

Saprahan Local Wisdom Melayu Sambas as a Source of Civil Learning

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ABSTRACT

This study aims to examine the relationship between the local wisdom of the Saprahan tradition of the Malay community in Sambas Regency which has the potential as a vehicle for Civics learning resources. This is based on the fact that the local wisdom of the Saprahan tradition reflects good values as a guide to behavior so that it will be very interesting if this unique and appropriate cultural phenomenon is explored as a learning resource, especially in Civics learning. Citizenship Education (PKn) is a subject that has an important position and contributes to the development of the character and character of the nation's children. This is in line with the objectives of Civics in the 2006 KTSP, which is a subject whose main purpose is focused on forming citizens who understand and are willing to carry out their rights and obligations, when these are fulfilled properly they are expected to become Indonesian citizens who are delegated according to Pancasila and the 1945 Constitution, namely skilled, intelligent and character citizens. The research method uses a qualitative approach with ethnographic studies. This research was conducted in Bakau Village, Jawai District, Sambas Regency, West Kalimantan. Data collection techniques using observation, interviews and documentation. Data analysis techniques using reduction, presentation and drawing a conclusion. The results of this study indicate that the local wisdom of the Saprahan tradition has values that reflect the three main components of Civics, namely civic knowledge, civic skills, and civic disposition. It is hoped that through the values contained in the Saprahan tradition, it becomes one of the sources of learning through the environment in enriching a Civics learning material at school.

Keywords: Pendidikan Kewarganegaraan, Sumber Belajar, Tradisi Saprahan.

1. INTRODUCTION

Today, more and more people are aware of the importance of character in efforts to develop human resources for a nation. Various studies and facts show that a developed nation is a nation that has a strong character. These character values are values that are extracted from cultural treasures that are in harmony with the characteristics of the local community (local wisdom) and are not "copying" the values of other nations which are not necessarily in accordance with the characteristics and personality of the nation. The sense of progress achieved by various nations shows that the development of the character of a nation cannot be separated from the cultural aspects that are in harmony with the characteristics of the nation's society itself. Culture extracted from local wisdom is not an obstacle to progress in the global era, but instead becomes a cultural filter and extraordinary transformational power in achieving the glory of the nation. Therefore, exploring the values of local wisdom is a strategic effort in building the nation's character in the global era [1]. This is one of the efforts to carry out the process of indigenization, namely the process of refining science based on aspects of the nation's culture which is often referred to as local wisdom. Local wisdom (local wisdom or local genius) is

a local (local) thought or idea that contains wise, creative, good values, which are internalized from generation to generation (traditionally). Education is a place to shape children's character. Especially in elementary school. Basic education as one of the levels of education in the national education system is the basis for continuing the next journey. The failure of education at this stage, especially in fostering attitudes/values, is believed to have a systemic impact on subsequent education. Education in elementary schools should not only be provided with learning provisions in terms of intellectuality alone, but also in terms of moral and spiritual aspects that can shape their character [2]. The implementation of character education in schools must be based on basic character values, which are then developed into more or higher values (which are not absolute or relative) in accordance with the needs, conditions, and the school environment [3]. Integrated character education in the main subjects of Citizenship Education which has the task of being subjects that instill values that aim to form good citizens. However, in reality Civic Education emphasizes more on the cognitive aspect. Whereas ideally, learning character education is not only oriented to the cognitive aspect but also to the affective and psychomotor aspects. Character education can be developed by identifying the values

contained in the community and then internalized to become habits in daily behavior. This is because character actually emphasizes behavior more than knowledge. Character education in Indonesia is generally integrated with Citizenship Education subjects. The global world at this time greatly influences the development of civic education (Civic Education). Students are required to have civic competence, namely: civic knowledge (Civic Knowledge), civic skills (Civic Skills) and multidimensional civic disposition [4]. Civics has a vision as a means of fostering the nation's character (nation and character) building) and empowering citizens, while its mission is to form good citizens [5].

