

Strengthening Character Education Through The Local Cultural Values Of The Five Palambang Of Semende South Sumatra As A Provision For The Generation Of Alpha (Gen A)

Dwi Septiaseh *

* Universitas Negeri Yogyakarta

dwiseptiaseh.2023@student.uny.ac.id

Munnal Haniah²

Universitas Negeri Yogyakarta

Galih Cahya Pratama

Universitas Islam Sultan Agung Semarang

Aqidatul Munfariqoh

STKIP Muhammadiyah Blora

*Corresponding Author

Abstrak: Generasi Alpha memiliki ciri khas yang unik dari generasi sebelumnya. Generasi ini tumbuh dengan dikelilingi oleh teknologi dan informasi yang mudah diakses. Oleh karena itu, penting untuk membekali mereka dengan pendidikan karakter yang kuat agar menjadi generasi yang tangguh dan berakhlak mulia. Penelitian ini bertujuan untuk mengetahui nilai-nilai Lima Palembang Semende yang terinternalisasi dan diwujudkan dalam perilaku individu sehari-hari, sehingga memberikan pembentukan dan penguatan karakter generasi Alpha. Metode dalam penelitian ini adalah deskriptif kualitatif. Pengumpulan data melalui wawancara terstruktur, dokumentasi dan tinjauan pustaka terkait nilai-nilai budaya dalam pembentukan karakter dengan adat istiadat Semende. Teknik pengumpulan data Miles & Huberman dengan 4 tahapan yaitu pengumpulan data, reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai budaya lokal Lima Palambang Adat Semende (jale, kapak, kujur, guji dan tebat) dapat membentuk dan memperkuat pendidikan karakter seperti kejujuran, amanah, gotong royong, musyawarah untuk memperkuat karakter generasi Alfa. Nilai-nilai tersebut dapat ditanamkan kepada Generasi Alfa melalui berbagai kegiatan yang sesuai dengan usia dan perkembangannya. Secara eksplisit temuan tersebut memberikan interaksi antara kelima simbol adat Semende dengan generasi alpha yang akrab dengan teknologi digital seperti reinterpretasi teknologi virtual reality dengan menciptakan karakter permainan yang memiliki nilai budaya dan moral seperti keadilan, gotong royong. Selanjutnya hibridisasi budaya, dimana generasi alpha dapat memadukan nilai-nilai tradisional dengan gaya hidup modern. Penelitian ini memberikan rekomendasi bagi para pemangku kepentingan di bidang pendidikan, kebudayaan, dan masyarakat untuk bersinergi dalam melestarikan nilai-nilai budaya lokal Lima Adat Semende Palembang dengan teknologi digital berpotensi besar dalam memperkuat pendidikan karakter dan moral generasi Alfa..

Kata Kunci: *Character Education, Generation of Ignorance, Cultural Values, Five Palambang Adat Semende*

Abstract: Generation Alpha has unique characteristics from previous generations. This generation grows up surrounded by technology and easily accessible information. Therefore, it is important to equip them with strong character education in order to become a resilient and noble generation. This research aims to find out the values of Lima Palembang Semende that are internalised and manifested in the daily behaviour of individuals, thus providing the formation and strengthening of the Alpha generation's character. The method in this research is descriptive qualitative. Data collection from structured interviews, documentation and literature review related to cultural values in character building with Semende customs. Miles & Huberman data collection technique with 4 stages, namely data collection, data reduction, data display and conclusion drawing. The results showed that the local cultural values of the Five Palambang of Semende Custom (jale, axe, kujur, guji and tebat) can shape and strengthen character education such as honesty, trustworthiness, mutual cooperation, deliberation to strengthen the character of the Alpha generation. These values can be instilled in the Alpha Generation through various activities that are appropriate to their age and development. Explicitly, these findings provide an interaction between the five symbols of Semende custom



with the alpha generation who are familiar with digital technology such as reinterpretation of virtual reality technology by creating game characters with cultural and moral values such as justice, gotong royong. Furthermore, cultural hybridisation, where the alpha generation can combine traditional values with modern lifestyles. This research provides recommendations for stakeholders in education, culture, and society to work together in preserving the local cultural values of the Five Palembang Adat Semende with digital technology has great potential to strengthen the character and moral education of the Alpha generation.

Keywords: Character Education, Generation of Ignorance, Cultural Values, Five Palambang Adat Semende

Introduction

Generation Z was born in 1996-2010, followed by Generation Alpha (2011-2025). Generation Alpha is a generation born and raised in the digital era with unique characteristics (Swandhina & Maulana, 2022). Generation Alpha has a tendency to be more connected to technology and the internet and less used to in-person social interactions (Tootell et al., 2014). Therefore, parents who have children in the Alpha generation must have the skills to use the existing technological sophistication. With today's technological sophistication, of course, parenting adapts to the times, because the characters of the Alpha generation tend to be different from previous generations (Yuliandari, 2020). Fadlurrohman et al., (2020) stated that the development of the Alpha generation in the 4.0 era has certainly changed the lifestyle and perspective of society from conventional to unconventional.

Generation Alpha is the first generation to grow up in a digital technology environment that will certainly face various obstacles in life (Höfrová et al., 2024), because the advancement of technology will have both negative and positive impacts. There are positive and negative impacts of technological development. Negative impacts on children from technological developments, such as lack of empathy, individualism, and gadget addiction (Sakoan, 2024). The negative impact of the Alpha generation on children's character formation challenges parents, schools and communities in character formation (Priyana et al., 2020). Thus, as agents in character building, the family, school and community environment must instil character values in the Alpha generation from an early age, maximum elementary school age, because by instilling and strengthening character education in children, it is expected to be a provision to face challenges in the future.

