

# The Value of the Saprahan Tradition in the Sambas Malay Community as a Strengthening National Identity

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## ABSTRACT

The Indonesian nation is a nation having a variety of religions, ethnicities, races, cultures, customs, and traditions spreaded throughout Indonesia. The diversity of Indonesia is wealth as well as a blessing that must be preserved for the Indonesian people. The purpose of this study is to describe the values in the traditional Saprahan of the Malay Sambas community in reinforcing national identity. This research method uses a qualitative descriptive approach. In collecting data, the research uses observation, interviews, and documentation techniques. Then for analyzing data, it uses reduction, presentation, and conclusion techniques. The results showed that the Saprahan tradition has main values among others: (1) the value of cooperation, (2) the value of unity, (3) the value of simplicity, and (4) the value of religion. The application of the Saprahan tradition can bind unity and integrity which in turn can strengthen national identity and community identity. The Saprahan tradition needs to be carried out continuously to preserve the customs/ cultural traditions of the nation, to foster a sense of togetherness among citizens.

**Keywords:** Value, Tradition of Saprahan, National Identity.

## 1. INTRODUCTION

Modernization is the hopes and ideals of most people in the world. This is because modernization brings convenience to aspects of life. Globalization is a special phenomenon in human civilization that moves continuously in a global society. Modernization is part of planned social change [1]. Therefore, modernization must be treated critically. Modernization has an attraction that can make a person forget his identity and identity as the Indonesian nation so that it can cause the loss of noble cultural values and local and national traditions.

Along with the occurrence of modernization, the flow of globalization is also increasingly spreading to all corners of the world. The spread is rapid and widespread, not limited to developed countries with high economic growth, but also across the borders of developing and poor countries with low economic growth [2]. Currently, society cannot avoid the process of globalization which can bring about social change through the blurring of cultural and geographical boundaries between countries and even continents [3]. Globalization as a dominating concept in the current era has touched various aspects of

human life in various fields, including aspects of culture and identity [4]. The influence of globalization has caused many negative impacts on the culture of the Indonesian nation [5]. The era of globalization presents various challenges for national identity [6]. Gradually, globalization is also the cause of the erosion of national identity [7]. The flow of globalization has changed millions of people from their mindset, habits, to lifestyle. The rapid flow of information creates a tendency that leads to the fading of customary values to the preservation of culture which is getting weaker. If you look back, Indonesia was a country that maintained the traditions that existed in society.

Agustin revealed that in the development of globalization, there are various problems in the field of culture, for example, the loss of the original culture of a region, or a country, the loss of the love of culture and nationalism of the younger generation, a decrease in the sense of nationalism and patriotism, the loss of kinship and cooperation, loss of self-confidence and westernized lifestyle [8]. It is not uncommon for the development of globalization to make individuals, groups of people begin to forget and not care about their own culture. As a result,

the culture of the Indonesian state is widely claimed by other countries. Research conducted by Patji stated that if the people themselves do not care and do not respect and love their cultural assets, at certain times other nations with their foresight and creativity may take advantage of it, even claiming it as their cultural right [9].

The Indonesian nation is a nation having a variety of religions, ethnicities, races, cultures, customs, and traditions spreaded throughout Indonesia. The diversity of Indonesia is wealth as well as a blessing that must be preserved for the Indonesian people. Each tribe has different customs, traditions, and cultures [10]. The Indonesian nation, by having a wide variety of patterns, forms, and characteristics of regional culture having various potentials for the development of cultural values is a source of national wealth [11]. The diversity of race, ethnicity, language, culture, and religion is a characteristic and strength of the Indonesian nation distinguishing it from other nations [12]. States that the cultural diversity possessed by the Indonesian state certainly has many positive sides, one of which is that Indonesia can be known in international circles through its very rich and diverse culture [13]. Therefore, Indonesia's diversity can be a strength for the Indonesian nation.

States that the values contained in a tradition can determine social integrity and cultural preservation as a manifestation of the social and cultural identity of the community [14]. In line it is revealed that the values contained in a tradition have been proven to contribute to building a culture of peace that correlates with national defense efforts for the integrity of the Unitary State of the Republic of Indonesia [15]. Therefore, the diversity of cultures and traditions in Indonesia that have moral values, ethics, and norms should be maintained and preserved. The awareness to maintain, maintain and develop cultural values reflects the noble values and wealth of the Indonesian people as a form of concern for the sustainability of the nation's original culture. The values contained in a tradition can guide behavior and interaction in society to provide strength in cultural management or preservation. The traditional attitudes and behavior of society, which are based on values that are believed to be true, are a form of local wisdom. Values can differentiate between humans in society and other creatures, because values can be used as a reference to achieve a higher quality of life [16].

