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The Existence of the *arak-arakan* Tradition as a Heritage of Local Cultural Values (Ethnographic Study of the Community of Cipaat Village, Indramayu Regency)

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Abstract. This research is motivated because the researcher is interested in the existence of the *arak-arakan* tradition as the inheritance of local cultural values in the people of Cipaat Village, Indramayu Regency. In this study, researchers used a qualitative approach to the study of ethnography. These findings indicate that (a) the history of the formation of the *arak-arakan* tradition originated from the Subang area and experienced development in 1980 in the surrounding area namely Indramayu. (b) The procession of *arak-arakan* tradition is carried out into 3 stages, namely the opening which begins with a background dance, the stage of core that surrounds the village, and the closing stage which is characterized by magic/drama show. (c) the social relations contained in the *arak-arakan* tradition are to uphold friendship and harmony in kinship. (d) Efforts to maintain the existence of a *arak-arakan* tradition are always to keep abreast of the times and pay attention to the quality of tools and equipment. and (e) Inheritance of local cultural values contained in the *arak-arakan* tradition is religious values, social values and moral values that can be implemented in daily life activities.

Keywords : Arak-arakan, Existence, Heritage of Local Cultural Values.

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A. INTRODUCTION

The era of globalization, which began at the end of the 20th century, has made people around the world, especially Indonesia, have to be ready in all aspects of preparing for the entry of external cultural influences on all aspects of national life, one of which is culture. Referring to the cultural goals of the SDGs (Sustainable Development Goals) which contain strengthening efforts to protect and safeguard the world's cultural and natural heritage, thus the Indonesian nation must protect and maintain this in order to achieve this goal. Culture is a form of habitual human activity that is usually carried out by certain societies which are hereditary. Habits that are carried out continuously and are rooted in society will cause something unique and are called culture.

Indonesian society is a society consisting of various tribes and races where each tribe and its taste must have a different culture which is the uniqueness of their ethnicity and race. With the difference in Indonesian culture, Indonesia is rich in culture. Stretching from Sabang to Merauke, there are many Indonesian cultures. Culture is closely related to the form of culture.

The form of culture is what is reflected in that culture. Culture in its form is very important because it is one of the existence of society. Therefore, a culture will not emerge by itself, but because of the existence of interconnected humans who create culture. The uniqueness that arises from social relations between humans has a non-static nature, in which culture will always develop and follow humans as its forming factors. In its function in life,

culture functions as a means of survival. Where humans will make a work, taste, and creativity that can be used for human survival. Human life cannot be separated from the values that develop in their daily environment.

Values in everyday life are in line with the values that develop from the society itself. For example, local cultural values. Rooted cultural values make cultural values difficult to replace with new cultural values in a short time in people's lives. As expressed by Faturochman in Rahmi (2018, p. 110), culture is a way of thinking, feeling that expresses itself in every aspect of the human groups that make up society. The way of thinking and feeling is a spiritual culture, while its manifestation is shaped into a way of acting and behaving. This means that cultural socialization can shape society in behaving.

In addition, according to Rizky (2018, p. 110) An ethnicity or nation has several different characteristics. Culture is a way of thinking, feeling that expresses itself in every aspect of the human group that makes up society.

The conclusion of this opinion, the local cultural values that exist in society can be seen from the existence, results and human relations in the community itself. This can also be seen from the values contained in the procession tradition in which there is an inheritance of local cultural values.

The inheritance of local cultural values contained in the procession tradition in Indramayu Regency, especially in Cipaat Village, is reflected in the implementation of this tradition. The local cultural values contained in the procession tradition in society are religious values, moral values and social values.

The religious value contained in the procession tradition is reflected when the time is shown for prayer, the community and cultural actors who watch or carry out their prayers will immediately perform worship in their respective homes or mosques. The social value in the procession tradition is a form of mutual friendship and kinship in the community and the last moral value

contained in the procession tradition is the activity of mutual assistance and solidarity in the procession of implementing the procession of the procession tradition. These values can be used as social studies learning for junior high school students in material about cultural diversity and social interaction.

According to Koentjaraningrat in Dzakwan (2018, p. 134) is "a social process that occurs when a group of people with different backgrounds interact directly with each other intensively for a long time so that the culture of each group experiences a unique character change and also the elements. from each form transformed into a mixed cultural element ". Hurri and Widiyanto (2008, p. 17) The implementation of local cultural values in social studies learning can be studied from the underlying educational philosophy, namely Perennialism.

