (Imam), *Kattaik* (Khatib), *Bilola* (Bilal) and *Sah* (Shaykh). Qadhi-Pagawe was assisted by *Munadi* (S. Latif, Ulama, personal communication, May 2016).

The essential elements that exist in the traditional government structure of Pulau Tengah country are easy to remember: *Dupatai Ninik-Mamok, Urang Tuo-Caddik Pande sarto Alim Ulamo- Qadhi-Pagawe*. Another is *Ulubalua* (lingang) and *Pemuda*. As is understandable, among the crucial problems that occur in modern government systems is the moral crisis/character that occurs among officials/leaders in the executive, legislative and judicial at all levels of government. They are for example; high rate of corruption, drug abuse, arrogance, and others. This condition makes us realize that the modern government system with all of its advantages still has weaknesses and limitations that have not been able to produce leaders/officials that are honest and has a noble character.

Therefore, in an effort to produce a professional candidate and a noble character leader in the future, one of strategic ways is to strengthen character education in macro context (national) and micro context (educational unit). In the macro context of nation and state life, the implementation of character education is a commitment of all sectors of life, not just the national education sector. It needs an active involvement of other government sectors, especially the religious, cultural, welfare, communications and information sectors and others. In a micro context, character education involves the overall planning, organizing, implementing and quality control activities that involve all the major units within the national education stakeholder. Character education is a conscious and planned effort to create an atmosphere and process of empowering the potential and culture of learners in order to build unique personal and group characters as citizens.

In the macro context, the character development can be divided into three stages, namely planning, implementation, and result evaluation. At the planning stage, character values are developed that were excavated, crystallized and formulated by using various sources of religion, state philosophy (Pancasila and the 1945 Constitution and Law No. 20 year 2003 about SISDIKNAS). In addition, the noble values of the characters are also based on theories of education, psychology and socio-cultural values, and local wisdom.

Indonesia is known as a rich country in cultural values, traditions and local wisdom in various systems of community life such as social systems, cultural systems, economic systems, political/governmental systems and others. In line with the dynamics and development of the era, local traditions and wisdom remain alive in the community and experience an acculturation with the system of community life such as religion and culture. Tradition and local wisdom contains noble values that need to be maintained and developed to fortify the negative effects of the globalization era and informational technology.

One form of the local tradition and wisdom that lives and thrives in Indonesian society is the traditional government system of various regions. Traditional government system is still applicable and runs side by side with modern government system in the life of nation and state, as happened in Pulau Tengah community, Kerinci Regency, Jambi Province. If viewed from the perspective of science education, the traditional government system prevailing in *Pulau Tengah* community, Kerinci regency much contains the values of character education that needs to be explored and developed. Among the values of character education taught in the traditional government system is the importance of a leader who has the character of honest, trustworthy, fair, *tawadhu'*, responsible, deliberative and etc. This study aimed to describe the traditional government system which prevailed in the society of *Pulau Tengah, Danau Kerinci* district, *Kerinci* regency, Jambi Province, especially aimed to identify the character education values in the governmental system.

Methodology

This study used a qualitative method with the ethnography approach. Ethnography is an approach in qualitative research to describe, analyze and interpret a culture-sharing group's in forms of behaviors, beliefs and languages that have evolved over a long period of time (Creswell, 1998). Furthermore, ethnographers intend to provide a rich narrative or description of the community or culture under investigation (Miles & Huberman, 1994). Ethnography seeks to describe the story of people's daily life, which in the framework explains explaining the cultural phenomenon, the researcher becomes an integral part of it. In ethnographic research, data collection is done systematically and holistically (Merriam, 1998). Similarly, it is said that the purpose of ethnography is to know the essence of a culture in its unique complexity to paint a picture of interaction groups and so forth (Merriam, 1998). This approach is appropriate because researchers actually live and become part of the cultural setting in order to collect data in a holistic manner.

The subjects of this study were customary leaders (*depati elements, ninik mamak and uhang tuo*), religious leaders and community leaders of Pulau Tengah, Kerinci Danau district, Jambi Province. The key informants were the customary leaders. Selection of informants was done through purposive sampling. Data collection was done by doing observation, semi-structured interview and documentation techniques. Observations were made to observe and obtain data/information about traditional government system that has taken place for long period of time in Pulau Tengah society which was saved in the form of field notes. Interviews were conducted first with key informants (with customary figures / leaders) and other informants selected on the basis of the key informant's recommendation. It was done within a certain time range until the data obtained is considered complete, valid and accountable. To enrich the data/information, the researcher also conducted a document review in the forms of manuscripts/writings on customary proverbs, sheets that tells about the procedures of election and appointment of the customary stakeholders.

