

Saprahan Tradition: Exploring Local Wisdom As A Reflection Of The Value Of The Profile Of Pancasila Students In West Kalimantan

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Paper submitted: 4-January-2024; revised: 8-May-2024; accepted: 21-June-2024

Abstract

This research aims to examine the Saprahan Tradition, one of the cultures of the Malay community in West Kalimantan as a form of local wisdom. This tradition reflects the values of the Pancasila Student Profile, namely having noble character, global diversity, independence, working together, critical reasoning and creativity. This research uses a qualitative approach with ethnographic study methods to reveal the cultural values contained in the implementation of Saprahan and their relevance in forming student character in the Pancasila Student Profile. The research results show that the Saprahan Tradition is not only a cultural heritage, but also has adaptive capabilities in dealing with problems faced by human life. The values and norms of local wisdom in the Saprahan tradition become a form of kinship in the community's cultural space. Some of the values of the Pancasila Student Profile that are visible in the Saprahan Tradition are (1) Mutual Cooperation, visible in the togetherness of the community who work hand in hand in implementing the Saprahan Tradition; (2) Global Diversity, seen in cultivating the value of Unity by respecting differences in order to create a peaceful life; (3) Having noble character, seen in the practice of religious values such as a sense of solidarity, mutual respect and respect between religions, tribes, groups, and social responsibility and (4) Critical and creative reasoning, seen in the local wisdom values included in the curriculum and realized in learning materials. It is hoped that this research can provide implications and contribute to cultural preservation efforts while supporting the Pancasila Student Profile program in schools, especially in West Kalimantan.

Keywords: saprahan tradition; local wisdom; pancasila student profil

1. Introduction

The struggle for customs and traditions of society is synonymous with characteristics that live as an identity which becomes a point for mutual interaction and the process of cultural acculturation (Arif, 2015). Good character traits are someone who has a foundation of positive norms, attitudes and behavior (Harmawati et al., 2016). However, discourse on the character

crisis in Indonesia often appears in the news, such as cases of bullying, intolerance and cases of violence. Even though Indonesia is known as a multicultural country, this phenomenon is a big threat that can divide the unity of the country where many unresolved state problems will lead to a crisis in the character of the nation's generation (Rusdiyani, 2015). Therefore, it is necessary to increase moral and spiritual development accompanied by character so that it reflects the nation's identity in a theological-rational way (Budiarto, 2020).

So far, the existence of values and norms in society is certainly an applicable reflection that actualizes national and state life, so that the existence of local traditions forms the structure and substance of society as local wisdom. On the other hand, culture and diversity become the identity of local residents, including customary law, Islamic law and state law as sustainable rules, seeing the existence of unique and interesting practices and traditions. Meanwhile, the Saprahan tradition is a mirror of national unity and forms the character of society. The existence of tradition will encourage the formation of a culture that directs values and norms, for example the value of Islamic education and culture becomes a social value. culture in the form of building a nation and state. However, shifts in culture and life are adhering to the flow of the times, of course the generation in the 21st century is known as the digital native generation, where their daily lives are always side by side with technology which takes up more time in cyberspace.

The behavior of most of the digital native generation often deviates from the values of national character, because they are swept up in the current of modern life without mapping out what is good and bad (Sujana, Sukadi, Cahyadi, & Sari, 2021). Therefore, the behavior of the digital native generation often deviates from the values of national character, therefore the author is interested in studying the Saprahan tradition in local wisdom as a reflection of the values of the Pancasila Student Profile. The Saprahan tradition is not only identified with banquets that involve many people sitting together in a row or group, facing each other while enjoying the dishes served. Usually the Saprahan tradition is held at various events, such as weddings or other traditional celebrations.

The large amount of literature reveals that traditions and practices are not just unity and integrity, but also local wisdom as expressed by Kurniawan, education is a real manifestation of the character of local wisdom and can revitalize the character of the nation, where people will know, love and do good (Kurniawan, 2018). Not only that, the Saprahan tradition is used as learning material in schools in the form of educational values and norms (Marjito & Juniardi, 2021), on the other hand, the government also supports the holding of

the Saprahan festival. in the House of Culture section (Maskartini, 2023). This is the role of culture as a learning resource that develops in society in its learning process.

