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# Tradition of Saprahan as a Learning Resource for Civic Education in the Era of Globalization to develop Citizenship Skills

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## Abstract

This study aims to explore the Saprahan tradition in Sepinggian Gelik Village, Sambas Regency, as a learning resource for Civic Education and analyze its relevance in developing civic skills in the era of globalization. A qualitative approach was used with purposive sampling involving 12 participants, consisting of traditional leaders, religious leaders, village officials, youth representatives, and members of the Sambas Malay community. Data were collected through interviews, observations, and documentation, and analyzed using thematic analysis. The validity of the findings was ensured through source triangulation, member verification, and peer discussion. The results of the study show that the Saprahan tradition encompasses four core values: mutual cooperation, unity, simplicity, and religiosity. Each of these values is directly related to specific civic skills: mutual cooperation fosters participation, unity strengthens tolerance, simplicity promotes social responsibility, and religiosity strengthens ethical critical thinking. Teachers can integrate these values into the Civic Education curriculum through contextual lesson plans, such as project-based learning, classroom simulations of debates, reflective activities on simple living, and ethical case discussions. However, globalization presents challenges that can erode traditional values, including individualism, consumerism, secularization, and fragmentation of identity. Nevertheless, Saprahan values can serve as a cultural filter that allows students to critically absorb the positive aspects of globalization while maintaining their national identity. This study contributes to filling a gap in Citizenship Education research in Indonesia and Southeast Asia, where the use of local traditions as learning resources is still limited. However, integrating local traditions into the standard curriculum faces challenges such as rigid curriculum structures, diverse cultural contexts, and limited teacher capacity. Collaboration between schools, communities, and policymakers is essential to effectively integrate Saprahan values in developing citizenship skills.

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## INTRODUCTION

Modernization is the hope and aspiration of most people in the world. This is because modernization brings convenience in all 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 (Rosana, 2011). Therefore, modernization must be addressed critically. Modernization has an attraction that can make a person forget his identity and identity as an Indonesian nation so that it can cause the erosion of noble values of local and national culture and traditions.

Along with modernization, 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. (Hiliadi, 2016). Today's society cannot avoid the process of globalization, which can bring social change through the blurring of cultural and geographical boundaries between countries and even continents (Riaz & Arif, 2017). Globalization as a concept that dominates in the current era has touched various aspects of human life in various fields, including aspects of culture and identity (Larasati, 2018). The influence of globalization has had many negative effects on Indonesian culture (Nurhaidah & Musa, 2015). The era of globalization presents various challenges to national identity (Zhuojun & Hualing, 2014). Slowly globalization is also the cause of eroding the nation's national identity (Perwita, 2011: 136). Globalization has changed millions of people's mindsets, habits, and lifestyles. The swift flow of information makes a tendency that leads to the fading of traditional values to the preservation of a weakening culture. If we look back, Indonesia used to be a country that was very protective of the traditions that existed in society.

Agustin (2011) revealed that the development of globalization has caused various problems in the field of culture, such as the loss of the original culture of a region, or a country, the erosion of love for culture and nationalism of the younger generation, the decline in nationalism and patriotism, the loss of kinship and mutual cooperation, loss of self-confidence and westernized lifestyle. In fact, it is not uncommon for the development of globalization to make individuals, community groups begin to forget and not care about their own culture, as a result this has resulted in the culture of Indonesia being recognized by many other countries. Indonesia is a nation that has a diversity of religions, tribes, races, cultures, customs and traditions spread throughout Indonesia. Indonesia's diversity is a wealth as well as a blessing that must be maintained and preserved for the Indonesian people. Each tribe basically has different habits, traditions, customs and cultures (Ridwan & Wahdian, 2017). The Indonesian nation with a variety of styles, forms and characteristics of regional culture that has various potentials for the development of cultural values is a source of national wealth (Isbadiyah & Supriyanto, 2019).

The diversity of races, ethnicities, languages, cultures, and religions is a characteristic and advantage of the Indonesian nation that distinguishes it from other nations (Susilowati & Masrurroh, 2018). Research conducted by Alunaza (2014) stated that the cultural diversity owned by the Indonesian state certainly has many positive sides, one of which is that Indonesia can be recognized in international relations through its very rich and diverse culture. Therefore, the diversity of Indonesia can be a strength for the Indonesian people. Research conducted by Basyari (2014) stated that the values contained in a tradition can maintain social integrity and cultural preservation as a manifestation of the social and cultural identity of the community. In line with research conducted

by Darisma, Midhio, & Prasetyo (2018) revealed that the values contained in a tradition are 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. 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, preserve, and develop cultural values reflects the noble values and wealth of the Indonesian nation as a form of concern for the sustainability of the nation's original culture.

The values contained in a tradition can be a guideline for behavior and interaction in society so as to provide strength in cultural management or preservation. The attitude and behavior of the community that is traditional, because it is based on values that are believed to be true, is a form of local wisdom (Basyari, 2014). As stated by Syarifuddin (2016: 57) that values can distinguish between humans in society and other creatures, because values can be used as a reference to achieve a higher quality of life. Sambas Regency is one of the provinces in West Kalimantan that has cultural arts and customs that are still thick and original, and maintained. One of the cultural arts and customs in Sambas Regency is the *Saprahan* tradition or better known as the *Makan Besaprah* tradition. The *Saprahan* tradition is a hereditary tradition that is characteristic of the Sambas Malay community tradition which is still maintained today. The *Saprahan* tradition has social values that can strengthen the sense of community. As research conducted by Lizawati (2017) revealed that the culture of eating *Saprahan* has the meaning of sitting the same low standing the same high with the meaning of togetherness, hospitality, high social spirit, and the value of strong brotherhood between Sambas people who have been cultured. Wahab (2017) explained that there are several moral values in the stages of the *Besaprah* tradition that are in line with Islamic noble values, such as respect for guests, togetherness, intimacy, and friendship symbolized in the sitting position and eating method. In addition, this is also due to the large amount of labor needed to hold this activity, so that other communities must participate in helping the host who holds the *Saprahan* meal.