Especially when Indonesia is facing the Covid 19 outbreak, children use smartphones as a medium of learning, but the fact is that children use smartphones to play social media and online games (Adachi et al., 2022; Chen et al., 2022). The uncontrolled use of smartphones during the Covid 19 pandemic has many negative impacts, one of which has an impact on children's character (Firdhani et al., 2022). The negative impact of using smartphones during the covid 19 outbreak includes the deterioration of children's character or morality (Ummu et al., 2022). Therefore, character education at the primary school level after the covid 19 outbreak is very urgent. One of the factors that influence character education is the environment (Nurdiansyah & Mulyadi, 2022). The environment is where children play, socialise and gain new experiences. If children are in a bad environment, they tend to have a bad character, because children imitate the things around them without knowing whether it is good or not (Efendi, 2021).

The problem of character and moral decline if not immediately followed up, will have an impact on the younger generation and the future of the nation. Where in the future the nation will be controlled by the younger generation, namely the Alpha generation. Therefore, the Alpha generation must be equipped with education and character strengthening. Efforts to prevent the decline of character education in the Alpha generation need support and rocks from formal and non-formal education, because both have an important role in instilling and developing character and morals (Aprilianto et al, 2022). Developing formal character education through learning and habituation at school by integrating customary and cultural values (Nugraha, 2022). Furthermore, character and moral education from a non-formal perspective can be from coaching from family and society such as advice, actions, attitudes, telling history or local customary law.

Character education and strengthening through the family, school and community environment is very important for children (Santika, 2018). Strengthening character education is essential in shaping a moral and virtuous young generation. Local cultural values, as the nation's rich and meaningful cultural heritage, can be used to instil noble character in children (Iswatiningsih, 2019). One of the efforts in instilling character education through cultural values from Semende customs, which can be developed through family, education and the surrounding community.

Semende custom comes from Muara Enim Regency, South Sumatra Province. Semende custom has a symbol that is the basis of the Semende tribe community. The five symbols have different meanings, namely jale, urn, kujur, tebak and axe. Every custom in South Sumatra has a different meaning that is in accordance with the values in the precepts of Pancasila, one of which is the five symbols of the Semende custom. The people of Semende make the five symbols as an application of moral values in everyday life in the form of admonition, advice, education in shaping the character and ethics of children.

Based on online interviews with 2 traditional leaders, 2 elementary school teachers and 1 Quran reading and writing teacher in Batu Surau Village, Semende Darat Tengah District, Muara Enim Regency. Traditional leaders said that the decline in character and morals in the community that is often encountered such as individualism, crime, declining ethics and courtesy and the rise of hoak and hate speech. Furthermore, primary school teachers and Quran recitation teachers said that children of primary school age have recently experienced a decline in character. This is shown by several incidents such as fights, bullying, a decrease in discipline such as being late for school, speaking harshly with elders and behaving dishonestly.

The growth and development of morals and character does not just happen. Habits, social attitudes and cultural conditions characterise each tribe in various regions. This also happens to the character of the Semende tribe in Muara Tenang Village, Muara Enim Regency, South Sumatra province. This research focuses on how moral and character formation in the Semende tribe and how the education model is applied to develop children's character and personality based on cultural values. The focus of research and discussion on 'how to strengthen character education through local cultural values of five Semende traditional symbols and obstacles, solutions that can be done in the implementation of character education in elementary schools.

Methods

Researchers use descriptive qualitative methods. Based on Bodan and Taylor, a qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people or sources observed (Moleong, 2012). Qualitative research does not complicate the calculation of numbers in social statistics but rather emphasises data from observations and interviews of researchers with sources that are translated into standard writing. Descriptive research type is by describing the research subject, this type of research is based on the basic question of 'how'. In this study, the descriptive qualitative method made it easier for the author to examine how the formation and strengthening of character and moral education in the five traditional symbols of Semende.

Subjects in research are individuals as data sources needed in research data collection (Idrus, 2009). The subjects of this study were 2 traditional leaders, 2 school teachers and 1 Quran reading and writing teacher. Data were obtained from structured interviews, documentation and literature review.

1. Interviews are used as a data collection technique if the researcher wants to conduct a preliminary study to find problems that must be researched, but also if the researcher wants to know things from respondents that are more in-depth (Sugiyono, 2011). Interviews were conducted in Batu Surau village, Semende Darat Tengah sub-district, Muara Enim Regency. The research subjects were 2 traditional leaders, 2 school teachers and 1 Quran reading and writing teacher regarding strengthening character education in Muara Enim in the Alpha generation.
2. The observation used is non-participant observation, where the researcher is not directly involved and is only an independent observer (Basrowi, 2008).
3. Literature review, in this research the author uses the literature study method to find data through sources both from reference books related to character education through local cultural values (Nazir, 2011).

The analysis technique used is data analysis according to Miles & Huberman (1992) with 4 stages. First from data collection, in this case the researcher collects research data in the form of interview results, observation and documentation in the field objectively. Second data reduction. Data reduction refers to the process of selecting, focusing on simplifying, abstracting and transforming 'rough' data that occurs in written field notes. Data reduction takes place continuously throughout the qualitative project until the report is compiled (Miles & Huberman, 1992). Third, data display. The next most important flow of data analysis is data presentation. Data presentation is a set of organised information that provides the possibility of drawing conclusions and taking

action. Fourth, conclusion drawing. Drawing conclusions in the form of a description of an object in the form of a causal or interactive relationship, hypothesis or theory regarding the five symbols of Semende custom on the formation and strengthening of character in the Alpha generation.