This is also what causes some people to underestimate local wisdom, even though local wisdom is a manifestation of social culture with good values and norms, will provide valuable contributions, both to the environment, regulations and customary processes in a dynamic and flexible manner (Siswantara, Dian Tika Sujata, & Ludovica Dewi Indah Setiawati, 2022). Several previous studies stated that the unique local wisdom that exists in society can build national unity and unity with its socio-cultural values (McGregor, 2021) (Adhi, Seniwati, & Ardana, 2019) In addition, local wisdom can form structures and systems in community customs that are flexible in the cultural acculturation process (Nur & Nasri, 2022) without losing traditional identity (Darisma, Midhio, & Prasetyo, 2018). Meanwhile, the Saprahan Tradition is a form of equality and tolerance in which there are educational values characteristic of the nation in traditional institutions and functions as a unifier of the nation and state in the modern era (Hemafitria, Budimansyah, & Winataputra, 2018); (Keban, Y. B., & Mukin, 2022); (Rahmad, 2021). Local wisdom values do not shift but rather mutually understand local and modern culture without losing the identity inherent in local culture, namely the Saprahan tradition (Suryana, 2015).

The Pancasila Student Profile is a guide for forming the character of Indonesia's young generation, who is expected to have a personality based on the noble values of Pancasila. One way that can support the achievement of these values is through traditional traditions, which are rich in cultural meaning and local wisdom. In West Kalimantan, the Saprahan Tradition is a concrete manifestation of local wisdom which can be an effective means of instilling the values of the Pancasila Student Profile. Based on this background, the author is interested in conducting research by exploring local wisdom in the Saprahan Tradition as a reflection of the values of the Pancasila Student Profile.

2. Research Method

This research uses a qualitative approach with an ethnographic study method, a form of research that focuses on the meaning of sociology through closed field observations of sociocultural phenomena with the research focus on a society (Cresswell, 2022). Through ethnographic studies, researchers can understand the implementation of the Saprahan Tradition in depth, not only as a cultural practice but also as a reflection of the social identity and moral values of the people of West Kalimantan. This approach provides a comprehensive picture of the importance of this tradition in shaping character and patterns of

social relations in society, as well as how this tradition can function as a tool for instilling national values and Pancasila in the younger generation.

The research method uses virtual observation, in-depth interviews with traditional leaders, community elders and other participants, as well as collecting secondary data through journals, documents and notes as well as books about the history and development of villages and local culture which are useful for understanding the Saprahan Tradition in West Kalimantan. All data will be analyzed in depth using content analysis (Mayring, 2022)

3. Result and Discussion

3.1. Saprahan as a Local Wisdom Culture in West Kalimantan

Socio-cultural problems cannot be separated from the cultural life of society and local wisdom as a form of reflection of the existence of found customs, such as the Saprahan Tradition which is a reflection of the people of West Kalimantan, namely the Malay tribe (Putri et al., 2021). The term Saprahan is taken from the Arabic Safrah and in the KBBI it is called Seperah, which is a white cloth mat spread out to serve food. In terms of terminology, Saprahan is defined as the custom of a group of people who are ready to sit and eat together on the floor. During the Saprahan procession it consists of a cooking menu, serving methods and eating procedures. Even though the rules for the Saprahan procession are not set in stone, many people obey them. Saprahan has become a living habit in the local community, recognizing the Saprahan tradition as one of the strengths of the Malay ethnic identity which has socio-cultural values and characteristics. If someone preserves the values contained in Saprahan, the environment will automatically respond positively to preserve these values as individual identities in their environment (Hastiani et al., 2020).

Saprahan is known for its cultural tradition of eating together, where people sit together in rows and face each other with a white or green cloth stretched out (Batubara, 2017). This Saprahan tradition has existed since the Pontianak Sultanate (Marjito & Juniardi, 2021a) and the Sambas people (Wahab, Erwin, & Purwanti, 2020) developed from local customs into cultural traditions by passing them on from one generation to the next. This tradition is thick with philosophical meaning, where the core content of the message given is the meaning of tolerance and peace (Januardi, Superman, & Firmansyah, 2022). Meanwhile, according to Utami and Suharno, Saprahan is full of values that can be used as guidelines for people's lives, and becomes national identity because it is one component of a set of cultural values that broaden and deepen all aspects of people's lives (Utami, 2021).

The Saprahan tradition has a distinctive identity, namely that people eat together in groups of six people arranged in a circle or lengthwise. This arrangement represents the components of belief in the four pillars of Islam, while the menu consists of five types which represent the components of belief in the pillars of Islam. It can also be understood that the Saprahan tradition is not just a tradition for the community, but more than that, this tradition is to increase people's knowledge of the importance of culture that produces knowledge (Hasmika & AR, 2022). Saprahan is not only found when receiving guests, such as wedding celebrations, khataman, thanksgiving, and so on. However, we can also find Saprahan when serving food in everyday life in the household (Kautsar, I., & Kurniawan, 2023)

3.2. Pancasila Student Profile Values in the Saprahan Tradition

Some of the values of the Pancasila Student Profile in the Saprahan Tradition are as follows. The first Pancasila Student Profile value that appears in the Saprahan Tradition is mutual cooperation and teaching togetherness. In the procession, the Saprahan tradition emphasizes togetherness where all people work together from before the event starts until the event ends, both young and old. This activity clearly reflects a high sense of family and solidarity because Islam also teaches the same thing. This is in accordance with Q.S al-Maidah verse 2 regarding Allah SWT's command to help in benevolence to all Muslims.