Based on initial interviews with NG, he said that the *Saprahan* tradition is held in all types of events or activities carried out by residents of Sepinggian Gelik in particular, be it weddings, flour bargaining, tasyakuran and so on. This *Saprahan* tradition is very thick with values such as mutual cooperation, kinship, and high togetherness regardless of one's social status. This tradition is also a means of interaction to convey information, and the important thing is to preserve the cultural heritage of the ancestors. *Saprahan* as a tradition is commonly used at weddings, tasyakuran, *teprung tawar*, circumcision, housewarming or various activities related to inviting the public to come to the house. However, in reality today, the tradition of eating *Saprahan* has been largely abandoned. Currently, the *Saprahan* tradition is only carried out in rural areas. The values contained in the *Saprahan* tradition are certainly very good to be maintained and preserved so that the *Saprahan* tradition continues to be carried out in today's modern era and as a learning resource for Citizenship Education in building citizenship skills.

Based on the values and activities contained in the *Saprahan* tradition, it would be very interesting to include the elements of value in the *Saprahan* tradition in learning Citizenship Education and is expected to provide its own color when the *Saprahan* tradition can be used as a learning resource for Citizenship Education. This is because the *Saprahan* activity has very high cultural values and is certainly beneficial to the surrounding community, and its implications give rise to values that characterize the mission or purpose of Civic Education. As research conducted by

Hemfitria, Budimansyah, & Winataputra (2018) revealed that the values that grow in the Sambas Malay community through the *Saprahan* tradition and utilize the value function as a civic culture.

The uniqueness displayed by the *Saprahan* tradition when learning Citizenship Education both at school and when students make it a source of learning Citizenship Education directly in their environment is predicted to produce meaningfulness and success in the learning process. Learning will have meaning for students if their closest and most familiar environment is used as a learning resource (Komalasari, 2010: 141). Learning resources for Civic Education through the *Saprahan* tradition are expected to be able to create a correlation between knowledge (cognitive), attitudes (affective), and skills (psychomotor).

The *Saprahan* tradition contains noble values that reflect togetherness, mutual cooperation, equality, and respect between community members. These values have a strong relevance in the context of civic education, especially in building civic skills that include social, cultural and moral aspects. In today's modern era, the sustainability of the *Saprahan* tradition is important not only as part of the cultural heritage that must be maintained and preserved, but also as a medium of learning for the community, especially the younger generation, in understanding the essence of the life of the nation and state. Through *Saprahan*, individuals learn how to interact harmoniously, uphold the value of equality without distinguishing social status, and prioritize deliberation in joint decision-making. Therefore, this tradition can be used as a learning resource in Civic Education to strengthen national character, instill an inclusive attitude, and increase active participation of citizens in social and political life. By maintaining and adapting the *Saprahan* tradition in daily life, the community can build better citizenship skills, so that national values remain alive and relevant in the midst of the times.

Based on this explanation, the author is interested in researching the *Saprahan* tradition which is used as a learning resource for Citizenship Education as outlined in the title “Tradition Of *Saprahan* As A Learning Resource For Civic Education In The Era Of Globalization To Develop Citizenship Skills”. In line with this objective, this study aims to answer several key questions, namely: how is the *Saprahan* tradition practiced in Sepinggan Gelik, what values are contained in the *Saprahan* tradition, and how can the *Saprahan* tradition be used as a learning resource in civic education to develop civic skills in the era of globalization.

## METHODS

The type of research used in this study is qualitative research. The qualitative method aims to describe in detail the phenomenon of the tradition of the Malay community of Sepinggan Gelik Hamlet which can be obtained from natural research participation. The stages used in this research are, first, the researcher identifies the cultural theme of the Malay community which is the focus of the research, namely the values of the *Saprahan* tradition of the Malay community. Second, researchers conducted pre-research to seek approval from research subjects consisting of: Sepinggan Village officials, traditional leaders of Sepinggan Gelik hamlet, and the Malay community of Sepinggan Gelik hamlet. Third, researchers collected data through in-depth interviews, participatory observation, and documentation related to the values contained in the *Saprahan* tradition, tools / equipment used in the *Saprahan* tradition, the procedure for implementing the *Saprahan* tradition. Fourth, researchers analyzed and interpreted the values

contained in the *Saprahan* tradition which strengthened national identity and learning resources for Civic Education. Fifth, researchers wrote a report to answer the formulation of research problems.

The location of this research was located in Sepinggán Gelik Hamlet, Sepinggán Village, Semparuk District, Sambas Regency, West Kalimantan. The researchers chose this location because the researchers were interested in the traditions owned by the people of Sepinggán Gelik hamlet which were considered to have good values to be developed and preserved, and the researchers also wanted to know how the tradition was preserved in the present era. Determination of research subjects was using purposive sampling techniques with criteria, including: (a) Malay people who live in Sepinggán Gelik Hamlet; (b) know the history of the *saprahan* tradition; (c) know the implementation of the *saprahan* tradition; (d) involved in the implementation of the *saprahan* tradition; (e) know the values in the *saprahan* tradition; (f) have understanding about national identity and learning resources; (g) Sepinggán village officials who know about the *saprahan* tradition. This study involved 12 main participants consisting of traditional leaders, youth organizations, religious leaders, local government and representative of the Malay community of Sepinggán Gelik hamlet. Additional data included documents or archives obtained from various sources, existing supporting photos, and photos produced by researchers.

The data collection techniques used in this research are interviews, observation and documentation. In this study, data validity was carried out using triangulation techniques. The data triangulation used is source triangulation. In source triangulation, researchers compared the results of interviews between local governments, village officials, Malay communities, traditional leaders, religious leaders, youth organizations to find the same data matches, especially the meaning of the *saprahan* tradition, values in the *saprahan* tradition, learning resources, benefits, obstacles, preservation of traditions, the role of community leaders, the role of the community.