Result And Discussion

Adat's Relationship with Character Education

Preserving and exploring various kinds of local wisdom such as traditions, norms, local institutions and customs are useful for character education by enriching and studying in accordance with the times. Social Learning Theory, which explains that culture is a pattern of behaviour that must be learned, meaning that people must have good character (Fajarini, 2014). Local wisdom means the cultural values found in society (Trilaksana et al., 2023). This means that to know the local wisdom in an area, one must first understand the customary and cultural values found in the area. The characters of honesty, mutual respect and gotong royong actually come from cultural values that are taught from generation to generation (Fajarini, 2014).

The relationship and role of custom in character education lies in the orientation towards the values contained in life, so Indonesia is a country rich in customary values (Komariah et al., 2020). For example, the South Sumatra region has a rule that is indirectly a vehicle for character building for the Semende indigenous people. Efforts are made in instilling the cultural values of the Semende custom to the next generation to be further developed in life that occurs in an educational process, school and community environment.

The Semende tribal community is known for its customary rules, namely Jenang Jurai, Basundat besingkuh and waiting for tubang (Setiawan & Darmawan, 2016). Jenang Juri custom is a custom that means a person who is appointed as a milestone or leader in his descendants. Based on the results of the research, it is evident that there is an attempt by Semende custom in shaping the character of individuals who have a leader's soul even though the scale formed is only small, namely the scope of the descendants of Jenang Jurai. Furthermore, to emphasize the way individuals behave, the Basudi Besundat Besingkuh custom instills values in shaping the behavioural character of fellow humans. This custom is more about the rules of courtesy to elders, the opposite sex, sisters and relatives.

The custom of tunggu tubang means that a person has responsibility for his or her siblings to be independent (Praditama, 2013). This means that there is an implied value that tunggu tumbang forms an individual character who is not only responsible for himself but is responsible for his siblings to live independently. Semende Tunggu Tumbang custom has five symbols that form the basis, namely Kujur, urn, jele / net, tebak / pool and axe, all five have their own meaning and contain certain meanings. The five symbols of Semende custom are used as guidelines for the Semende community in applying moral values in life in the form of education, advice and admonition to foster character and ethics in accordance with the teachings of Semende custom in everyday life.

Implementation of the Five Emblems of Semende Custom in Character Education in Elementary Schools

Generation Alpha tends to grow up with digital technology (Hutajulu et al., 2024). This can be beneficial, but it can also pose challenges. Therefore, the Alpha generation needs to be equipped with strong character values to face various challenges in the future. One of them is by strengthening character education by instilling local cultural values (Chairiyah, 2017; Alfitri & Hambali, 2013).

Character education in the Alpha generation can be through the local cultural values of the five symbols of Semende custom. The five symbols are five symbols that form the basis of Semende customs, namely kujur, urn, jale / net, tebat / pool and axe, where each of these symbols has its own meaning.



Figure 1. The symbol of Waiting for Tumbang in Semende customs

Character education is not only done in one environment, but must be done by working together between the family, community and school environment which has an important role in creating children who have good character and morals (Ayu et al., 2024). Character is the formation that occurs in individuals which includes ethics, behaviour, personality, traits that are seen in behaviour both psychologically and physically (Fitriani et al., 2021). Based on Presidential Regulation No. 87/2017 on Strengthening Character Education, the purpose of character education is to equip children to become the golden generation in Indonesia in 2045 to face the dynamics of change in the future data (Maulidah, 2019; Saidek et al., 2022). In addition, character education can also be used to prepare children to have good character, which will become a habit in everyday life when they grow up.

Character education must be instilled from an early age, maximum at primary school age, especially in the Alpha generation (Adisti & Rozikan, 2021). Generation Alpha was born special, because at the time they were born the development of technology and communication was getting faster and more sophisticated (Wahidmurni, 2024). It cannot be denied that with the advancement of science and technology, there are many character changes due to the influence of watching the internet, Facebook, Instagram, Youtube and WhatsApp (Parai, 2023). Therefore, the Alpha generation needs character education from an early age to produce a quality generation.

Based on the results of interviews with 2 traditional leaders in Batu Surau village, Semende Darat Tengah sub-district, Muara Enim Regency, researchers found that strengthening character education through five Semende traditional symbols with the aim of equipping the Alpha generation in preparing for future changes. Character and moral values are poured through five symbols that are implemented in the Semende tribal community which include the following:

1. Jala (Jale)

The net has a stone and a centre to pull, its daily use is to find fish. How to use it in the fan. According to Semende custom, the net is a symbol of Unity, the stone is a member of the relatives scattered on this earth, the centre to pull is a tool to call or collect Afit Jurai (Kinship) which is scattered everywhere. The person who fanned and pulled the net was the holder of Tunggu Tubang.

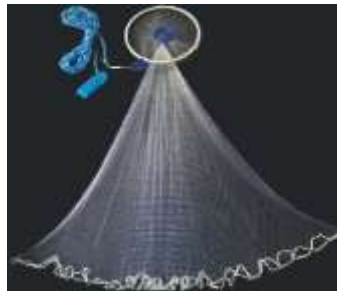


Figure 2. Jala (Jale)

The symbol of a jale or net consisting of three parts (jale centre, jale leaves and jale stones). It means that the jale can be pulled from its centre until the stones come together. This symbol means unity that must be maintained. The implementation is that if a tubang is waiting for an event, other families must come and participate, even though they are from a distant place, they are still united and work together.