Sambas Regency is one of the provinces in West Kalimantan having cultural arts and customs that are still thick and original and well preserved. Cultural arts and customs in Sambas Regency have thick authenticity; distinguishing from other areas outside Sambas Regency, one of them is the *Saprahan* tradition or better known as the *Besaprah* Eating tradition. The *Saprahan* tradition is a hereditary tradition as hallmark of the Sambas Malay community tradition still preserved until now. As stated

[17] the *Saprahan* tradition is a habit of the Sambas Malay community by enjoying the food served in a circle and sitting cross-legged [17].

In the *Saprahan* tradition, it has social values that can strengthen the sense of community brotherhood. As research conducted [18] reveals that the culture of eating *saprahan* has the meaning of sitting at the same low standing as high as the meaning of togetherness, hospitality, high social spirit, and strong brotherhood values between the Sambas people who have been cultured. This is due to the large number of personnel needed to hold this activity so that other people must participate in helping the host who holds the *Saprahan* meal. Unfortunately, today, the tradition of eating *Saprahan* has been largely abandoned. Currently, the *Saprahan* tradition is only implemented in rural areas. The values contained in the *Saprahan* tradition are of course very good to be maintained and preserved so that the *Saprahan* tradition can still be carried out in today's modern era and become the identity of the nation.

National identity is a belief in a mutually agreed area, common legal rights and obligations, shared historical memories and is based on traditional culture [19]. National identity is based on national characteristics such as traditions, culture, folklore, customs, and so on [6]. In essence, national identity is a manifestation of cultural values that grow and develop in various aspects of life with a characteristic that makes it different from other nations [20]. The state of Indonesia is a country with a diversity of ethnicities, religions, traditions, and cultures as well as characteristics and uniqueness of each region. The diversity can become a national identity with a variety of values in it. Thus, national identity is an identity derived from national cultural values.

National identity is a nation's concept of itself. The hallmark of a nation is a major marker of the nation's identity. National identity is usually based on culture, religion, history, language, and ethnicity [21]. Furthermore, national identity according to [22] is a flexible idea, which can be influenced by many factors, namely geography, language, ethnicity, politics, social, and culture. Indonesia's national identity refers to a pluralistic nation which is reflected in the diversity of ethnic groups, religions, cultures, and languages [13].

Indonesia's national identity refers to a pluralistic nation reflected in the diversity of ethnic groups, religions, cultures, and languages. National identity is a multidimensional concept owned in the social life of both groups and individuals because of various wealth and the closeness between society and the nation which is expressed through a sense of belonging, love, loyalty, pride, and protection of each of this wealth [23]. In other words, national identity is a collection of cultural values growing and developing in various aspects of life. As a culture, *Saprahan* is full of values that can be used as guidelines for people's life. Besides, the *Saprahan*

tradition can strengthen the cultural identity of the Indonesian nation. Research conducted by Brata on the Local Cultural Wisdom of Adhesives to the Nation's Culture reveals that local cultural values can be used as glue as well as basic assets to strengthen national identity [24]. Therefore, the identity of the Indonesian nation is the characteristics of the Indonesian nation in the form of diversity, ethnicity, religion, race, customs, culture, traditions inherent in the Indonesian state so that it distinguishes the Indonesian nation from other nations.

By maintaining and implementing the values that exist in a tradition, it can be a means of strengthening national identity. Based on the explanation above, the author is interested in investigating the *Saprahan* tradition which is used as a strengthening of national identity. The purpose of this study is to describe the values in the traditional *Saprahan* of the Malay Sambas community in reinforcing national identity.

## 2. METHODS

The research approach used in this research is qualitative. This study uses a qualitative approach because the data collected and the analysis process is more qualitative. Qualitative research is a study that is in data processing, from collecting data to concluding that the data does not use mathematical and statistical calculations, but rather emphasizes interpretative studies. The type of research used in this study is the ethnographic method. The ethnographic method aims to describe the traditional phenomena of the Sambas Malay community which can be obtained from research participation. The research data of this study include both primary data sources and secondary data sources. For collecting the data, techniques used in this study were interviews, observation, and documentation. Then, for analyzing data, technique used in this research is data reduction, data display, conclusion, and verification.