The data analysis technique that will be used in this research was inductive. This means that the conclusion is drawn starting from the data that has been collected (facts or events that are specific) which are then generalized in general or conclusions are drawn according to the data collection techniques used. The stages of data collection techniques went through the stages of data reduction, data display, conclusions and verification. Data analysis was conducted using thematic analysis through the steps of data reduction, data presentation, conclusion drawing, and verification. This process enabled researchers to identify key themes related to the values of the *Saprahan* tradition and their relevance to civic education learning. To maintain the credibility of the research, several strategies were applied, including source triangulation (comparing data from traditional leaders, religious leaders, village officials, and the general public), participant verification (confirming the results of interviews with participants), and discussions with fellow researchers (discussions with other researchers to test the consistency of findings). Thus, the validity of the data is assured, and the research results are more accountable.

## RESULT AND DISCUSSION

### 1. *Saprahan* Tradition in Sepinggán Gelik

The *Saprahan* tradition that developed in Sepinggán Gelik, Semparuk sub-district, Sambas Regency from 1988 until now is still being implemented. *Saprahan* tradition, especially at weddings, *Tepung Tawar*, circumcision in Sepinggán Gelik hamlet, is still implemented in these events. In 1988, there was an agreement within the Sepinggán village community for these

events to be carried out simply and tailored to the abilities and economic conditions that would make the event.

*Saprahan* in Malay customs comes from the word *Saprah* which literally means *berhampar*, which is a culture of eating together by sitting *lesehan* or cross-legged on a mat in groups of six people in one group. *Saprahan* or *nyaprah* in Sambas language can be translated into Indonesian language which means eating together or eating in congregation with 6 people. *Saprahan* or *nyaprah* can also be done in our own homes with family, father, mother, brother, sister, or other siblings. Likewise, if we have guests, we invite them to eat together with *Saprahan* or *nyaprah* sitting cross-legged on the floor. *Saprahan* is usually held at the time of marriage, *Tepung Tawar*, circumcision, moving house.

Based on the results of interviews that had been conducted, it revealed that the *saprahan* tradition has been rooted in the lives of Sambas Malay people, especially in the Sepinggan Gelik hamlet since long ago. The *saprahan* tradition is an expression to describe a typical Malay banquet that is carried out in groups sitting cross-legged on the floor. In some *Saprahan* banquets can be found in groups of 4x16 meters to 4x40 meters, depending on the number of people invited by the host who has a celebration and the *tarup* (tent) provided. Banquets for male and female invitees are held in different places, but at the same time. The meaning that can be expressed from *Saprahan* or *nyaprah* cannot be separated from the teachings of Islam, such as the type of food in each group are consists of at least total 5 (five) which symbolizes the number of pillars of Islam. While the number of people in one *saprah* must numbers 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 creed in Islam. Eating *Saprahan* does not use a spoon, so it must be done by hand. That's why hand washing water is provided. After all guests have been served, the meal can be eaten. This shows togetherness. And usually the number of side dishes in the *Saprahan* event is 5-7 types, depending on the intention and ability of the host. The results of research observations that have been made, at the time of the implementation of the *Saprahan* tradition in the Sepinggan Gelik hamlet, in the *Saprahan* tradition activities, every resident who has been invited will come and attend the invitation, and then will follow all the series of events, after which every resident who will eat is required to form a circle with a total of six people facing each other.

## 2. The Implementation of The *Saprahan* Tradition In The Sambas Malay Community In Sepinggan Gelik Hamlet

Tradition is part of people's lives, it always accompanies human life, various traditions that exist in people's lives are the creation of humans themselves, always maintained and passed down from generation to generation (Khafidz, 2019). Traditions or cultures that exist in Indonesia were born from ancestors with various histories and beliefs and have different cultural values in each region, (Ati, 2018). Tradition has the right goal to be achieved through virtue, and supernatural goodness becomes the true measure, and tradition is an effort to fight individual arbitrariness (Smith, 2014). Traditions last for a period of time and may disappear if material objects or ideas are rejected or forgotten. So it can be concluded that tradition is an activity or cultural habit that has been carried out repeatedly and has become part of people's lives for

generations. Tradition leads to something that is inherited by the past but still exists and functions in the present.

One of the Islamic traditions that developed in the Sambas Malay community is eating *besaprah* which carried out at a traditional wedding ceremony, this activity has become an icon of the community, especially the Malay community in the area (Firdaus & Hodiyanto, 2019). Muzayanah (2017) stated that *Saprahan* is a Malay tradition by serving guests starting from the process of eating together to build togetherness, openness, care and politeness. Therefore, *Saprahan* is a Malay tradition to eat together in an event, whether a wedding party, tasyakuran, *tepung tawar* and other parties carried out by the people of Sambas Regency, especially the Sepinggian Gelik hamlet.

The tradition of eating *besaprah* has taken root in the life of the Sambas Malay community, especially in Sepinggian Gelik hamlet. At the level of family eating habits with *besaprah* is always practiced in everyday life. Even guests who come are always served to eat in a *besaprah* manner. The *saprahan* tradition involves many people in its implementation, starting from the preparation process, implementation, to post-implementation. The involvement of many people is mainly to serve *saprahan* at events and celebrations held by Sambas Malay. The procession of the implementation of *saprahan* is quite long and seems to have its own level of complexity for outsiders, but for the Malay sub-ethnicity of West Kalimantan, *saprahan* is a culture that cannot be separated from their daily lives (Wahab, Erwin, & Purwanti, 2020). In this context, cooperation and mutual cooperation are the determining factors for the successful implementation of the *saprahan* tradition. *Saprahan* tradition is a habit of the Sambas Malay community by enjoying food served by forming a circle and sitting cross-legged (Hamafitria, Budimansyah & Winatapura, 2018). The implementation of the *saprahan* tradition is one of the habits of the people of Sambas Regency in eating together in one place at weddings, celebrations, and other events and sitting together with both adults and children and separate seats for men and women (Ramadhan, 2018).