2. Kapa (axe)

The axe is made of iron, and when used, the marks will appear. Axe (kapa), there are kapa on two sides. In Semende custom, the axe has a meaning, namely as a symbol of justice in solving problems must be seen from both sides or two sides (Harsuno & Ekwandari, 2018).



Figure 3. Kapa (Axe)

The existence of axes on two sides, namely right and left, means that if you become a leader, you must be fair and not one-sided. So this axe teaches to instil fair character in solving problems both in the family and in society.

3. Kujur (Spear)

Tombak is usually made of iron and has sharp eyes, has a stalk, its daily use is a tool for hunting, how to use it is speared, and usually whatever is hit will appear in its eyes. According to Semende custom, the spear is a symbol of honesty, sincerity, and loyalty from Tunggu Tubang (Hasanah, 2018).



Figure 4. Kujur (Spear)

It means that if Wait Tubang is ordered, he will carry out the order (when he is called, he will do the order). This symbol reflects honesty. Honesty animates the Semende indigenous people, especially for holders of waiting tubang property.

4. Jars

The jar is round/ovoid in shape, rather large in the centre and has a lid at the top with a small hole, which is similar to a barrel made of burnt earth.



Figure 5. Jars

Jars according to Semende custom are a symbol of humanity that is graceful clean, patient, neat, beautiful and confidential (Azriyani, 2017). Outsiders will not know the contents of the jar because the jar is tightly and neatly closed. Whether rotten, sweet, bitter, sour, spicy-salty or fragrant all outsiders cannot guess is the secret of Wait Tubang. The jar, symbolises a good storage place. This means that the meaning in instilling human character must be able to be trustworthy in keeping secrets.

5. Tebat / Pond (pauk or artificial lake)

Tebat or pond is used as a water reservoir for raising fish and planting rice in the rice fields. Tebat or pond contains fish raised by tunggu tubang which can be harvested at any time either fished or netted. It represents the soul of the holder of the waiting tubang who must be patient and consistent in controlling in the midst of the jurai association.

According to Semende custom, the pond is a symbol of deliberation, every problem that occurs in the Waiting Tubang family and extended family if it cannot be resolved individually and has been notified to the extended family, it will be resolved through deliberation at the Waiting Tubang house (Wahyudi, 2020). Wait for Tubang to be calm like a pond, you can't see what's in it.

While Tungguan or semende manners are meaningful attitudes or actions to assess whether someone is both female and male more if they are single to make as a friend. Tungguan Semende consists of:

1. Beganti means to be responsive, sensitive and vigilant, ready to defend one's family, property and life in accordance with religious orders to protect oneself and one's family from all kinds of external threats and challenges.
2. Bepatian means having lofty ideals, living in a pious plan, maintaining the dignity of family, religion and tribe, having a work ethic, having a heroic spirit and being an example of justice.
3. Besindat is a form of social etiquette that prioritises nobility, a person who knows the boundaries, who can distinguish between right and wrong, and who has the right attitude towards: young and old, big and small, male and female, husband and wife, father-in-law and son-in-law, grandmother and grandchildren, parent-child, brother and sister, teacher and student, priest and congregation, king and people, meraje-anak belai, and so on.

4. Shame, which means that having shame is part of faith.
5. Besingkuh is a rule in the association of men and women either in conversation or in the way of acting and doing. Both in the family itself and with the outside community, the function of this Singkih is to respect the dignity and dignity between men and women with the existence of cheating so that free actions between young people can be avoided.
6. Besundi is the continuation of the virtuous character in a higher level, namely in the example of parents, religious leaders and traditional leaders. Set an example (Editor)

Humans are social creatures who coexist with the surrounding nature and conduct social interactions and interactions with their physical environment. Therefore, character education needs to be instilled from an early age into social activities and education. This is one of the steps that can be taken so that the character of the community is in accordance with existing norms. Activities in the community are integrated with the five symbols of the Semende custom. Through the five symbols of the Semende custom, it can direct individuals to have an honest attitude, care for others and be trustworthy.

These values can be instilled in the Alpha generation through various activities, such as charitable activities, mutual cooperation, deliberation, learning customs, and participating in religious activities. So that it will give birth to a nation's generation that not only has the ability of good knowledge aspects, but has the next generation of the nation with good character and morals, noble values and national morals.

The values of the five traditional symbols of Semende can be implemented in moral and character education in schools through various activities that are interesting and appropriate to the age and development of the Alpha generation. Based on the results of interviews with 2 teachers in elementary schools in Muara Enim, the implementation of the five traditional symbols of Semende through several teaching activities or giving examples and habituation such as first the teacher gives understanding to the class leader to have an attitude of trustworthiness, honesty, firmness and wise cooperation. This attitude shows the nature of the kujur symbol.

Both teachers provide examples and direct children to always be trustworthy and help each other, this aims not to foster morally deviant attitudes such as taking the rights of others which is the nature of the guji symbol. Teaching the value of order and care to students in primary schools is important to build good character and create a conducive school environment (Sofiana Haul, 2021). Teachers have an important role in implementing this value in daily life and ensuring that all students receive fair and respectful treatment.

The three jale symbols in the Semende custom symbolise the spirit of togetherness, mutual cooperation, and mutual assistance. The values in the five symbols of Semende custom are very important to instil in students since elementary school age and one effective way is through activities to clean the school environment together. Through habituation activities to maintain the cleanliness of the school environment, which is chaired by one of the class members to work together (Ismail, 2021). The activity of cleaning the school environment is a concrete example of the application of the symbolic nature of jale which is applied in the environment of the second 2 schools, namely SDN 4 and 6 Semende Darat Tengah, Muara Enim Regency.