Character education is not immediately applicable in schools. A pattern or method of implementing character education is needed to effectively achieve the goals as expected. In terms of looking for patterns of implementing character education, the integrity of local wisdom in schools is an idea that needs to be implemented. This local wisdom can be a source of learning in enriching learning at school. Where learning can not only be obtained in the scope of formal education but also in the scope of non-formal education. This concept is further emphasized by Komalasari [6] he mentions "Learning will be felt very meaningful by students, if the environment close to them can be used as a source of learning". Furthermore, the use of the surrounding environment as a learning resource is expected to support the improvement of the quality of student learning in the learning process [7]. For this reason, this study seeks to examine and explore and analyze the local wisdom of the Sambas Malay community in West Kalimantan as a source of Civics learning where this tradition reflects good attitudes and values in the demands of behavior and action. Based on the above background, the researchers took the title of the study "Local Wisdom of Sambas Malay Saprahan as a Civics Learning Source".

2. LITERATURE REVIEW

Saprahan Tradition

S. Arpan explained that saprahan is an activity of eating together in a group sitting cross-legged in which only 6 (six) people are in the group [8]. Muzayanah is of the opinion that saprahan is a Malay community tradition to serve guests in the form of a shared meal process to build togetherness, openness, caring and politeness [9]. Saprahan is identical to a round formation that resembles a circle, which is formed by six people symbolized by the number of elements of belief in the Pillars of Faith and the menu numbers consisting of five types which are symbolized by the elements of Islam in the Pillars of Islam, this implies that saprahan comes from the Arabic word *safrah* which means round or can also be called

round [10].]. In line with that, Firdaus & Hodiyo mention that the *besaprahan* tradition is generally related to the Islamic tradition that developed in the Sambas Malay community, the *saprahan* activity is identical to the special characteristics of the Malay community [11].

Learning Resources

Learning resources are an important component in supporting learning so that it can be captured properly by students. As emphasized by Asrial, Syahrial, Kurniawan, Subandiyo, & Amalina In maximizing the learning objectives and student learning abilities, the learning program is adapted to students' circumstances and available learning resources and utilizes the environment as a learning resource [12]. Learning resources play a very important role in problem solving efforts in learning [13]. Learning resources include anything that can be used to assist a teacher in learning, teaching, and displaying their competence [14]. Learning resources are various kinds of sources to facilitate the learning process that is outside the students [15]. Furthermore, Prastowo revealed that learning resources are all components of the teaching system, which are specifically designed and can be used or utilized in teaching and learning activities [16]. Sujai & Putri explained that the availability of appropriate and contextual learning resources would be able to enrich the ongoing learning process.

Civic Education

Soemantri (in Ruminiati) firmly stated that Civics is a social lesson that seeks to foster good citizens or good citizens, Civics is interpreted as a vehicle in shaping individuals into citizens who are able to act, think well (good and smart citizens [17]. Huang & Chen emphasize that the purpose of Civics is to develop positive values and attitudes in students, to carry out their responsibilities towards the required knowledge and skills [18]. Internally among the public, Civic/citizenship education academic groups in Indonesia as well as in other countries interpret the purpose of Civics as an educational effort in the formation and development of good citizens (to be good citizens), this is revealed [19] Civics in Indonesia is a scientific discipline that aims to shape students into Indonesian citizens who are sensitive to their rights and obligations, intelligent, skilled, democratic, and have character as mandated in the 1945 Constitution. Budimansyah, D explained that Civics is a one of the fields of study that has full responsibility in achieving the national mission is to educate the life of a nation through the realm of "value based education" [20].

3. METHOD

The approach in this study, using a qualitative approach. Al Muchtar stated that qualitative research is