The culture of eating *besaprah* of the Sambas Malay community is a culture of eating together in the form of circling dishes that will be enjoyed with a total of 6 people while sitting together on the floor (*beselak*) during weddings, circumcisions and other traditional ceremonies (Syahrin & Nurida, 2018). Makan Besaprah is a meal shared by six people sitting together on the floor (Bistari, 2017). Therefore, the *Saprahan* tradition, which is typical of Sambas Malay, has a unique way of eating, namely sitting in a circle on the floor with six people. The *Saprahan* tradition has the meaning of “sitting the same low standing the same high” which seems very thick with a sense of togetherness and social solidarity, sitting cross-legged while enjoying various flavors of Malay cuisine (Pridaningsih, 2008). The *saprahan* tradition emphasizes the importance of unity, simplicity, mutual cooperation, and religiosity. *Saprahan* has been around for a long time which is carried out from generation to generation until it becomes a Malay cultural tradition today.

Actually, there is no reference that mentions exactly when this *saprahan* tradition began, but many parties associate this tradition with the teachings of Islam as a religious teaching adopted by the Sambas Malay community. This is because in the culture of eating *besaprah* there are noble values which consist of the following elements: First, there must be 1 (one) basin of rice which symbolizes that the source of life is only one God who has given life and fortune so

that humans must be grateful. Second, there must be 2 (two) scoops of fish / meat / vegetables, etc. which symbolizes the statement of the two creeds as the key to human faith. Third, there must be 5 (five) kinds of fish / meat / vegetables as a symbol of the five pillars of Islam in which every Muslim must believe in the pillars of faith. Fourth, there must be 6 (six) people on the platform as a symbol of the six basic pillars of faith that must be integrated into human life. Fifth, there must be one hand washing place filled with clean water to wash hands. water for washing hands is presented as a symbol of physical and mental cleanliness when humans build relationships with humans or other relationships with God. The *Saprahan* tradition, which is typical of Sambas Malay, has a unique way of eating, namely sitting in a circle on the floor (six people). The culture of eating *besaprah* of the Sambas Malay community is a culture of eating together in the form of circling dishes to be enjoyed with a total of 6 people while sitting together on the floor at weddings, circumcisions and other traditional ceremonies (Syahrin & Nurida, 2018). Makan *besaprah* is a meal shared by six people sitting together on the floor (Bistari, 2017).

The *Saprahan* tradition, which is typical of Sambas Malay, has a unique way of eating, namely sitting in a circle on the floor of six people. The dishes that are served in front of guests are enjoyed together in groups, forming a circle. Dishes are enjoyed not using a spoon but bribed using hands, while taking new side dishes using a spoon. In addition, there is no difference in the menu of dishes served, both for ordinary people and leaders. Usually the cooking menu is typical Sambas Malay dishes such as meat stews, chicken white cooking, pineapple paceri, eggs, and cucumbers. In line with what was stated by Wahab, Erwin, & Purwanti, (2020) the menu of dishes served on the day of the traditional *saprahan* feast are: 1) white cooking (curry) of chicken or beef; 2) chicken or beef stew; 3) sambal goreng liver and potatoes; 4) fried chicken or beef; 5) paceri pineapple or eggplant; 6) salted eggs; 7) pickles; and other menus according to the ability of the organizer. There are no restrictions on who has the right to hold a *Saprahan* meal. Because the *Saprahan* tradition has certain characteristics and uses, and sometimes cannot be separated from customary purposes. The goal is how community interaction to familiarize themselves with each other, get to know each other, a sense of togetherness is created among residents.

### 3. Value of *Saprahan* Tradition as a Learning Resource for Civic Education in the Era of Globalization in Develop Citizenship Skills

Every ethnic group in the world has a reference as the basis for the tribe's traditional activities. The process of implementing traditional activities is inseparable from the noble values in it. Values are abstract and indicate the quality of something that is well-intentioned and beneficial to everyone. Value is usually placed on something that is explicit and implicit in facts, concepts, and theories so that it can be functionally meaningful (Faridah & Sutiyono, 2018). Value is something abstract, which is worth characterizing and attributing to something whose characteristics can be seen from a person's behavior, which has a relationship related to facts, actions, norms, morals, and beliefs (Frimayanti, 2017).

Custom/tradition at this time has developed into a social institution that refers to the basic values of custom and culture, especially Malay custom. The basic values contained in Malay customs have the virtues and privileges that can build civilization as it is today, this should

continue to be developed and disseminated in the life of society, nation and state. Malay values or Malay local wisdom have built the civilization of the archipelago (Putera, 2020).

Basically, the *Saprahan* tradition is transparent. It is attended by all residents, relatives, and there is mutual cooperation from before the event begins until after the *Saprahan* event. The implementation is coordinated by the extended family by reflecting a high sense of togetherness and cohesiveness, starting from the beginning to the end of the preparation, implementation to the end of the activity. In the value of togetherness, there must be a social value that concerns human relations and the association of life in Islam, there are many recommendations and orders for how human relations with each other, social values are more influenced by culture, in practice, social values are inseparable from the application of ethical values because social values are interactions between individuals and surrounding humans about good and bad values, appropriate and inappropriate, must and should, polite and impolite (Rosyadi, 2004). Examples of social ethics, such as respecting elders and loving the young, educating, supporting and fostering families, being fair, honest and wise towards children, relatives and family and establishing friendship. *Saprahan* tradition has the meaning of “sitting the same low standing the same high” which seems very thick with a sense of togetherness and social solidarity, sitting cross-legged while enjoying various flavors of Malay cuisine (Pridaningsih, 2008). The results of the study indicate that the *saprahan* tradition emphasizes the importance values of solidarity, unity, simplicity, and religiosity. *Saprahan* has been around for a long time and is carried out from generation to generation until it becomes a Malay cultural tradition today. The four core values in the *Saprahan* tradition are directly related to the development of civic skills that are urgently needed in the era of globalization.