The fourth can be through deliberation activities such as teachers can apply deliberation in solving problems in the classroom, such as disputes between students or rule violations, Students can be involved in deliberations to determine class rules, elect class leaders, and plan school activities, teachers can teach students how to deliberate effectively, such as listening carefully, respecting the opinions of others, and finding the best solution for all parties. It is inevitable that in school there is no dispute between students. Character and moral education from the tebat symbol can also be done such as teachers can help students to resolve conflicts between students in a peaceful and constructive way, teachers can encourage students to forgive each other and resolve conflicts in a mutually beneficial way (Wahyudi, 2020). The application of the value of the tebat symbol can help students to develop a patient, calm, and self-controlled character, and improve their ability to solve problems in a peaceful and constructive manner.

Fifth from the axe symbol, the implementation of moral and character education by teaching students to be fair and favourable such as respecting and appreciating each other regardless of social status (children of rich or poor people). Teaching the value of justice and

equality to students in elementary school is important to build good character and create a conducive school environment (Subiyono et al., 2021). This value can be instilled through various creative and interesting learning activities and methods. Teachers have an important role in applying this value in daily life and ensuring that all students receive fair and equal treatment.

Character education is one of the efforts that can be made to instill intelligence, form attitudes and experience in the form of behaviour in accordance with noble values, namely culture and religion, which are applied in everyday life both relationships with the creator, humans and nature so as to create mutual respect and complementarity (Sholichah, 2020). Character education is related to children's moral development and religious values that are influenced by all parties. The family, community and school environment are decisive in shaping children's character and morals (Apriani & Sari, 2020; Hadian et al., 2022). The family environment makes the most first room in the formation of children's character (Durrotunnisa & Nur, 2020). This is because through modelling, habituation and casual conversations parents can give directions to children on the importance of having good character. In addition, character education such as honesty, positive thinking and politeness are carried out by telling folk stories in the region (Andriani & Aulia, 2023).

The school environment also has an important role in shaping children's character and morals through learning (Suciati et al., 2023). At school, teachers have the main role in educating children to become moral and moral human beings through several activities that are integrated in the five symbols of Semende custom. Through his research, Chotimah (2016) proves that character education with local cultural values in three cities (Palembang, Lubuk Linggau and Prabumulih) and three districts (Lahat, Musi Banyuasin and Organ Komerling Ilir) of South Sumatra Province shows that it has been implemented at the primary school level. The majority (76.84%) of schools have implemented local wisdom character education quite well.

Furthermore, the community environment also plays a role in shaping children's character (Santika, 2018). The community environment is very influential in the development of children's morals, religion and values. When children enter primary school age (7-12 years), they have great enthusiasm with peers and the surrounding community in the neighbourhood. If the environment has a negative influence, then character and morals tend to be bad or can be said to be damaged.

Explicitly the interaction between the five symbols of Semende custom with a generation that is very familiar with digital technology, namely the Alpha generation as follows:

1. Reinterpretation and Digital Creativity

Through the development of technology, the alpha generation can create 3D visualisations and animations using the symbols of *tunggu tumbang* in interactive 3D form or interesting animations and innovate to create game characters. Alpha Generation can more easily identify with the values contained in the five indigenous symbols if presented in a format that is relevant to their daily lives, such as through game characters or digital short stories. Virtual reality (VR) or augmented reality (AR) technology can create an immersive experience, allowing the younger generation to 'experience' first-hand the values such as *gotong royong*, justice, and respect for nature contained in the symbols (Ruskandi, et al., 2021).

2. Cultural Hybridisation and Digital Identity

Generation Alpha can use avatars inspired by symbols. Asat in various online platforms, such as online games, virtual worlds, or social media. These avatars become digital representations of their identities that combine traditional values with modern lifestyles. Thus, the interaction between the five symbols of Semende custom and digital technology has great potential to strengthen the character and moral education of the Alpha generation.

Factors Influencing Character Education Through the Five Emblems of Semende Custom at the Elementary School Level

Character education is important to instil in elementary school-age children. The purpose of character education is to shape children's personalities who have noble values and become good citizens. The key to the success of strengthening character education is the family, school and community environment. The family

environment is the first character education. The school environment has a strategic role in shaping children's character (Rachmadyanti, 2017). At school, teachers play an important role in educating children to become moral human beings (Zubaedi, 2015). The community environment is no less important in character education. Because the role of the community environment greatly affects human character and character. Therefore, strengthening character education is the main spirit in national education to create a golden generation with character.

Based on interviews with Quran reading and writing teachers (ngaji teachers) in Batu Surau village, Semende Darat Tengah sub-district, Muara Enim Regency, information was obtained that the character of children was classified as good. However, the character of children in the village has decreased marked by the fewer santri who recite the Koran and worship five in congregation at the mosque, besides that many santri who symbolically come to recite the Koran, have difficulty reading the Hijaiyah letters. The most visible deterioration in character and morals is that morals and fear of older people have disappeared.

The Quran reading and writing teacher in Batu Surau village said that the moral decline was seen after the Covid 19 outbreak. Since the Covid 19 outbreak attacked Indonesia, the government has set distance learning regulations using smartphones. In the mass covid 19 also had an impact on the Koranic learning activities which were stopped. The role of parents during the covid 19 pandemic affects the formation of children's character and morals (Nuwa, 2020). The reality is that many parents let their children play with smartphones for a long time. So that it has an effect on the Alpha generation which has a hard character, is undisciplined and does not respect older people. The Batu Surau village Quran reading and writing teacher also mentioned that the social environment of primary school children is also a factor in moral decline. Many primary school-age children hang out with secondary school-age children and are influenced, such as primary school-age children who already smoke.