a systematic thinking activity to find the truth in an effort to solve research problems by continuously using natural inquiry activities to find the truth in the framework of solving problems to build principles, concepts, scientific theories or models with respect to the problem being studied. [21]. Besides that, Loncold and Guba see qualitative research as naturalistic research. This research departs from the naturalistic paradigm, that 'reality is plural, the researchers studied are interactive, inseparable, a unity is formed simultaneously and reciprocally, it is impossible to separate cause and effect and this research involves values [22]. In this study, the research design used ethnographic methods. According to Creswell, ethnographic research is a qualitative procedure for describing, analyzing, and interpreting the same patterns in the behavior, beliefs, and language of a cultural group, which develop over time. In enography, the researcher provides a detailed description of the culturally-sharing groups based on various sources of information [23]. Robert H. Lowie (in Mulyadi, et al, reveals that ethnography is "...*Etnography is the which deadls with the culture of human groups. It is that part of antropology (in the English sense of the world, the whole science of man*" [24]. This study focuses more on a qualitative approach with an ethnographic research design method, which facilitates researchers to describe, analyze and understand naturally and comprehensively the local wisdom of the Saprak tradition as a source of Civics learning that reflects three citizenship skills namely (civic knowledge), (civic disposition), and (civic skills). Techniques for collecting data in this study used techniques, namely 1) observation; 2) interview; 3) Documentation; and (4 Triangulation. While the data analysis technique in this study uses qualitative data analysis interactive model) which consists of three activities occurring simultaneously, namely 1) Data reduction, 2) Data presentation, 3) Drawing conclusions/Verification.

4. RESULT AND DISCUSSION

Citizenship education is a compulsory subject at all levels of education at any level. Civics is considered as a subject that carries out a mission in shaping the character of the nation's children. As emphasized by Winataputra (in Batubara & Darmawan, C) explaining "Civil education has a multidimensional mission or multidimensional citizenship in which Civics has a mission to form a civic culture as a determinant of democratic life based on Pancasila (sociocultural mission)" which means that Civics has a mission to foster a culture that is support citizenship which contains fragments of ideals, manifested explicitly through cultural delegation as an effort to shape the character of citizens [25]. Based on the results of the study, the saprahan tradition as a Civics learning resource has a strong relationship and relevance to the

competence of civic knowledge (civic knowledge). The aspect of civic knowledge in the saprahan tradition concerns scientific academic abilities developed from various theories as well as legal and moral concepts. The aspect of civic intelligence in the saprahan tradition of the Malay community of sambas sambas is how the knowledge of the citizens themselves. to be heard and participate in their own government, the right to equal protection of the law, and the right to basic freedoms such as freedom of religion and speech [26]. It can be concluded that citizens are a group of people in the same container, similar rights which have an end goal will be implemented and achieved together. as in the saprahan tradition of the sambas Malay community, all citizens participate in preserving a culture or tradition that they consider very valuable in the saprahan tradition or eating besaprah.

The saprahan tradition is not just a tradition in the sambas community, but more than that this tradition is to raise citizens' knowledge of the importance of a culture that produces knowledge about democracy. Knowledge of democracy in the saprahan tradition of the Sambas community can be reflected in the implementation of the saprahan which is related to the provision that the number of spoons in one saprah is two, this number two is basically a symbol of the shahada while for the pillars of faith it is represented through the provisions on the number of people and types of side dishes in one saprah, namely six or five people. In this case, the community has the same agreement in determining the number of spoons of side dishes and the number of people in the saprahan event, this is done solely for the common interest and welfare of the local community. In line with this concept, it shows the relationship and relevance of enriching Civics learning. Civics is an educational program with a democratic core to train students to think critically, analytically, and act democratically in preparing for a democratic life based on Pancasila and the 1945 Constitution [27]. Then the ability/skills of citizens (civic skills) in the saprahan tradition originate from good characters appearing in the citizens of the Sambas community. there is an aspect of civic skills that requires the community to have basic knowledge which is realized in the form of the ability to practice skills and participation skills which are reflected in Beramu activities; Begilling (helping each other).

Borrowing (borrowing); and repatriating (returning borrowed goods), this activity is carried out by the community for the success of the Saprahan event. It can be concluded that the value of Civics which is reflected in the implementation of activities in the Saprahan tradition is an effort in developing competence as a benchmark for abilities/citizen skills for the local community. Aspects of skills in the competence of the

Malay community of Sambas can also be seen from the reflection of social skills that are tangible in the value of mutual assistance, togetherness and the value of solidarity (solidarity) that they show in the activities of making the Saprahan event a success, which is not only an activity of the local community but also becomes a the skills of all Malay community members in Sambas Mangrove Villages where the community is required to have shared responsibility skills that must be resolved together as well. Regarding the concept, Sumardjoko & Musyiam explained that Civics is an instrument in achieving national education goals, civic education teaches students to become good and responsible citizens based on the basic values of Pancasila, thus Civics is basically a Pancasila practice [28].