#### **a. Value of Gotong Royong**

For the people of Indonesia, *gotong royong* is not an unfamiliar term, even the majority of people in Indonesia feel familiar with the term. *Gotong royong* became a popular term during the Soekarno administration or the Old Order period, where Soekarno introduced the idea of *gotong royong* as an Indonesian-style value of togetherness that must become the spirit in the life of society and the state. Even during Soekarno's time there was a government cabinet named the *Gotong Royong Cabinet*. *Gotong royong* is widely recognized as one of the values that characterizes the Indonesian nation so that in the Indonesian state philosophy, namely Pancasila, among others in the values of humanity, unity, deliberation, and social justice (Subagyo, 2012).

The value of mutual cooperation trains citizens to be actively involved in every stage of an activity, from preparation to completion. This collective participation builds participation skills, as individuals learn that shared success can only be achieved through genuine involvement and equal cooperation. In the context of citizenship education, these values encourage students to not only understand the concept of citizen participation, but also to practice it in their daily lives, such as by organizing, working together at school, and actively participating in social activities in the community.

*Gotong royong* is one of the distinctive characteristics of the Indonesian nation, which can be understood because the majority of people in Indonesia are rooted in tradition and culture. Although today technology and industry are widely developed in various parts of Indonesia, culturally, customs, traditions, culture are still strong in the lives of Indonesian

people both geographically living in urban and rural areas. Gotong royong for villagers is a community sentiment. According to Soekanto (2013: 75), gotong royong is a traditional cooperation with a feeling of mutual support and mutual need as the sentiment of the community. When actively participating in gotong royong activities, villagers feel part of the community or identify themselves as villagers. The value of gotong royong can be used positively in life to mobilize social solidarity so that the Indonesian nation is able to face the challenges of changing times, globalization, and various things that threaten people's lives such as natural disasters, social and political conflicts. Gotong royong is a medium to mobilize community solidarity and create social cohesion in the life of the Indonesian nation. Conservation of the cultural value of gotong royong in today's life will remain relevant, because with the spirit of gotong royong, community solidarity and national unity will be maintained (Subagyo: 2012).

Gotong royong becomes very dominant in the *saprahan* tradition, because at the time of implementation it requires mutual cooperation between the family holding the event and the surrounding community. Gotong royong is a dynamic understanding, which describes a joint effort, a charity, a job or a joint work, a struggle to help each other (Effendi, 2013). As a Malay community, the cultivation of gotong royong in the implementation of the *saprahan* tradition requires a strong sense of solidarity. Helping hands will certainly be felt by the community when carrying out mutual cooperation, especially in preparation for the implementation of the *saprahan* tradition, without the help of relatives, neighbors, and other communities, one family carrying out the *saprahan* tradition may not be able to complete the event, because the preparation of the *saprahan* tradition requires a lot of energy until the event is over, such as cleaning up crockery, dismantling *tarup*. The preparation for the implementation of the *saprahan* tradition which is not easy makes the family holding the event need help and participation from relatives and neighbors, such as preparing the venue, preparing ingredients for the food to be cooked.

As a Malay community, Sepinggan Gelik hamlet interprets gotong royong as one of the guidelines of life where every activity in society will not be separated from the participation and assistance of others. Among the many gotong royong activities, the value of togetherness is a value that will always exist in the *saprahan* tradition. This is because the people of Sepinggan Gelik hamlet understand that with gotong royong, togetherness is felt even when the activity is over. Gotong royong was born in society as a result of the reflection of high social values in society (Bagas & Radjab, 2019). If the value of gotong royong is well embedded in community life, it will give birth to a community attitude that has concern for fellow social beings.

Gotong royong aims to make it easier to complete a job or even the burden obtained (Harvina, 2020). The importance of maintaining the value of gotong royong in the *Saprahan* tradition is one of them is to maintain community traditions/habits, because with gotong royong many benefits and advantages are felt, such as work becomes easier due to cooperation and help, can strengthen and strengthen relationships between residents, and unite residents from old and young groups in every activity. Gotong royong is the basis for uniting a group in social life.

## **b. Value of Unity**

Throughout the history of Indonesian independence, it cannot be separated from the role of society. The role of society, especially young citizens today, is to instill the values of Pancasila in life. Pancasila is not just an ideology, but needs to be understood as the moral basis of the Indonesian nation. The moral base is the values and indispensable for the civilization of the Indonesian nation, namely the value of divinity, the value of humanity, the value of unity, the value of consultation, and the value of justice (Danusobroto, 2013). Culturally, the foundations of thought and values of Pancasila are rooted in cultural values and values of unity owned by the Indonesian people (Kaelan, 2010: 8). The five values are the moral basis for the Indonesian nation and are indispensable for the civilization of the nation. One of the values that is important and must be applied in life is the value of unity. The value of unity as a skill concept in the Indonesian context means from the understanding of its substantial value as the nation's view of life, namely the value of unity as a concept that contains noble goodness that must be applied by the new generation of this nation. (Hanafi, 2018).

Meanwhile, in order to maintain the unity of the nation, the preamble of the 1945 Constitution has emphasized that it protects the entire Indonesian nation and the entire Indonesian blood sphere based on unity by realizing social justice for all Indonesian people. This statement confirms that the state has avoided all group ideas and avoided all individual ideas that can divide the country. The principle of unity is above all. This condition is a basic value that has been agreed upon by the Indonesian people since the beginning. National unity is not built on the foundation and interests of ethnicity, religion, race, and primordial ties, but we build and uphold national unity precisely on the foundation of ethnicity departing from the awareness to improve fate as one nation.