Overcoming the factors that can influence the deterioration of character and morals as a result of the post-pandemic covid 19, Batu Surau village established a Religious Education Park with several musabaqoh tilawatil qur'an activities. Reading and writing the Quran from an early age is one of the best ways to instil character and moral values in children (Nazarudin et al., 2023). The Quran as a guide to life for Muslims, contains many verses that teach about kindness, honesty, patience, justice, and other positive values. In addition to the Quran reading park, the formation and strengthening of children's character and morals is also carried out by applying the five symbols of Semende custom in everyday life.

CONCLUSION

The rapid development of technology, the importance of education and strengthening character in the Alpha generation through local cultural values in order to become honest, disciplined and trustworthy children. Through the five symbols of Semende customs can be used for character building and strengthening as a provision for the Alpha generation towards the golden generation in the future. Through traditional or family events, character strengthening taught by ancestors is always tucked away, symbolised by the five symbols that contain the meaning of humanity, kinship, honesty and justice that must be applied in everyday life. Factors inhibiting the formation and strengthening of character education so that it has deteriorated are firstly the lack of encouragement from families, especially parents, for children to learn but only rely on learning at school. Second, the outbreak of covid 19 which makes children know the world of technology deeply without understanding the good and bad. Third, a bad environment such as socialising is not in accordance with age so that it affects the character of the child.

ACKNOWLEDGMENTS

The author would like to thank the two traditional shops, the Quran reading and writing teacher of Muara Tenang village, the teachers of SDN 4 and 6, Muara Enim Regency for giving me permission to conduct interviews.

REFERENCES

- Adisti, A. R., & Rozikan, M. (2021). Fostering the Alpha Generation: a Character Education Based on Javanese Ungguh Ungguh (Etiquette) Culture in Madrasah Ibtidaiyah. *Al-Bidayah : Jurnal Pendidikan Dasar Islam*, 13(1), 179–198. <https://doi.org/10.14421/al-bidayah.v13i1.256>
- Alfitri, & Hambali. (2013). Integration of national character education and social conflict resolution through traditional culture: A case study in South Sumatra Indonesia. *Asian Social Science*, 9(12 SPL ISSUE), 125–135. <https://doi.org/10.5539/ass.v9n12p125>
- Andriani, M., & Aulia, F. (2023). The Reinforcement of Character Education through the Values of Local Wisdom in Folktales. *IRJE | Indonesian Research Journal in Education* | Vol, 7(2), 420–429.
- Apriani, A., & Sari, I. P. (2020). Penguatan Karakter Nasionalisme Generasi Alphas melalui Living Values Education Program (LVEP). *LITERASI (Jurnal Ilmu Pendidikan)*, 11(2), 67. [https://doi.org/10.21927/literasi.2020.11\(2\).67-79](https://doi.org/10.21927/literasi.2020.11(2).67-79)
- Aprilianto, H., Amadi., Solaeman, R., Utami, D., A., Rizkiyanti, A., Najah, K., Karimah, A., D., Hidayah, L., S., Anggraeni, L., & A. N. (2022). Peran Penting Pendidikan Formal dan Non Formal Dalam Pembentukan Karakter Anak di Desa Sitiharjo Pada Era New Normal. *Jurnal Pengabdian Kepada Masyarakat*, 2(2). <https://doi.org/https://doi.org/10.47492/eamal.v2i2.1538>
- Ayu, I. G., Purnami, M., & Wijana, I. N. (2024). Membentuk Karakter Generasi Alpha Melalui Ajaran Panca Sradha. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 1(May), 275–280. <https://doi.org/https://doi.org/10.5281/zenodo.11238705>
- Azriyani. (2017). *Praktik Adat Tunggu Tubang pada Masyarakat Semende di Tanah Rantauan*. 119.
- Basrowi, S. (2008). *Memahami Penelitian Kualitatif*. Jakarta: Rineka Cipta.
- Chairiyah. (2017). Implementasi Pendidikan Karakter melalui Nilai-nilai Kearifan Lokal di SD Taman Siswa Jetis Yogyakarta. *Jurnal Pendidikan Ke-SD-An*, 4(1), 208–215.
- Chen, C. Y., Chen, I. H., Hou, W. L., Potenza, M. N., O'brien, K. S., Lin, C. Y., & Latner, J. D. (2022). The Relationship Between Children's Problematic Internet-related Behaviors and Psychological Distress During the Onset of the COVID-19 Pandemic: A Longitudinal Study. *Journal of Addiction Medicine*, 16(2), E73–E80. <https://doi.org/10.1097/ADM.0000000000000845>
- Chotimah, U. (2016). Implementation of character education local wisdom charged in basic education level in South Sumatera. *Sriwijaya University Learning and Education International Conference*, 2(1), 1221–1238.
- Durrotunnisa, & Nur, H. R. (2020). Jurnal basicedu. *Jurnal Basicedu*, 5(5), 3(2), 524–532. <https://journal.uui.ac.id/ajie/article/view/971>
- Efendi, D. (2021). Strategi Penanaman Karakter pada Anak Usia Sekolah Dasar di Kota Jayapura. *Jurnal Elementaria Edukasia*, 4(1), 1–13. <https://doi.org/10.31949/jee.v4i1.3012>
- Fadlurrohman, I., Husein, A., Yulia, L., Wibowo, H., & Raharjo, S. T. (2020). Memahami Perkembangan Anak Generasi Alfa Di Era Industri 4.0. *Focus : Jurnal Pekerjaan Sosial*, 2(2), 178. <https://doi.org/10.24198/focus.v2i2.26235>
- Fajarini, U. (2014). Peran Kearifan Lokal bagi Pendidikan Karakter. *Sosiodidaktika*, 1(2), 123–130.
- Firdhani, N., P., L., Ariani, A., & Dwi, N., H. (2022). Regulation of The Use of Gadgets During the Covid-19 Pandemic is Needed to Prevent Emotional Problems in Children. *Jurnal Ilmu Kedokteran Keluarga*, 14–18. <https://doi.org/10.56674/altera.v1i1.4>
- Fitriani, R., Muslimin, I., Siti, M., A., & Sukron, D. (2021). Keefektifan Pembelajaran Agama Islam melalui Pendekatan Pembelajaran Aktif, Kreatif, Efektif, dan Menyenangkan (Pakem) di Sekolah Dasar. *Jurnal Basicedu*, 5(5), 3232–3241.
- Hadian, V. A., Maulida, D. A., & Faiz, A. (2022). Peran Lingkungan Keluarga Dalam Pembentukan Karakter. *Jurnal Education and Development Institut Pendidikan Tapanuli Selatan*, 10(1), 240–246. <https://journal.ipts.ac.id/index.php/ED/article/view/3365/2189>
- Harsuno, S., & Sri, E., Y. (2018). *Makna Simbol Tunggu Tubang pada Masyarakat Semendo di Desa Sukaraja Kecamatan Way Tenong*. 01.
- Hasanah, U. (2018). Studi Living Hadis Tentang Hak Dan Tanggung Jawab Tunggu Tubang Pada Tradisi Masyarakat Semende. *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama*, 19(1), 124–142. <https://doi.org/10.19109/jia.v19i1.2383>
- Höfrová, A., Balidemaj, V., & Small, M. A. (2024). A systematic literature review of education for Generation Alpha. *Discover Education, January*. <https://doi.org/10.1007/s44217-024-00218-3>