The development of the capabilities/skills of the community members which is reflected in the saprahan tradition in this case creates a high sense of mutual cooperation between communities, close togetherness and high solidarity or solidarity between one community and another to participate in organizing the saprahan event. Prasojito et al, emphasized that one of the characteristics of the Malays in West Kalimantan Province is to uphold a sense of kinship and togetherness. That is the main source of solidarity between small ethnic groups in Malay society which is reflected in local cultural values that are implemented by the Saprahan tradition [29]. In the Saprahan tradition, it invites and demands the community to work together in producing a skill, eliminating all differences for the sake of common interests and goals in order to create a Saprahan event that is in accordance with what is expected by the entire Malay community of Sambas, West Kalimantan, especially in the mangrove village. Citizenship character / attitude of citizens (civic disposition) in the saprahan tradition can be reflected in the saprahan tradition which can be seen in Merancap activities, namely (unifying saprahan tools based on their type) where this activity is carried out so that regulation The utensils used can be neatly arranged, where the plates are arranged according to color, size and use so that when they are served, all people can find common ground. Indirectly, in the merancap activity to make the Saprahan event a success, it can shape the character of justice for the local community by telling and teaching good things such as the value of justice that can be reflected in carrying out merancap activities.

The formation of parenting patterns in shaping the character of the Malay community of Sambas in the Saprahan tradition is not only carried out by their fellow community members but also by the guidance of traditional leaders who directly guide and monitor the community when activities are carried out in order to make the Saprahan event a success and in its implementation the community gets full justice. Of

course in terms of getting the same dish, the same water and the same behavior. The value of civic education is related to the civic disposition aspect, it can be seen that the value of justice is reflected through rambling activities in the implementation of the Saprahan event. Shaping the character of the mangrove village community by cultivating an attitude of justice in the implementation of the saprahan tradition, this character is reflected in the local community.

This is in accordance with the values of Citizenship Education which are the basis for the development of The Ideal democratic Citizen, which contains social values, mutual cooperation, builds togetherness, is not individualistic, and contains elements of justice. This relates to the principle of civic disposition, shaping the character and character of the Indonesian nation. As mandated by President Soekarno, one of the founding fathers of the Indonesian nation and state in an effort to form the nation's character, he emphasized that character development must be a priority in efforts to build the nation, this is because character development will lead Indonesia to a great, advanced, prosperous and dignified country (a. great, advanced, and prosperous and dignifiednation) [29]. Winata Putra & Budimansyah (2012) also expressed their view that Civics (civic education) is a subject of learning in carrying out the vision to foster the nation's character as a concrete effort towards "nation and character building" [30]. It can be concluded that the Saprahan tradition is able to enrich Civics learning so that it is able to produce a correlation between knowledge (cognitive) where the community is able to realize the importance of the Saprahan tradition which has many benefits, the (affective) attitude of the implementation of the Saprahan tradition reflects the good values contained such as religious values, the value of equality, the value of mutual cooperation and togetherness, the value of solidarity (solidarity) and justice as well as the emergence of a democratic attitude, and skills (Psychomotor) in the implementation of saprahan reflect the elements of community skills in the activities of Beramu, Beminjam, Begilling and Bemasa', Merancap, Bekaut and Mulang- Mulangkan.

5. CONCLUSION

As a source of Civics learning, the local wisdom of the Saprahan tradition contains values that have a relationship and relevance that is so closely related to civic education, where there are five values contained in the Saprahan tradition, namely religious values, equality values, mutual cooperation and togetherness values, solidarity values. (solidarity) and the value of justice as a representation of the character of the Pancasila precepts. This is in line with the mission of Civics which carries out a multidimensional mission or multidimensional

citizenship in which Civics has a mission to form a civic culture as a determinant of a democratic life based on Pancasila (sociocultural mission). The integrated saprahan tradition can be a source of civic education learning that refers to the main components of Civics, namely civic knowledge, civic skills, and civic disposition, which can be fulfilled and achieved by students through the local wisdom of the Sambas Malay saprahan tradition.

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