The second Pancasila Student Profile value visible in the Saprahan Tradition is Global Diversity. This is demonstrated by instilling the value of unity. An important component in national life is understanding and applying the values of unity, not just appreciating differences. In the realization of the implementation of the Saprahan tradition, it is able to foster a sense of unity in society and create a peaceful life. The value of unity implies that the state is a manifestation of the monodual nature of humans, namely as individual and social creatures. As is the reality of the heterogeneous condition of Indonesia with the unity of all religions, groups, races and tribes, this demands a sense of mutual protection and respect for each other for the sake of the integrity of the Unitary State of the Republic of Indonesia. This is in accordance with QS. Luqman 18 where Allah SWT forbids humans from being arrogant because humans have the same position as one another.

The existence of heterogeneous conditions is also a cultural value which refers to the values recognized and expressed in a society or environment. These values are rooted in attitudes, beliefs and symbols that have

characteristics that differentiate them from each other. These cultural values guide behavior and responses to events that are or will occur (Inbadas, 2016).

The concept of the importance of equality and mutual respect for each other is also reflected in the Saprahan tradition. This can be seen in the activity of eating together on the floor with simple side dishes. No one is privileged or discriminated against, whether rich or poor, old or young, have a position or not, everyone eats the same food. This is in accordance with QS. al-Hujurat 13 which states that there are no social differences between men and women in this world.

The existence of this verse is directly proportional to the condition of Indonesia, known as a multicultural country, having various tribes and cultures (Paramita et al., 2022) which often gives rise to conflict and is an inseparable part of human life. The threat of conflict in several regions of Indonesia is still a problem that cannot be resolved. For example, the case of intolerance is one of the serious cases in Indonesia. Meanwhile, multiculturalism, if interpreted correctly, is defined as the belief of every ethnic and cultural group to live side by side in harmony and peace on the basis of a willingness to respect other cultures. The motto "Bhinneka Tunggal Ika" is a national ideal that must continue to be fought for. Therefore, by understanding culture from various points of view, efforts are made to find unity in building national unity (Brata Ida Bagus, 2016).

The daily behavior of today's society that deviates from the national character is caused by a lack of courtesy, tolerance, a sense of togetherness, cooperation and a sense of unity between communities (Hemafitria et al., 2018). Therefore, strengthening the nation's character needs to be done through local wisdom, because local wisdom is actually part of the nation's identity that must not fade. According to Saputra, preserved culture contains values that influence the social conditions of society (Saputra, L., Budjang, G., & Ulfah, 2014).

Local wisdom in increasing nationalism is important to study because it has the potential to strengthen the framework of Indonesian unity. Through harmonization of local wisdom values, it turns out that it helps build the spirit of nationalism in Indonesian society in strengthening unity within the nation (Sholihatin, Kusnarto, & Warsiman, 2020). Local wisdom is not just a cultural identity as a manifestation of the uniqueness of the Indonesian state, but has its own role in dealing with the problems being faced in human life. Utilizing

local wisdom values is one way for people to be able to live a more harmonious and balanced life amidst the dynamics of the times (Febrianty, et al., 2023).

The third Pancasila Student Profile value seen in the Saprahan Tradition is having noble morals. The Saprahan tradition has values that are displayed in terms of the five pillars of Islam, such as the practice of Saprahan religious and cultural values which strives for people to practice their religious teachings in everyday life (Mohamed, 1996) Other cultural norms are reflected in the etiquette for eating together in Saprahan culture, for example men sitting, walking, and women kneeling. This culture also represents the meaning of eating together as a symbol of equality and unity, hospitality, unity and social relations (Zaidi, 2004). It does not differ from a person's background, whether an official, leader or religious figure, the custom that is always upheld in this tradition is "sitting at the same low level, standing at the same height", which shows the existing sense of togetherness and social solidarity. It has its own characteristics through enjoying the taste of typical Malay food while sitting cross-legged or chatting (Pridaningsih, 2017).

The Saprahan tradition is not only limited to certain events, but also takes place at various celebrations, including weddings and anniversaries of religious ceremonies. Even though they are of different ethnicities and races other than the Malays, they show an attitude of inclusion and respect for diversity at the Saprahan event. Through Saprahan culture, simplicity is created by togetherness regardless of origin, social status, age or ethnicity, which emphasizes family character, learning through knowledge and friendship between individuals and togetherness in ukhuwah (Warisno, 2017).