Tradition is usually intended to point to a norm, value and customs that blend for a long time until now are still accepted, followed and even maintained by certain communities (Sari & Priyanto, 2019). As is done by the Malay community of Sepinggan Gelik hamlet, which until now still carries out the *saprahan* tradition as a form of manifestation of noble cultural preservation. One of the values contained in this *saprahan* tradition is the value of unity. The cultivation of unity values is an important part of the life of the nation and state, not only to respect each other's differences, but the realization of its implementation fosters a sense of unity in the community and creates a peaceful and peaceful life. The value of unity means that the state is the embodiment of monodualist human nature, namely as individual and social beings. This is very relevant to the conditions of a heterogeneous society, unity for all religions, groups, races, and ethnic groups is a demand to maintain and respect each other for the integrity of the republic of Indonesia.

The Indonesian nation, which consists of ethnic groups, can be united in one place of unity of nation and state. This is thanks to the attitude of the Indonesian people themselves who uphold unity and integrity. Even though they come from different cultural backgrounds, they agree to unite to form a great nation, namely the Indonesian nation. This situation is carried out by the Malay community of Sepinggan gelik village who always uphold unity between residents. This can be seen from the implementation of the *saprahan* tradition, residents united together to succeed the implementation of the *saprahan* tradition from start to finish. The value of unity displayed in the Saprahan tradition through sitting side by side,

enjoying the same dishes, and treating everyone equally regardless of social status, age, gender, or religious background, internalizes the skill of tolerance. Students learn to appreciate differences and accept diversity as a strength, not a threat. This is particularly relevant to the challenges faced by multicultural Indonesia, as tolerance is the main foundation for maintaining social harmony and preventing horizontal conflicts. All circles help the event regardless of the status of who is holding the tradition. In addition, Sepinggan Gelik village is not entirely inhabited by the Malay community, but there are other tribes or religions that live in the village. Even so, they are still invited to the events held and they still attend to fulfill the invitation. The diversity that exists in Indonesian society is an identity that characterizes other nations in the world (Suryawandan & Danial, 2016).

Just as the value of unity contained in Pancasila describes the togetherness possessed by the Malay community of Sepinggan Gelik village, this can be seen from the behavior of the local community to help each other, share with each other, tolerance, and work together to continue to preserve the *saprahan* tradition so that it does not fade with the development of increasingly modern times. In the implementation of the *saprahan* tradition, no one is distinguished between one citizen and another. In every process of implementation, the community gets the same treatment and in the meal there is no distinction between residents, no distinction for residents who have positions, positions, men or women, young or old, rich or poor, all get dishes with the same menu. The *saprahan* tradition is still being carried out and maintained well.

### c. **Simplity Value**

Indonesia with a variety of traditional customs spread across the archipelago makes it a multicultural country. Most of the traditional customs that still survive today are inherited from generations of ancestors. Tradition as a form of culture contains a number of values that function to strengthen people's views and provide direction in the association desired by the norms in society (Fatmawati, 2018). The implementation of the *saprahan* tradition in the Malay community of Sepinggan Gelik village is a manifestation of various kinds of cultural values that still survive. According to Liliweri (2003), value is the most important element in a culture. The existence of value in a community group is able to guide a person to determine what can and cannot be done.

One of the values found in the *Saprahan* tradition is the value of simplicity. A person's simplicity can not only be seen in one or two sides, but from various sides. Simplicity can be seen from how a person behaves, communicates, how to dress, and so on (Fatmawati, 2018). From the implementation of the *Saprahan* tradition, especially 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 makeshift side dishes and vegetables. Everyone with a rich or poor background, young or old, has a position or not, will eat the same food, no one is differentiated or privileged. In addition, the value of simplicity is reflected in the modest manner of implementation, simple equipment, and food that is served equally to all guests. This awareness of living simply develops social responsibility skills, namely social responsibility to care for others, avoid a consumptive lifestyle, and maintain balance in social life. Through this value, students are trained to develop empathy, solidarity, and concern for the conditions of others, which are the essence of a citizen's social responsibility. In addition,

the value of simplicity is reflected in the modest manner of implementation, simple equipment, and food that is served equally to all guests. This awareness of living simply develops social responsibility skills, namely social responsibility to care for others, avoid a consumptive lifestyle, and maintain balance in social life. Through this value, students are trained to cultivate empathy, solidarity, and concern for the conditions of others, which is the essence of social responsibility as a citizen.

Another value of simplicity that can be seen in the implementation of the *saprahan* tradition is implied in the place of the event or the place that is used as the center of activity, namely *tarup* (tent). This place illustrates the simplicity of the invited guests in the Sepinggan Gelik hamlet. In addition, another value of simplicity can be seen when people who attend the event mostly wear what they are.

The value of simplicity contained in the *Saprahan* tradition is very important to always be instilled in everyone, especially in the younger generation. With the value of simplicity provides awareness that there are still many people out there who are less privileged (Wahyuningtias, 2016). The value of simplicity is the basis for shaping one's attitude and behavior how to always be humble, simple and not wasteful. Values in a tradition are often used as a reference in social life both in action and behavior for the praxis of harmony in life (Theresia, et al, 2015: 71). These values need to be passed on from generation to generation by preserving the *saprahan* tradition. Preserving local cultural values is as important as building a country's society (Hindaryatiningsih, 2016).

#### **d. Religius Value**

Value is an abstract conception that cannot be seen let alone be touched. The abstract conception of value is institutionalized in the human mind both individually and socially in society, institutionalizing a value can be said to be a value system (Rahmaniar, Suyitno, & Supana et al, 2020). Without a value, anything will not mean something to humans because the realization of a value is mandatory, for the existence of a thing. Noble values exist in society for a long period of time and in different societal circumstances. Noble values contain positive values that need to be conveyed to the younger generation as the successor of the nation because it is very beneficial for the mental and spiritual development of the Indonesian nation. Noble values consist of religious or spiritual values and moral values.