- Hutajulu, J. M., Agustiani, H., & Setiawan, A. S. (2024). Special Characteristics of Alpha Generation Children Behavior in Dentistry: A Literature Review. *European Journal of Dentistry*. <https://doi.org/10.1055/s-0043-1776336>
- Idrus, M. (2009). *etode Penelitian Ilmu Sosial, Pendekatan Kualitatif dan Kuantitatif*. Jakarta : Erlangga.
- Ismail, M. J. (2021). Pendidikan Karakter Peduli Lingkungan Dan Menjaga Kebersihan Di Sekolah. *Guru Tua : Jurnal Pendidikan Dan Pembelajaran*, 4(1), 59–68. <https://doi.org/10.31970/gurutua.v4i1.67>
- Iswatiningsih, D. (2019). Penguatan Pendidikan Karakter Berbasis Nilai-Nilai Kearifan Lokal di Sekolah. *Jurnal Satwika*, 3(2), 155. <https://doi.org/10.22219/satwika.vol3.no2.155-164>
- Komariah, A., Kurniatun, T. C., & Almubaroq, H. Z. (2020). *The Role of Character Education Toward National Values Actualization*. 400(Icream 2019), 307–309. <https://doi.org/10.2991/assehr.k.200130.190>
- Maulidah, E. (2019). Character Building Dan Keterampilan Abad 21 Dalam Pembelajaran Di Era Revolusi Industri 4.0. *Prosiding Seminar Nasional PGSD*, 138–146.
- Mgs Nazarudin, Kms Badaruddin, Mgs Zahidal Hakim, Rohliyat, R., Rohima Maharani, & Ibrahim Ibrahim. (2023). Upaya Peningkatan Kualitas Baca Tulis Al-Qur'an Santri TPA di Desa Santapan Timur Kecamatan Kandis-Ogan Ilir. *ALKHIDMAH: Jurnal Pengabdian Dan Kemitraan Masyarakat*, 1(1), 135–143. <https://doi.org/10.59246/alkhidmah.v1i1.202>
- Miles, M.B. & Huberman, M. (1992). *Analisis Data Kualitatif*. Jakarta: Penerbit Universitas Indonesia.
- Moleong, L. J. (2012). *Metodologi Penelitian Kualitatif*. Bandung : PT Remaja Rosdakarya.
- Nazir, M. (2011). *Metode Penelitian*. Bogor: Ghalia Indonesia.
- Nugraha, J. (2022). Implementasi Pendidikan Karakter Pluralis Melalui Kearifan Local Budaya Trisilas Local Wisdom Scale Di Sd. *Center Of Education Journal (CEJou)*, 3(2), 64–73. <https://doi.org/10.55757/cejou.v3i2.173>
- Nurdiansyah, E., & Mulyadi, M. (2022). the Influence of the School Environment and Family Environment on Character-Forming Students in Sipala State 1 Sd Makassar City. *International Conference and Visiting Scholars*, 1(2), 111–136.
- Nuwa, G. G. (2020). Kemerosotan Moral Siswa Pada Masa Pandemic Covid-19 : Meneropong Eksistensi Guru Pendidikan Agama Islam. *Atta'dib Jurnal Pendidikan Agama Islam*, 1(2), 1–17. <https://doi.org/10.30863/attadib.v1i2.945>
- Parai, N. (2023). Peran Orang Tua Terhadap Pendidikan Karakter Bagi Anak Generasi Alpha Dalam Menghadapi Era Metaverse Institut Agama Kristen Negeri Toraja , Indonesia The Role of Parents in Character Education for Alpha Generation Children in Facing the Metaverse Era. *Jurnal Pendidikan Dan Teknologi Indonesia*, 3(2), 73–80.
- Praditama, R. (2013). Sikap Masyarakat Terhadap Adat Tuggu Tubang di Desa Pulau Panggung Kecamatan Semende Darat Laut Kabupaten Muara Enim. *Jurnal Pendidikan*, 1–15.
- Priyana, A., Sanwani, S., & Sulthon, B. M. (2020). Prosiding Kampung Jurnal Ilmiah Universitas Muhammadiyah Ponorogo 2020. *Jurnal Ilmiah*, 1–13.
- Rachmadyanti, P. (2017). Penguatan Pendidikan Karakter Bagi Siswa Sekolah Dasar Melalui Kearifan Lokal. *Jurnal Pendidikan Sekolah Dasar*, 3(2), 201. <https://doi.org/10.30870/jpsd.v3i2.2140>
- Ruskandi, K., Pratama, E., Y., & Asri, D., J. (2021). *Tranformasi Arahkan Tujuan Pendidikan di Era Society 5.0*. Jawa Barat: CV. Caraka Khatulistiwa.
- Saidek, A. R., Rahmadoni, J., & Pramudya, E. (2022). Islamic Parenting Education: Parenting Realizing The Golden Character of Alpha Generation. *Journal of Social Work and Science Education*, 3(3), 303–311. <https://doi.org/10.52690/jswse.v3i3.406>
- Sakoan, S. (2024). Agama dan Pembentukan Karakter Generasi Alfa di Era Postdigital. *Jurnal Teruna Bhakti*, 6(2), 178–188. <https://doi.org/10.47131/jtb.v6i2.201>
- Santika, T. (2018). Peran keluarga, guru, dan masyarakat dalam pembentukan karakter anak usia dini. *JUDIKA (Jurnal Pendidikan UNSIKA)*, 6(2), 77–86. <https://doi.org/https://doi.org/10.35706/judika.v6i2.1797>
- Setiawan, H., & Darmawan, C. (2016). Upaya Pelestarian Adat Semende di Desa Ulu Danau, Provinsi Sumatera Selatan. *Journal of Urban Society's Arts*, 3(2), 57–63. <https://doi.org/10.24821/jousa.v3i2.1480>
- Sholichah, A. S. (2020). Urgensi Pendidikan Karakter Pada Anak Usia Dini Dalam Tinjauan Neurosains. *JECIES: Journal of Early Childhood Islamic Education Study*, 1(1), 01–14. <https://doi.org/10.33853/jecies.v1i1.51>