One of the attitudes that appears as a form of noble character is eliminating the ego. Through the Saprahan tradition, it is hoped that all people will have the awareness to suppress the desire to dominate others by communicating and consuming food. Everyone must maintain this attitude by giving opportunities to others and trying to create good relationships. It is believed that the Saprahan tradition can be a vehicle for community communication.

Apart from that, people get to know each other and establish close ties with each other in implementing the Saprahan Tradition. This is the main capital in social life. In QS. Al-Hujurat 10 states that Allah commands humans to make peace with their brothers in order to obtain mercy. Based on the values contained in the Saprahan tradition, it has the potential to be a medium

for moral education for society. Apart from that, the existence of educational values that are integrated with local cultural content is very important, because it can become a forum for people to learn and improve their culture so that a shared identity and character is formed, where the character of a virtuous community is educated from implementing local wisdom activities such as the Saprahan Tradition (Boyle, 2004).

Many cultural values in the Saprahan Tradition are expressed through patterns and symbols. These values include aspects of religion, respect, unity, hospitality, social cohesion, solidarity, mutual respect for other people, simplicity, friendship and mutual awareness. Saprahan culture also explains nuances of Islam, such as the six pillars of faith, reflecting the number of people eating together in each group, or six people. The concept of the pillars of faith and Islamic teachings themselves consist of six pillars of faith (Bangura, 1996).

The existence of local wisdom, seen from the explanation above, is very clear that it can function adaptively in overcoming problems, especially regarding divisions. The reason is that local wisdom in Indonesia has actually contributed a lot to maintaining the unity and unity of the Republic of Indonesia. Local wisdom is used as social capital with its valuable role in forming and building a good and moderate Indonesian society, both in terms of attitudes, perspectives and behavior (Faisal et al., 2022). Therefore, after seeing the function of local wisdom such as the Saprahan tradition, in facing all the challenges of the times, society should not ignore the existing role of local wisdom, because it can be a source of learning for the community (Mulyadin & Jaedun, 2018).

The fourth Pancasila Student Profile value is Critical Reasoning and Creative. This can be seen in the educational process where educators use texts as teaching materials that are full of values for building students' character. Explanation of how textbooks are used in various ways to improve skills. In terms of characters, the textbook is well planned. Another option for integrating the learning process with local culture is to create learning materials that emphasize values based on local wisdom. The principles of local wisdom can be applied to various subjects. This is considered important because it is related to the formation of students' character, including character, manners, manners, manners, and self-identity (Sudjana, 2009).

Local wisdom values that can be included in this curriculum include the traditional wisdom of West Kalimantan, where local people live traditionally and have traditional wisdom which is visible in the Saprahan Tradition. This

tradition reflects the connection between local culture and Islam in West Kalimantan, especially among people living in Pontianak (Putri, 2020).

The meaning of local culture, which is one of the foundations for forming national character, reflects a person's behavior in society. This means that a culture becomes a guide and identity, even a unifying force, as well as a foundation for building intense social interaction and reflecting social life. In essence, national identity is an expression of cultural ideals that are spread throughout society and have distinctive characteristics that differentiate them from other countries (Al Faruqi & Al Faruqi, 1986). Local wisdom such as Saprahan can help maintain peace and foster a tolerant attitude in society so that a harmonious and prosperous society can be created that reflects Islamic values (Siddiqui, 2022).

The Saprahan tradition shows the principles of hospitality, good behavior, respect for elders and strengthening brotherhood in society (Kubba, 1998). The Saprahan tradition teaches people about togetherness, mutual tolerance, teaches equality, eliminates ego, and strengthens brotherhood. From these values, the author believes that the local wisdom of West Kalimantan has great potential in maintaining the integrity and unity of the Republic of Indonesia through the values of the Pancasila Student Profile. This can be seen in people who understand the basic meaning of living together with diversity to continue to respect each other, namely upholding brotherhood in *Bhinneka Tunggal Ika*.

4. Conclusion

The Saprahan tradition is one of the cultures of the Malay people in West Kalimantan as a form of local wisdom. This tradition is not only a cultural heritage, but also has an adaptive capacity in dealing with the problems faced by human life. The values and norms of local wisdom in the Saprahan tradition become a form of kinship in the community's cultural space. Some of the values of the Pancasila Student Profile that are visible in the Saprahan Tradition are Mutual Cooperation, Global Diversity, Noble Morals, and Critical and Creative Reasoning. It is hoped that the values of the Pancasila Student Profile will be able to provide a national foundation for students so that they grow into the next generation who have strong character, uphold the values of Pancasila, and are ready to face the challenges of the times.

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