To ensure the credibility of the inquiry or the "trustworthiness" (Lincoln & Guba 1985, p. 300) of my study, I did individual interviews lasting approximately one hour and to verify the truth of the data, findings, and interpretations (Creswell, 2007; Johnson & Christensen, 2008; Mukminin & McMahan, 2013; Mukminin, 2012). I checked with all participants (Mukminin, Kamil, Muazza, & Haryanto, 2017; Prasojo, Habibi, Mukminin, Muhaimin, Ikhsan, & Saudagar, 2017; Mukminin, Ali, & Fadloan, 2015; Mukminin, Muazza, Hustarna, & Sari, 2015).

Findings and Discussion

This study aimed to describe the traditional government system which prevailed in the society of *Pulao Tengah*, *Danau Kerinci* district, *Kerinci* regency, Jambi Province, especially aimed to identify the character education values in the governmental system. The values of character education contained in the traditional government system in *Pulao Tengah* society could be seen in three salient themes that emerged in this research, namely, election, appointment and inauguration, and challenges or prohibitions for officers.

Election

The selection process was done carefully by considering several terms and criteria for a person to be able to occupy certain positions in the following manner. First was the groove and deserves. The custom proverb said: *Urang yang nyarai kukeuk, rimbun ikeuk dan luhaih matiau*. So it meant that some criteria needed to be considered, for example; age, intelligence, economic stability and characteristics or morals (T. Ramli, personal communication, October 14, 2016). The ignorant or unintelligent person, neither possessed nor elegant, should not be appointed as an official. Especially for those who had problems in his/her lives should not be appointed as an official because he would busy with his personal affairs in the struggle of his life. Therefore he did not have time to take care of the community. In the customary proverb, it is mentioned that an important official is the person who: *Batungku jahoa, bapiyuk gaddoa, balapik cabek dan balanti patoh*, meaning that they would choose the people who had good lives (rich) so they could put much the interests to the community rather than to the personal interests. In addition, the candidates should be the kind of person who liked to welcome the guest and friendly (S. Latif, personal communication, October 28, 2016). Secondly, the candidate should be *kumbeng*. *Kumbeng* (from the word beetle) which in Pulau Tengah language was actually used to say the construction of wood materials that were defective or damaged and not well used because it had been ogled (hollowed) by the beetles. So, *kumbeng* meant a morally ill person or in other words his family had ever done *zina* (having sex without getting married). These kinds of people should not be nominated or be appointed as an official, not only to himself or herself but also to all of his/her family members to the 7 (seven) descendants.

The thirdly was the *ske* rotation (togetherness). The people who occupied the positions of Dupatai, Ninik-Mamok and Pagawe, were intertwined among the tribes that existed in one village. The Koto Tuo people consisted of 3 tribes, Koto Dian consisted of 4, and Dusun Baru also consisted of 4 tribes (Nazirwan, personal communication, October 28, 2016). In the provisions of the election, basically they should not be elected from that the same group only but it must be rotated fairly. However, in certain circumstances, a person who had served once may be re-elected to the same position but with the condition that it could not be *tuok-kumpang* which meant that no one who had just stopped immediately appointed again in the same position. The former officer might be reappointed in the same position if there were others who intersperse. Similarly, a person who had held a high position should not be reappointed in a low position. Conversely, a person who had held a low position might be appointed to hold a higher position, even if he had just stopped.

If the candidates had been obtained, next the electoral council would continue their task of considering which candidates would be seated in the administration. In this way, no one knew that he was a candidate or an elected official. The person who was elected to be *Dupatai*, *Ninik-Mamok* and *Pagawe* was very secret. The leaked secrets imposed sanction of a fairly severe fine which was: *barreh saratuh kambek sikak* (one hundred rice, one goat).