- Sofiana Haul, Y. F. N. & mikael N. (2021). Implementasi Pendidikan Karakter Peduli Lingkungan Di Sekolah Dasar (the Implementation of Environmental Awareness Character Education in Elementary Schools). *Literasi Pendidikan Dasar*, 2(1), 66.
- Subiyono, Ani, S., M., Laesti Nurishlah, G. D. (2021). Pendidikan Berbasis Karakter Cinta Damai di SD/MI. *Jurnal Ilmiah Wahana Pendidikan* <https://Jurnal.Unibrah.Ac.Id/Index.Php/JIWP>, 7(1), 1–7. <https://doi.org/10.5281/zenodo.10802611>
- Suciati, I., Idrus, I., Hajerina, H., Taha, N., & Wahyuni, D. S. (2023). Character and moral education based learning in students' character development. *International Journal of Evaluation and Research in Education*, 12(3), 1185–1194. <https://doi.org/10.11591/ijere.v12i3.25122>
- Sugiyono. (2011). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.
- Swandhina, M., & Maulana, R. A. (2022). Genenerasi Alpha : Saatnya Anak Usia Dini Melek Difital Refleksi Proses Pembelajaran Dimasa Pandemi Covid-19. *Jurnal Edukasi Sebelas April (JESA)*, 6(1), 1–9. <https://ejournal.unsap.ac.id/index.php/jesa/article/download/10/20>
- Tootell, H., Freeman, M., & Freeman, A. (2014). Generation alpha at the intersection of technology, play and motivation. *Proceedings of the Annual Hawaii International Conference on System Sciences, January 2014*, 82–90. <https://doi.org/10.1109/HICSS.2014.19>
- Trilaksana, A., Artono, & Sudarmiani. (2023). Local Wisdom as a Source of Values and Character Education : Identification of the Javanese Community in Surabaya. *International Journal of Multicultural and Multireligious Understanding*, 10(1), 421–430.
- Ummu, J., F., Ika, W., & Ma'as, A., I. (2022). Urgensi Pendidikan Karakter Pasca Pademic Covid 19. *Prosiding Konferensi Nasional PD-PGMI Se Indonesia, September*, 391–403.
- Wahidmurni. (2024). Pengaruh Perkembangan Teknologi Terhadap Kebugaran Jasmini Pada Generasi Alpa. *NUSRA: Jurnal Penelitian Dan Ilmu Pendidikan*, 5(2), 2588–2593. <https://doi.org/https://doi.org/10.55681/nusra.v5i2.2692> This
- Wahyudi, R. (2020). *Makna Lambang Adat Meraje Anak Belai Semende dan Akutualisasinya dalam Kehidupan*.
- Yuliandari, R. norfika. (2020). Pola Pendidikan dan Pengasuhan Generasi Alpha. *Inventa*, 4(2), 108–116. <https://doi.org/10.36456/inventa.4.2.a2438>
- Zubaedi. (2015). *Desain Pendidikan Karakter: Konesepsi dan Aplikasinya dalam Lembaga Pendidikan*. Prenada Media Grub.
- .