## 3. RESULT AND DISCUSSION

### 3.1. Implementation of the Sambas Malay Community *Saprahan* Tradition

Judging from its geographic location, Sambas regency is located between 102300 and 10803900 East Longitude, which borders Sarawak (East Malaysia in the North; Singkawang City and Bengkayang Regency in the South; Karimata Strait and the South China Sea in the West; and Bengkayang and Sarawak Regencies (East Malaysia) in the East. Historically, the present Sambas Regency was a division of the district in 2000 [25]. The Sambas Malay tribe based on linguistic research is part of the Dayak tribe, especially the Dayak Melayik, which is derived by 3 Dayak tribes, namely the Dayak Meratus / Bukit (Alias Banjar Arkhais which is classified as Malay), Dayak Iban, and Dayak Kedayann (also commonly written as Kanayatin). It indicates that the

Sambas Malay people in West Kalimantan Province are indigenous people who have the characteristics of the language, culture, and customs that they have preserved. Sambas Malay people feel happy when they can do what has been traditional for them.

*Saprahan* in Malay customs comes from the word *Saprah* which means spread, which is the culture of eating together by sitting on the floor or cross-legged on a stretch of the mat in groups of six people in one group. *Saprahan* or *nyaprah* in the Sambas language can be interpreted into Indonesian which means eating together with a total of 6 people. *Saprahan* or *Nyaprah* can also be done in our own homes with family, father, mother, brother, brother, or other siblings. Likewise, if we have guests, we invite us to eat together with *Saprahan* or sit cross-legged on the floor. *Saprahan* is usually carried out at weddings, circumcision, or moving house.

Based on the research that has been done, *Saprahan* is an expression to describe a typical Malay dinner that is done in groups by sitting cross-legged on the floor. In some *Saprahan* banquets, groups of 4x16 meters to 4x40 meters can be found, depending on the number of people invited by the host who has a celebration and tarups (tents) provided. Banquets for men and women are held in different places but at the same time. The meaning of *Saprahan* or *Nyaprah* cannot be separated from the teachings of Islam, such as the type of food in each group must be 5 (five) which symbolizes the number of pillars of Islam. Then, the number of people in one *Saprah* must be 6 (six) people which symbolizes the number of pillars of faith and the number of two spoons used to take side dishes is a symbol of 2 (two) sentences of the shahada in Islam. We don't use a spoon to eat *Saprahan*, so it must be done by hand. That's why handwashing water is provided. After all the guests get a new dish, the dinner can be eaten. It shows togetherness. The number of side dishes in the *Saprahan* event usually is 5-6 dishes, depending on the intention and ability of the host. The implementation of the traditions/customs of a nation will certainly go through processes in it; starting from the process of preparing the tools, the implementation process, to the post-implementation process. The process is incorporated into a procedure according to the relevant customs, in this case, the procedure for implementing the *Saprahan* tradition of the Malay community in Sepinggan Gelik Village.

The *Saprahan* tradition is a habit of the Sambas Malay community by enjoying the food served in a circle and sitting cross-legged. The culture of eating big meals from the Malay Sambas community is the culture of eating together in the form of a circle of dishes that will be enjoyed by a total of 6 (eman) people while sitting together on the floor (*beselak*) during weddings, circumcisions and other traditional ceremonies [26]. *Besaprah* meal is a meal with six people sitting together on the floor [27]. Therefore, the *Saprahan* tradition which

is a typical Malay sambas style has a unique way of eating, namely sitting in a circle on the floor totaling six people. The Saprahan tradition has the meaning of "sitting at the same level, standing at the same height" which seems very thick with a sense of togetherness and social solidarity, sitting cross-legged while enjoying various flavors of Malay cuisine [28]. The saprahan tradition emphasizes the importance of togetherness, hospitality, solidarity, and brotherhood. Saprahan has been around for a long time and has been carried out from generation to generation to become a Malay cultural tradition today.