The new officer therefore knew that he was appointed when the rapture was performed on a special day for that called *mariwok*. The new candidate must be prepared by the electoral council for two sets, meaning that beside the main candidates, reserve candidates were also prepared. The point was to anticipate the possibility of not being approved by the other council for very good reasons. The values of character education contained in the electoral system presented as follows:

- a. Leaders must have a noble character such as honest, intelligent, educated, polite and friendly. Persons who had proven to be morally ill or had ever violated the state law and customary law could not be appointed as officials. Likewise, people who did not reflect good attitudes and language were also not elected. Thus, it was expected to produce leaders/officials who had capability and integrity, so they could protect and become role models for the community. This principle was in line with the main vision of Islamic education that formed a human with good characters (*alakhlaq al-karimah*) (Langgulung, 1980), the nature and objectives of Islamic education were to form a real person (*al-insan al-kamil*), that man who run his position as the servant of Allah (*abd Allah*) as the firman of Allah "And I did not create the jinn and mankind except to worship Me." (Q.S. Al-Dzariyat: 56), and at the same time as Allah's khalifah on earth (*khlafah Allah fi al-ardh*). "And remember when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." (Q.S. al-Baqarah: 30)
- b. The value of justice and togetherness. In the provisions of the election, basically they should not be elected from that the same group only but it must be rotated fairly. "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (Q.S. Al-Nisa ': 58)
- c. Consultation and agreement. Consultation (*syura*) is an effort to formulate and conclude opinions that differ from the point of view or opinions raised on a particular issue, test it from the thinkers and experts to the best opinion to be practiced in achieving the best results . (Abdul Qadir Abu Fariz: 54) In Surah Al-Imran Verse 159 " So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him]."

Appointment and inauguration

After the candidates of the new officials, especially the officials of *Dupatai* (depati), *Ninik-Mamok* (ninik mamak) and *Ali Uho-Mpangk* (mosque employees) were determined then decided the day to declare or formalize it. The inauguration was done in a village center in *rumah gaddoa* (gedang house).

Before the inauguration ceremony, it was explained that the new officers appointed that day had been in accordance with the customary provisions. Those who were elected were the ones who were best viewed by consensus deliberations. If he refused, he would be fined and despite paying a fine he still had to accept his position. On the contrary, the person who was not appointed would be fined if they sued and however the defendant would not be able to be appointed (T. Ramli, personal communication, September 9, 2016).

The process of appointment and inauguration contained the values of character education both for elected officials and for the general public. For the appointed officials,

they were obliged to accept the decision of the custom leader, like or dislike. Likewise for society, they must be willing to accept the decision and should not protest. The values were about obedient character and respect to the leader. This is in line with the values of Islamic education based on Al-qur'an and the hadith of Prophet Muhammad SAW, which teaches the importance of obedience and respect for the leader (ulil amri). "*O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.*" (Surat an-Nisa: 59). "*From Abdullah ibn Umar from the Prophet sallallaahu 'alaihi wa sallam said: It is obligatory for every Muslim to hear and obey (to sulthan), whether in a case he enjoys or hates, unless he is governed in immoral matters, then he can neither hear nor obey*" (Narrated by Bukhari 4/329 Muslim 3/1469).

Then the advice to the elected was to act wisely in carrying out the task. If he is arbitrary, then he will be fined too.

Ooi dnge-dnge dek kayo! Urang nan so pado hari inih taraso gaddoa nyei nak malandoa, taraso panjoa nyei nak malilaik, taraso nyei imbiu nyei nak malindei, nyei didandei sabarrat-barrat dandei: barreh sakauh kabboa sikah satail sapao. Urang nan jadi pado hari inih barumah gaddoa, balanti patoh, bapiyuk gaddoa, batungku jahoa, batika cabek. (Know it! The person who is appointed on this day feels great about hitting, feeling long to twist, feel lush wants to block, then he will be fined as heavy as - the weight of a fine The person who is raptured today has a big house, has a rare stomach, a large wok, a torn mat and a broken floor), meaning a person whose life is so privileged that he can prioritize the interests of society rather than personal interests. In addition, the person likes to receive the guest happily).

In the phrase above contained the strong values of character education was that a leader must be trustworthy and act fairly. Leaders must prioritize the interests of the people above personal and group interests. Furthermore, the leader must have the character tawadhu (humble), should not be arrogant and act arbitrarily to the people with his position. If the leader acts arbitrarily then he will be given a sanction that is fined weighing in accordance with customary law.