Basically, an element of tradition will survive in its collective society, if the tradition still has benefits in the lives of its people, otherwise the element will become extinct if it is no longer useful, as well as the existence of implied and explicit values in the implementation of the traditional process which contains teachings and moral messages from the ancestors. Similarly, the *saprahan* tradition is still maintained by the Sambas Malay community of Sepinggan Gelik hamlet. In the process of implementing the *saprahan* tradition, there is a religious value that is beneficial to the community. The value of religiosity in the *Saprahan* tradition, which is present through prayer, Islamic symbols, and spiritual meaning in every procession, shapes ethical-based critical thinking skills. Students are not only encouraged to think critically in assessing situations or making decisions, but are also guided to consider the moral and spiritual aspects of their actions. Thus, critical thinking is not merely rational and logical, but is also based on moral responsibility rooted in religious values. This is important so that the younger generation is able to face the tide of globalization while adhering to ethical

principles and spiritual values. Religious values are the basis for the formation of a religious culture, because without the cultivation of religious values, a religious culture will not be formed (Fathurrohman, 2016). Religious values originate from religion and are able to penetrate into the intimacy of the soul. Religious values need to be instilled in a person. The existence of religious values or religious values will guide humans in their daily lives (Suryani, Rahariyoso, & Maulana, 2019). Religion does not only concern the physical aspect of life but also concerns the whole of the human person in total integration into the oneness of God. Religious values aim to educate humans to be better according to religious guidance and always remember God (Edi, 2017).

In the implementation of the *saprahan* tradition, there are tools used to support the implementation process. Even in the *saprahan* tradition, there are religious values contained in the processions that exist from the beginning to the end of the *saprahan* tradition. The religious value contained in the *saprahan* tradition is reflected in a series of events that use Islamic prayers. The prayers that are prayed are praising Allah SWT, praising the Prophet Muhammad SAW, praying for religious safety, asking for health, knowledge and blessings, getting grace and forgiveness from Allah SWT in the world and the hereafter. It is clear that there is an acculturation of Islam with local wisdom contained in the *saprahan* tradition. Acculturation of Islam with local culture is a form of preservation of local culture (Rahmaniar, Suyitno, & Supana et al, 2020).

The content of religious values in the implementation of the *saprahan* tradition is also to remind that in dealing with dishes that are bestowed by Allah SWT must pray and be closed by reading *shalawat* to the Prophet. This is carried out so that the event gets blessings and rewards and is saved from disasters. Furthermore, it is also a reminder that if one requires something, it must be accompanied by serious effort and with full care, everything one needs can be realized easily too, because God will grant everything that is aspired to if accompanied by prayer and serious effort.

Griffin & McGaw (2012: 36) explained that in the 21st century, teamwork skills are needed (collaboration) to achieve common goals. Therefore, by applying the values contained in the *saprahan* tradition such as the value of mutual cooperation, the value of unity, the value of simplicity, and religious values can train good cooperation. The inheritance of cultural values/traditions of society from generation to generation is very important to keep presenting positive cultural values/traditions and to keep preventing negative things caused by globalization. The implementation or application of the values of the *saprahan* tradition in Civics learning is a part that can change the paradigm of learning Civics which is considered boring, monotonous, into a fun and meaningful learning.

Given the interconnectedness of these values, it is clear that the traditional values of Saprahan are not merely a local cultural heritage, but also have practical relevance in shaping comprehensive citizenship skills. In the context of globalization, the traditional values of Saprahan face serious challenges as well as opportunities to remain relevant. The value of mutual cooperation, for example, is being eroded by an individualistic lifestyle reinforced by digital technology and social media. The younger generation spends more time on personal activities in the virtual world than on direct involvement in collective activities. However, globalization also

opens up new opportunities by utilizing digital technology as a means of coordinating mutual cooperation, so that social participation can be adapted into a more modern and efficient form. The value of unity also faces challenges from increasing identity fragmentation in the global era. Global popular culture often encourages the homogenization of lifestyles, which can weaken social bonds based on local traditions. Nevertheless, *Saprahan* can actually be a real means of strengthening inclusiveness and tolerance. Through the practice of sitting side by side and sharing food without distinguishing social status, age, or background, this tradition provides a concrete experience of the meaning of unity that is relevant for fostering tolerance amid the tide of globalization. The value of simplicity is also confronted with the onslaught of consumerist and hedonistic culture that is massively promoted by global media. Lifestyle trends oriented towards social status have the potential to shift the meaning of simplicity as an ethic of social life. However, in the context of education, simplicity can actually be used as a means of reflection for students to develop social responsibility, concern for others, and awareness of living a balanced life amid the pressures of consumerist culture. Meanwhile, religious values are confronted with the tide of secularization and plurality of values coming from outside. Globalization has enabled a shift in the moral orientation of the younger generation towards pragmatism, so that the spiritual meaning in the *Saprahan* tradition is at risk of being considered merely a symbol of formality. Nevertheless, religious values remain important for developing critical thinking skills based on ethics. Integrating religious values into civic education can help students weigh each decision not only rationally, but also by considering moral and spiritual norms, enabling them to filter out global influences that are not in line with national identity. Thus, globalization does pose a challenge to the sustainability of *Saprahan* values, but at the same time, it opens up opportunities to reaffirm the relevance of this tradition. Through a civic education approach, *Saprahan* values can be used as a cultural filter that allows students to reap the positive benefits of globalization while maintaining the local cultural identity that forms the basis of national character building.