Based on the explanation above, the Saprahan tradition is a tradition carried out by the Malay community which is carried out in an event together by eating cross-legged on the floor without using chairs and the number of people and side dishes in one Saprahan totaling 6 people who sitting facing each other or making circle around the prepared dishes. The Saprahan tradition in this study is a tradition carried out by the Sambas Malay community, Sepinggan Gelik Village, Semparuk District, Sambas Regency, West Kalimantan.

### **3.2. Values in the Saprahan Tradition**

Every ethnic group in the world has a reference as a basis for the activities or traditional activities of that ethnic group. The process of implementing customary activities cannot be separated from the noble values in it. Values are abstract and indicate the quality of something well-intentioned and beneficial to everyone. Value is usually placed on something explicit and implied in facts, concepts, and theories so that it can be functionally meaningful [29]. Value is something that is in the form of abstract, which has the value of characterizing things where characteristics can be seen from a person's behavior, which has a relationship related to facts, actions, norms, morals, and beliefs [30]. Customs/traditions at this time have developed into a social institution that refers to the basic values of customs and culture, especially Malay customs. The basic values contained in Malay customs have virtues and features that can build civilization as it is today. It should be continuously developed and disseminated in the life of society, nation, and state. Malay values or local wisdom have built the civilization of the archipelago [31].

Based on the research that has been done, the researchers describe the values contained in the Saprahan tradition of the Sepinggan Gelik village Malay community, including: (1) The value of togetherness and cooperation. There is an element of the value of togetherness and cooperation which can be seen clearly during the implementation of the Saprahan tradition. The Malay community of Sepinggan Gelik village volunteered to help all matters in preparation for the event. The community worked together to make the event successful, all groups helped, from young to old, as well

as men and women. Besides, the community is also willing to put in their time and energy to help the event. The implementation of the Saprahan tradition can reduce human traits that tend to be individualistic and selfish. For this reason, the implementation of the Saprahan tradition indirectly forms a culture of cooperation in the community, (2) The value of unity. The cultivation of the values of unity is an important part of the life of the nation and state, not only to respect each other's differences, but also the realization of its implementation fosters a sense of unity in the community and creates a peaceful life. The value of unity implies that the state is an embodiment of monodualist human nature, namely as an individual and a social being. This is very relevant to the conditions of a heterogeneous society, the unity of all religions, groups, races, and ethnic groups is a demand to protect and respect each other for the integrity of the Republic of Indonesia, (3) The value of simplicity. From the implementation of Saprahan activities, especially in the Malay community of Sepinggan Gelik village, it can be seen that the value of simplicity is created, namely by sitting together on the floor with side dishes and simple vegetables. Everyone with a rich or poor background, young or old, has a position or will not eat the same food, there is nothing differentiated or privileged.

Religious value. From the implementation of the Saprahan tradition, it can be seen that in facing dishes that are bestowed by Allah SWT, it is inseparable from praying and closing by reading prayers to the Prophet. This is done so that the event gets blessings and rewards and is saved from calamities and disasters.

### **3.3. The Role of Community Figures in Preserving the Saprahan Tradition**

As a forum for community aspirations, community leaders have an important role in preserving customs and traditions so that they can survive in the current era of globalization. Based on the research that has been done, there are several roles of community leaders in preserving the Saprahan tradition, among others: (1) As a protector. The role of community leaders in the Saprahan tradition has a role as people who protect the community in carrying out the Saprahan tradition. Based on research that has been done, states that community leaders as people who have more knowledge and position, who can protect the community and provide a sense of security to the community in carrying out the Saprahan tradition. This is because carrying out the Saprahan tradition involves the society; therefore community leaders jointly maintain security and order from unwanted things. Community leaders have the responsibility for the success or failure of an event, usually traditional leaders, village heads go directly to the field to participate, monitor, and supervise the course of the event. It also aims to provide a sense of security to the community and the event can run properly, (2) As a

Guide. Community leaders in the Saprahan tradition have a role as guides in the implementation of the Saprahan tradition. Based on the research that has been done, community leaders have an important role in guiding the community in carrying out the Saprahan tradition. Community leaders of course must have extensive knowledge to be taught or conveyed to the community about the meaning of the Saprahan tradition. As guides, community leaders provide direction, input in the form of advice so that traditions can run well. Usually, in every event that is held, community leaders will attend evening meetings and provide directions before the event is held, (3) As a Motivator. Community leaders in the Saprahan tradition have a role as motivators, namely to provide knowledge or make people aware of the importance of maintaining and preserving the Saprahan tradition. Based on research that has been done, community leaders convey messages about the values contained in the Saprahan tradition and motivate the community to continue in carrying out the Saprahan tradition as a form of tradition preservation in the current era of globalization. Community leaders as the person who represents the host will give appreciation to all residents who take part in helping to make the event successful. In providing motivation, community leaders usually attend the event and give a little explanation about the tradition of Sarahan and sit together with the community.