Afterwards it was announced the names of the selected personnel. In a way like the above it often occurred in a person who did not suspect he was appointed as *Dupatai* or *Ninik-Mamok* or *Pagawe*. When his name was called to be an official, then suddenly he was stunned, pale and even became weak. Often those concerned who probably already had a feeling will be appointed, run away or hide. But on that day all those who are to be raptured are secretly watched by a certain person, meaning that they had been guarded or spied on. After the announcement was made, all of them with their wives were brought to *Uruo Tuo*, *Ulamo*, the old leadership elements that had been missionary and community leaders including *Urang Tuo*, *Ulamo* and leaders from other villages and other prominent public figures, is in the home of the center of the event. If the new official was absolutely not found because he was not in place or hiding, then the presence of his wife or his sibling wife (his son) was enough to represent him.

Challenges or prohibitions for officers

In addition to the election process and official inauguration, the values of character education were clearly in abstinence or prohibition for officials as stipulated in the customary rules / norms that apply from the first. Government officials, *Dupatai Ninik-Momok*, *Urang-*

Tuo Caddik-Pande, Qadhi and Pegawe or *Ali Uho Mpangkar* including their wives, have some restrictions or things forbidden to do so. If done, he or they will be fined (S. Latif, personal communication, October 28, 2016). The abstinence-or the prohibitions are:

- a. Acting arbitrarily. In the customary term is called: *Taraso gaddoa nak malandoa, taraso panjoa nak malilaik, taraso imbiu nak malindei* (feels great about to hit, long terrace want to wrap around, feels lush low). For example are robbing, stealing, rape or adultery, *marandoa* (hitting people with wood), fighting and so on. Also included in this case do not want to accept opinions or suggestions of others, assume that he is the most clever and great, so his opinion is to be obeyed.
- b. Doing childish or inappropriate work that is not suitable for an honorable person. The customary language is: *Awaok gaddou balangkah kcak* (big body in small step). Examples are: sitting or standing at a crossroads, dressed indecently e.g. wearing *boksen* or shorts, screeching or shouting, laughing out loud, running, throwing, singing or dancing / *joget* (except *Tale Haji, Ratib tegak* and religious events or national anthems). Help cook at the events of ceremony, come to bathe the corpse, chicken hoards, play domimo and the like, drunk and so on are also prohibited.
- c. *Bamuku miroh* (red face). The point is angry (*mangngaih*) outrageous to others, fighting, *mangahoa* (parading), *mainca-incok (incak-incak)*, snarling, humiliating, berating people and so forth. In connection with this there is another saying: *Inca-incok uto tumbeuh, sia-sio nagarri aloh* (growing debt angrily, in vain country lost). Meaning to do anything arbitrary can damage and cause debts and do nothing can lead to defeat and fired people.
- d. It is hypocritical personality, double-faced, non-existent, and inconsistent in the conversation like a propeller on a hill or a shoot of *aru*. Likes to look around and flip through people's mistakes but do not know herself/himself mistake. The man who acts like this is called: *Bakato duwei. Manohok kawan sairing, manggunti dalam lipatan. Ujoak labing, mpah bumbung* (Talking to two persons, stabbed the comrade while cutting in the crease, digging the nest, crushed the place). In the adage of the custom like this is called: *titian gali ala nagarri* (shadow of the country), which means dangerous because it can be people pitted-sheep. Included also in this case is a person who in a forum he participated and approved the decision, but after that he also opposed it while looking for faults or deteriorate his friend.
- e. Dishonest, unfair in speaking and unfair in acting. For example if someone is guilty, he tried to punish him even be subject to severe punishment. On the other hand, if the guilty person is from his family, the rich or the respectable person (official), he is not indifferent, or protected. If the person is punished, he tried so that the punishment as light as possible. In the custom language is called: *Tak tatantang matahai, tak tatantang matu paddoa. Tibe di duhi nyinjek, tibe di papo barantoak* (Uncounted sun, not spelled sword, arrive at the thorn of the foot lifted, arrived at the board jerked).
- f. Doing work that harms or irritates others. In the custom language it is mentioned: *Manyumpaik baguguh bane* (Chop beat bane / stump wood). The point is that people are shooting (shooting) birds, he sounded something, of course the bird will fly away.
- g. Be favoritism. If the one who needs / invites him is his family, the rich or the leading person, he (quickly) comes to him but if the poor, he does not pay attention or serve him. This is contrary to the provisions of: *Anting jeeuh diuleng anting dakkek dikadanei* (People who are far served, people who are close also served). So everyone who needs him, day or night, should be served or filled.