Through the integration of these values in civic education, students can develop into participatory, tolerant, socially responsible citizens who are also capable of ethical critical thinking. The *saprahan* tradition of Sambas Malay community can be developed into a source of Civics learning for students. Formulating learning resources from conditions that are closer to the daily lives of students, it is hoped that Civics learning will be more meaningful. The application of the values in the *saprahan* tradition in Civics learning can be done in many ways, namely by inviting students to learn directly in the field, seeing how people implement their cultural values, discussing them in class, and trying to explore other potentials in the surrounding environment so that they can have added value for them and their environment. The integration of *Saprahan* traditional values into the Civic Education curriculum can be done in several ways. First, in the cognitive domain, teachers can link material on cultural values, mutual cooperation, unity, simplicity, and religiosity with basic competencies that discuss national identity, culture, and Pancasila values. Second, in the affective domain, students can be invited to reflect on social practices reflected in the *Saprahan* tradition. Third, in the psychomotor domain, students can be involved in project-based learning activities such as *Saprahan* simulations at school, community service, or collaborative activities that instill the values of mutual cooperation and unity. Thus, the integration of *Saprahan* tradition values in civic education learning not only strengthens cultural

identity but also fosters civic skills relevant to the challenges of globalization, such as critical thinking, leadership, collaboration, and social responsibility.

The scope and content of civic action is that learners learn by engaging in civic activities inside or outside the classroom, learners choose problems that are important to them and work to find solutions to problems, learners reflect on their actions, successes, and challenges during the project and teachers value learners' voices, experiences, and decisions (Blevins, Lecompte, & Wells, 2016:347). Learning directly by involving learners in the life of the Malay community in the Sepinggan Gelik hamlet is expected to be able to trigger the creativity level of the learners in seeing direct opportunities and potential that they can develop in their environment. Hemfitria, Budimansyah, & Winataputra (2018) revealed that the values that grow in Sambas Malay society through the *Saprahan* tradition and utilize the function of these values as a civic culture. *Saprahan* tradition activities that are identical to the values of gotong royong in the context of Civics learning have relevance to the concept of expanding community approach, which explores subject matter starting from the immediate environment and going further (Kim: 2015). Komalasari (2010: 141) explained that learning will have meaning for students if their closest and most familiar environment is used as a learning resource.

As stated by Sanjaya (2012: 174) that learning resources are everything that can be utilized by students to study materials and learning experiences in accordance with the objectives to be achieved. In the *saprahan* tradition, there are also messages that want to be conveyed to the community, especially the younger generation today, so that it can be used as an appropriate learning resource. Prihandini (2018) revealed that learning resources are all sources such as messages, people, materials, tools, techniques, and settings that are utilized by students as a source for learning activities and can improve the quality of their learning. Learning resources play a role in providing a variety of information and knowledge needed in developing the various competencies desired in the subjects they study.

Research findings on the values of the *Saprahan* tradition and their relevance to citizenship skills are in line with the existing citizenship education framework. For example, in the expanding community approach model (Kim, 2015), citizenship learning begins in the immediate environment of the students and then expands to a broader scope. The *Saprahan* tradition can be a concrete entry point for applying this model, as students learn directly from cultural practices in their community before relating them to the national and global contexts. In addition, the integration of *Saprahan* values is also in line with the civic education learning framework proposed by Komalasari (2010), namely contextual learning that emphasizes the connection between the subject matter and the real lives of students. By making *Saprahan* a source of learning, students not only understand the concepts of mutual cooperation, unity, simplicity, and religiosity theoretically, but also see their application in social life. Furthermore, when compared to the 21st-century civic skills framework, which includes critical thinking, active participation, tolerance, and social responsibility (Blevins, Lecompte, & Wells, 2016), the findings of this study show that *Saprahan* values directly develop these four skills. Thus, this local tradition is able to fill the gap in the implementation of modern civic education that demands global skills, without losing the nation's cultural roots.

This study makes an important contribution to the study of civic education in Indonesia and Southeast Asia. Until now, most studies have tended to focus on normative aspects, curriculum

policy, or global competencies, while studies that place local traditions as a source of learning are still relatively limited. By highlighting the Saprahan tradition, this study fills this gap by showing that local wisdom can be used as a strategic instrument in developing citizenship skills, particularly participation, tolerance, social responsibility, and ethical critical thinking. This broadens the horizons of civic education in the region by bridging the gap between local cultural identity and the learning needs of the 21st century. However, integrating local traditions into the standard curriculum is not without its challenges. First, the diversity of socio-cultural contexts means that local traditions are not always relevant to all students in Indonesia's diverse society. Second, the rigid national curriculum can limit the space for teachers to deeply integrate local wisdom. Third, teachers' limited understanding and resources regarding local traditions risk making integration merely symbolic. Fourth, the massive wave of globalization can cause the younger generation to view traditions as outdated and therefore less interesting to learn. Thus, this study not only shows opportunities for innovation in civic education through the integration of Saprahan values, but also emphasizes the need for adaptation and collaboration strategies between schools, communities, and policy makers for effective implementation. This approach also shows how civic education can develop from local cultural roots, while still responding to global competency demands.

## CONCLUSIONS

This research confirms that the *Saprahan* tradition is not just a cultural heritage, but also has relevance in building citizenship skills. The values contained in the *Saprahan* tradition can be an effective learning resource in civic education. This tradition also teaches the importance of social interaction, deliberation, and respect for diversity which is needed in social life in the era of globalization. Therefore, the integration of *Saprahan* values in learning can build active community participation in social life. To maintain the relevance of this tradition in the midst of changing times, a joint effort is needed between the community, government, and educational institutions in preserving and adapting the *Saprahan* tradition in various aspects of life.

## CONFLICTS OF INTEREST STATEMENT

The authors have no conflicts of interest to declare. All co-authors have seen and agree with the contents of the manuscript and there is no financial interest to report. We certify that the submission is original work and is not under review at any other publication.

## AUTHOR CONTRIBUTIONS

Tri Utami conceived of the presented idea and to investigate tradition Saprahan in Sepinggan Gelik. Sulistyarini developed the theory and verified the analytical methods and monitor the findings of this work. All authors discussed the results and contributed to the final manuscript.

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