### ***3.4. Saprahan Tradition as Strengthening National Identity***

Every ethnic group in the world has a reference as a basis for the activities or traditional activities of that ethnic group. The process of implementing customary activities cannot be separated from the noble values in it. Values are abstract and indicate the quality of something well-intentioned and beneficial to everyone. Value is usually placed on something explicit and implied in facts, concepts, and theories so that it can be functionally meaningful. Value is something that is in the form of an abstract, which has value and characterizes something where the characteristics can be seen from a person's behavior, which has a relationship related to facts, actions, norms, morals, and beliefs.

Customs/traditions at this time have developed into a social institution that refers to the basic values of customs and culture, especially Malay customs. The basic values contained in Malay customs have virtues and features that can build civilization as it is today. It should be continuously developed and disseminated in the life of society, nation, and state. Malay values or local wisdom have built the civilization of the archipelago.

The Saprahan tradition is transparent. It was attended by all residents and relatives. Good cooperation was not only carried out by residents before the Saprahan event begins but also after the event was over. The implementation is coordinated by large families by

reflecting a high sense of togetherness and cohesiveness, starting from the beginning to the end of the preparation, as well as from the implementation until the end of the activity. In the value of togetherness, there must be social values related to human relations and the association of life in Islam. There are many suggestions and arrangements for how humans interact with each other. Social values are more influenced by culture, in practice, social values cannot be separated from the application of ethical values because social values are interactions between individuals and humans around. Social values refers to the good, bad, appropriate and inappropriate values, must and should be, polite and impolite [32]. Examples of social ethics, such as respecting older people and loving young people, educating, supporting, and fostering families, being fair, honest, and wise with children, siblings and families, and building friendship. The Saprahan tradition has the meaning of "sitting on an equal footing, standing on an equal footing". Saprahan tradition describes a strong sense of togetherness and social solidarity, sitting cross-legged while enjoying the various flavors of Malay cuisine. The Saprahan tradition emphasizes the importance of togetherness, friendliness, solidarity and brotherhood. Saprahan has existed for a long time and is carried out from generation to generation until it becomes a Malay cultural tradition today.

The implementation of the Saprahan tradition can bind unity and integrity, which in turn can foster the strengthening of the national identity and self-identity of the people concerned, especially from the values of togetherness, cooperation, and cohesiveness which are manifested in the series of traditions. National identities tend to draw attention to traditions, which are based on daily life, social interactions, habits, routines, and knowledge [33]. National identity is based on national characteristics such as traditions, culture, folklore, customs, and so on [6].

In essence, national identity is a manifestation of cultural values that grow and develop in various aspects of life with a characteristic that makes it different from other nations [20]. The state of Indonesia is a country with a diversity of ethnicities, religions, traditions, and cultures as well as characteristics and uniqueness in each region that can become a national identity with a variety of values in it. Thus, national identity is a national characteristics derived from national cultural values. As in the saprahan tradition, some values are following the Indonesian nation, one of which is the value of togetherness and cooperation. The saprahan tradition is also a tradition owned by the Sambas Malay community, especially Sepinggian Gelik so that it can be used as a strengthening of the national identity of the Indonesian nation. As stated [34] one of the factors forming national identity is culture. Culture as a parameter of national identity must belong together, not individuals or groups.

#### 4. CONCLUSION

The identity of the Indonesian nation is the characteristics possessed by the Indonesian nation in the form of diversity of ethnicity, religion, race, customs, culture, traditions inherent in the Indonesian state so that it distinguishes the Indonesian nation from other nations. The implementation of the Saprahan tradition can bind unity and integrity, which in turn can foster the strengthening of the national identity and self-identity of the people concerned, especially from the values of togetherness, cooperation, and cohesiveness which are manifested in the series of traditions.

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