- h. If hearing bad news, it should not be quick to intervene. The officials may handle it after it is officially reported. Accordingly, all criticisms or suggestions submitted, do not be rejected but should be accepted for thought. This is in the custom proverb mentioned: *Barassoa jangan disangko buah, barabbeuk baru dikato buah. Manaih jangan cepat ditallo, paaik jangan cepat dimuntoh* (Noisy not supposed fruit, the new berdebuk is said fruit. Sweet does not swallow, bitter do not quickly thrown up).
- i. Officials must act / work in accordance with their respective authorities or their own *kagaddeng*. Place of the people to complain or *bapanno* for example is *Caddik-Pande*, who decides something is *Dupatai*, *Ninik-Mamok* is the executor, the *ngihok* is *Lingang* and so on. So it should not be arbitrary, for example, who receives a *panno* is *Urang-Tuo*. This has been the customary provisions that read: *Caddik-Pande punyo lambagei, Ninik-Mamok punyo carano, Dupatai punyo kato* (The clevers got an institution, The Olds had a way, Depati had a word).
- j. Deceiving or screaming people. The customary language is: *Uho di imboa pintlu dituntut* (People called, the door closed). Included in this case is to deliver orders to the public but officials themselves do not participate in implementing them. For example there are gotong-royong orders but officials themselves do not participate.
- k. *Makan makanan pipaik* (eat a split meal). Officials are great people likened to like birds *nggou* (horns) cannot eat small sparrow food. It means that the small officials' sustenance such as *hulubaloo* or *lingang*, *midoo*, *dukiu* and so on, should not be taken. At the *mintak aroh* banquet as an example, grilled chicken dish is for *lingang*, the officials should not eat it. Similarly, the fine (in the form of money) paid by the people who do not join gotong royong is the right of the *lingang*, the supervisor should not ask or take it.

Prohibitions or restrictions for the leader is loaded with the value of character education include: (1) character education mandate and responsibility, meaning a leader must maintain public trust and should not abuse the authority and position for personal interests. Leaders must also be open to advice and criticism from anyone. (2) Education character of polite character, patient and forgiving. The leader must preserve his words, deeds and even his movements so that his dignity and charisma as a leader is maintained. Thus a leader must emerge as role model in society. (3) Education of honest character and *istiqamah*, meaning a leader must be honest, consistent between words and deeds. (4) Character education is fair and decisive in carrying out the task, meaning that in taking legal decisions cannot be indiscriminate, true is true and wrong is wrong. (5) In abstinence there are values of anti-corruption education, in which a leader is prohibited from taking the right or eating the sustenance of his subordinate.

Among the restrictions, the most severe punishment or fine is violating the first ban: *Taraso gaddoa nak malandoa, taraso panjoa nak malilaik, taraso imbiu nak malindei*. Sanctions: *Selah luhauk ka dageng, pino luhah ka tandeng* means dismissed, either directly or with a grace period like a customary word: *diisirak layau dikabungk matai*. Besides, he also imposed a fine: *Barreh saratuh, kabboa sikak, mmah satail sapao*. For other restrictions, it can be judged by the severity of mistakes made. So, the punishment can be like breaking the first or the lightest ban with *pasambah* only.

Conclusion

In the traditional community of Central Island, the supreme leader is in the hands of *Dupatai* (depati / adipati). Government implementers is *Ninik-amok* (ninik mamak) with its

leader *Mangkau* (pemangku). In addition there is *uhang tuo* (Urang-Tuo Council) as an advisor in the custom field and the *Ulamu Assembly* (majelis ulama) is an advisor in the field of religion. The people's representatives in the government are *Caddik Pande* (clever). In addition there are officials called *Qadhi* and *Pagawe* (clerks'). Chairman of Youth, Chairman of Pamuno and *Ulubaloa* (hulubalang). Each element or personnel of this government official has the authority or duty which is called by term *kagaddeng*. The selection of officials is conducted with due consideration and caution refers to the requirements based on the provisions of customary law. Through this process is expected to give birth to leaders or officials who, clean, trustworthy, credible and responsible. Traditional government system in Pulau Tengah teaches about the importance of character or morals. Among the values of character education contained in traditional governance systems in *Pulau Tengah* society are sincere, honest, fair, trustworthy, responsible, polite, deliberative, togetherness, mutual assistance (gotong royong) and etc. This traditional system of government is still valid (survive) and synergize with the system of modern government in creating a harmonious, religious and characteristic society.

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