Perennialism views education as a very important process in the inheritance of cultural values to students. Cultural values that are owned by the community are very important to be transformed in education, so that they are known, accepted and can be lived by students (Qodariah and Armiyati, 2013, p. 12). Perennialism views that the past is a chain of human life that cannot be ignored. The past is an important part of human time travel and has a strong influence on present and future events. The values that were born in the past are valuable things to be passed on to the younger generation. So that the local cultural values in the procession tradition can be used as social studies learning for students.

B. METHOD

Researchers used a qualitative approach because the method used to explore and understand the phenomena or meaning of the research focus. Kirk and Miller in Maleong (2011, p. 4) define that qualitative research is a particular tradition in social science that fundamentally depends on human social observations both in terms of insight and terminology.

The method used in this research is to use ethnographic studies. The reason the

researcher uses this method is because it is in harmony with researching a culture that develops or lives in a society. This research was conducted in the community of Cipaat Village, Indramayu Regency. The research subjects in this study were the Department of Culture and Tourism of Indramayu Regency, the Government of Cipaat Village, the Leader of the Singa Dangdut Group "Dua Putra" and the Cipaat Village Community. The information obtained in the field uses data collection techniques such as observation, interviews, study documentation, and field notes. Data analysis in this study used 3 stages, namely data reduction, data display and conclusions.

The first is data reduction, according to Sugiyono (2011, p. 247), explaining data reduction as data analysis which is carried out by summarizing, selecting main things, focusing on important things, and looking for themes and patterns. The second is display data. Data presentation (data display) can be done in the form of brief descriptions, charts, relationships, between categories, flowcharts, and the like. Miles and Huberman, 1984. (in Sugiyono, 2011, p. 249) stated that "the most frequent form of display data for qualitative research data in the past has been narrative text" which is most often used to present data in qualitative research is the text that narrative.

C. RESULTS AND DISCUSSION

The formation of the tradition in Indramayu cannot be separated from the contribution of the community. In the beginning of the emergence of the procession tradition, it cannot be separated from the demands of society and the times. The history of the formation of the tradition comes from Subang which was originally as a Sisingaan then Sisingaan took root in its neighbouring areas in the early 1980s. Formerly, in Indramayu the name of Sisingaan is Singa Depok.

In line with the findings by Anggi Agustian et al. (2017) Sisingaan tradition is an art that comes from the northern area of West Java Province, Subang. Sisingaan art was born as part of the Islamization process in Subang, this is due to enforce Islamic law

in the area. And also other indication that leads to flattery, tribute, or appreciation to P. W. Hofland. He is a person who has contributed a lot to the development of Subang and its inhabitants. There is a strong impression that he is not only concerned on the profit since he is a landlord in Subang so it is common that the society in Subang are able to make a work of art in his honor in the form of Sisingaan art as the title that he got from the government.

The procession of the tradition has a meaning as solidarity of the society. According to Ani (2020, p. 36) mutual cooperation in solidarity is an activity to help or help out carried out in an activity to expedite activities. It can be seen from the solidarity of the society when the procession of tradition conducted, the other community also helps in the procession. In addition, the meaning of solidarity contained in the procession is reflected in the awareness of the people who participate in celebrating or watching the procession of tradition. The next meaning of the procession tradition is as a process of maintaining the traditional culture so that it is not lost by continuing to rent or organize the procession and the meaning of the procession tradition is to honor the ancestors that have existed since long ago. Because with this tradition people can mutually work together and help each other which is still being felt today. This is reflected in the activities of the community before the parade that helps the host to make luncheon and diamonds.

The development of the procession tradition, especially in Indramayu, has experienced several developments. It can be seen from the development of tools that is Manuk or Naga. The changes of Manuk or Naga become a Dangdut Naga cannot be separated from the demands and desires of the people who enjoy it. Indramayu is known as Pantura because of its location close to the north coast of the island of Java. In addition, Indramayu people's taste for music tends to panturaan dangdut songs so that with the demands of the community, this sisingaan

art becomes the art of Naga dangdut with modern tools and equipment.

In line with the times, the development of the tradition has been grown up so fast, it can be seen from the evidence that are visual and audio perspective. Keeping up with the times must be accompanied by innovations that can satisfy the desires of society and can compete globally. The innovation in this procession tradition can be seen from the way on how to promote and property the dangdut lion group. The way to promote this tradition can be seen from Youtube, Instagram and others that can be accessed by the public.

Apart from that in terms of properties, it is also seen in the procession tradition where there is the addition of the robot Bumble Bee in the Transformers film series, a disguised mask who wears a mask with a tilted mouth, blinds who wears a large mask wearing a fake stomach and wooden knitted buttocks. Mickey Mouse dolls and other properties that can increasing the interesting of the people in watching. In addition, the innovation of songs played in the procession tradition must be up to date with trends that are common with the society so that people who watch do not watch ordinary or boring songs so that the values contained in the procession tradition can be implemented in life and society.

The values contained in the procession tradition are implemented in the process of inheriting local cultural values. In line with Agus Salim (2002) argues that cultural preservation is any effort that preserves certain cultural values. This is the end of the creative process. In general, the meaningful creative process is preservation which can be realized in various forms such as sculptures, manuscripts, books, and so on. The findings in the study state that what is contained in the procession tradition of inheriting local cultural values is the social value of mutual assistance, and togetherness, moral and religious values contained.

The values contained in the procession tradition can be described as follows :

1) Social values, there is social value in the procession tradition in which the people

uphold hospitality and kinship. *Slitahurahmi* is a person's relationship that is interrelated and has the same background. Gathering in the procession tradition is seen when certain people conducted a celebration it is due to inviting the society to gathering or *silaturahmi*. Apart from that, the hospitality in the procession is intertwined when people watch the procession tradition. Kinship is also seen when inviting the society to celebrate the procession of the event.

2) The moral value contained is togetherness, what is meant here is a bond in society that is formed because of a sense of kinship / kinship and more than cooperation or ordinary relationships. According to Ridwan Simon (2015, p.33) Togetherness has four elements that must be created and maintained by every individual who is part of it (society): (a) one vision) (b) Not selfish, (c), Humility, and (d) Self-sacrificing. The value of togetherness that is implemented in the procession of the tradition is when people flock to see the procession of the tradition from the opening, implementation and closing. In addition, all the society together maintains the integrity of the procession tradition by participating in securing the procession of tradition when there are obstacles / problems when the parade in the village.

3) Religious values, according to Asmaul (2010, p. 76) Religious value is essentially the realization of the values of religious as a tradition in behaviour and organizational culture that is followed. The religious value in the procession tradition can be seen that people believe in the beliefs that live in the area of the celebration. The majority of the people of Cipaat Village believe is Islam. Meanwhile, for parents in the past, the beliefs that they believe is Islam Kejawen. Apart from that, another religious value is that when the procession of tradition conducted in the time to pray, the puppeteer and all the dangdut lion group staff prayers, and the

procession of the tradition stop for a while.

The traditional values of the procession can be implemented in various aspects, especially in education, namely social studies learning in schools. Social studies learning is usually associated with Sociology, Economics, History and Economics and Anthropology.

Table 1. Relevance of arak-arakan tradition to Social Study Learning

Local Wisdom of Arak-arakan tradition	Develoved Values	Subject Matter Development
• Arak-arakan (parade)	Social Value	Social Interaction
• Manuk-manukan	Moral Value	Diversuty of Indonesia
• Dalang/ Dancer		Social Interaction
• Magic/ Attartions	Religious Value	Social Institutions
• Inheritanc e from Ancestors		Socio-Cultural Diversity and Functions in Social Development

(Source: Researcher's personal data, 2020)

On the table above, the learning materials of social studies that are in accordance with social studies learning in schools and relevant to the traditional values of the procession as inheritance of local cultural values as social studies learning are social interactions, Indonesian diversity, social institutions, and the diversity of socio-cultural in social development. According to Badru (2017, p. 7) Even though the culture in the community becomes teaching material in social studies education learning. So when students are invited to work with the cultural values of the surrounding community, they are directed to recognize and maintain the local culture in their environment.

D. CONCLUSION

Based on the findings and the results of the analysis, the data shows that there are values in the procession tradition as the inheritance of local cultural values. The inherited values are social values, moral values and religious values. There is a realtion between the value of Sisingaan tradition as the inheritance of local cultural with the learning process of social studies.

The relevance of the values in the procession tradition is the inheritance of local cultural values which aims to be meaningful learning because it is relate to students' lives. Social studies learning materials that are in accordance with the traditional values of the procession as the inheritance of local cultural values are social interaction, Indonesian diversity, social institutions, and socio-cultural functions and diversity in social development.

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