

---

## Saprahan Tradition as Local Wisdom Embodies the Values of Cultured Islamic Education in West Kalimantan, Indonesia

Pratiwi Amalia Putri<sup>1</sup>, Muhammad Adib Alfarisi<sup>2\*</sup>, Ajeng Lestari<sup>3</sup>, Mila Septian Haryati<sup>4</sup>

<sup>1</sup>Institute of Islamic Religion State Pontianak, Indonesia

<sup>2,3</sup>Sunan Kalijaga State Islamic University, Indonesia

<sup>4</sup>Sultan Idris Education University, Malaysia

---

### Article Info

Article history :

Received: January 03, 2024

Revised: March 23, 2024

Accepted: June 29, 2024

---

### Keywords :

*Saprahan, Islamic Education, Unity*

---

### ABSTRACT

Socio-cultural issues are often interesting and unique with various problems occurring, such as deviations and divisions for the digital native generation with hedonism life without seeing the good and bad effects or factors that occur. This article aims to examine the values contained in the Saprahan tradition in terms of Islamic education and the relevance of the constitution in the 1945 Constitution, namely building the unity of the nation, the state experiencing the era of modernism. On the other hand, the authors use pierre bourdieu's theory of habitus that shapes the values and structure of people's social life. This study, with the work of collecting data, records, documents included in the library research technique analyzed using content analysis. The results of this study show that local wisdom has an adaptive ability in dealing with problems faced by human life. So that the authors argue that there are values and norms from local wisdom in the Saprahan tradition as a form of kinship in the community's cultural space. As with the Saprahan tradition, there is *wejangan* as diversity in the learning process by instilling the value of togetherness, unity, equality, mutual respect, eliminating ego, and strengthening the relationship between religions, ethnicities, groups, which maintains integrity and unity in the symbol of the Republic of Indonesia.

© Putri et.al (2024)



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

---

### Correspondence Address:

[adibalfarisi19@gmail.com](mailto:adibalfarisi19@gmail.com)

---

### MIMBAR AGAMA DAN BUDAYA

Published by the Center for Research and Publication (PUSLITPEN), Research and Service Institute (LP2M) UIN Syarif Hidayatullah Jakarta, Indonesia

### Please cite this article in APA Style as:

Putri, P.A., Alfarisi, M.A., Lestari, A., & Haryati, M.S. (2024). Saprahan Tradition as Local Wisdom Embodies the Values of Cultured Islamic Education in West Kalimantan, Indonesia. *Mimbar Agama dan Budaya*, 41(2), (134-148). <http://dx.doi.org/10.15408/mimbar.v41i2.41322>

---

## 1. INTRODUCTION

The struggle of customs and traditions of society is identical to the characteristics that live as an identity in which it is a point to be able to interact with each other and the process of cultural acculturation (Arif 2015). The characteristics of a good character are someone who has a foundation of norms, attitudes, and positive behavior (Harmawati, Abdulkarim, and - 2016). However, the discourse on the character crisis in Indonesia is often recognized in the news, such as cases of bullying, intolerance, and cases of violence (Islamic et al. 2024). Although Indonesia is known as a multicultural country, of course this phenomenon is a major threat that can break the unity of the country, due to the country's unfinished problems which 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 coupled with character in order to reflect the nation's identity theologically-rationally (Budiarto 2020).

So far, the existence of values and norms in society is certainly an applicable reflection that actualizes the life of the nation and state, 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 an identity of local residents, this also includes customary law, Islamic law, and state law as sustainable rules, seeing the existence of unique and interesting practices and traditions (Yamamah, A 2016). Meanwhile, there is a tradition of *saprahan* as a mirror of national unity and shaping the character of society, with the existence of traditions that will encourage a culture that directs values and norms, for example the value of Islamic education and culture becomes a social-culture of the form of building nations and countries (Danial 2021). But the shift in culture and life is experiencing adhesion 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 spends more time in cyberspace. The behavior of most digital native generations often deviates from the value of national character, because they have been dragged down by the flow of modern life without mapping out what is good and bad (Sujana et al. 2021). Therefore, the reason for this is that the digital native generation's behavior often deviates from the value of national character, Therefore, the author is interested in examining the values of the *Saprahan* tradition as a reconciliation of the division of society in the nation which will be seen through Islamic education (Islamic et al. 2024).

The *Saprahan* tradition does not only identify with banquets involving many people sitting together in a line or group, facing each other while enjoying the dishes served. Typically, the *Saprahan* tradition is held in various events, such as weddings or other traditional celebrations. The amount of literature reveals that traditions and practices are not only unity and unity, but also local wisdom, which is expressed by Kurniawan, education is a real form of local wisdom character and can revitalize the character of the nation, where humans will know, love, and do good (Kurniawan 2018). Not only that, the *Saprahan* tradition is used as a learning material in schools in the form of educational values and norms (Marjito and Juniardi 2021), on the other hand, in terms of the government, it also supports by holding the *Saprahan* festival in the *Rumah Budaya* section (Maskartini 2023). This is the role of culture as a learning resource that develops in the community in their learning process.

This is also, some people underestimate local wisdom, even though according to Siswantara local wisdom as a form of socio-cultural manifestation with good values and norms, which will make a valuable contribution, both to the environment, regulations, and customary processes dynamically and flexibly (Siswantara, Dian Tika Sujata, and Ludovica Dewi Indah Setiawati 2022). Based on the results of the authors' search for previous research, of course local wisdom as local wisdom in the community in building national unity and national unity with its socio-cultural values, such as what is conveyed by Menyama Braya (McGregor 2021), local wisdom that is unique and in the form of indigenous knowledge that will be integrated in decision making, (Adhi, Seniwati, and Ardana 2019), local wisdom that forms structures and systems in the community affirms that custom is very flexible in reality which can process cultural acculturation (Nur and Nasri 2022) without eliminating customary identity (Darisma, Midhio, and Prasetyo 2018). Meanwhile, the saprahan tradition on the other hand as a national characteristic that arises from customary institutions (Keban, Y. B., & Mukin 2022). In addition to previous research, revealing the saprahan tradition is a manifestation of equality and tolerance, where there are educational values (Hemafitria, Budimansyah, and Winataputra 2018). So that this article focuses on the Islamic educational values contained in the saprahan tradition as a unity of nation and state in the modern era (Rahmad 2021).

Educational values, as a socio-cultural process that shows the interaction between individuals and groups, form diversity. In line with that, the role of culture developing in society also influences the learning process of the local community in the form of messages of advice, friendship, and education. Thus the authors argue that the values of local wisdom have not shifted, but mutual understanding of local and modern culture without eliminating the identity inherent in local culture, namely the saprahan tradition (Suryana 2015).

## **2. METHODS**

This article is a qualitative research, where the authors understand a natural, comprehensive, and complex phenomenon. This research uses library research, in which the authors conduct literature searches, namely journals, documents, and records as well as books. After that, the collected data is analyzed by content analysis (Mayring 2022). This research uses pierre bourdieu's habitus theory that shapes the values and structure of people's social life with a societal approach (Turner 2011). The descriptive method is a research method that focuses on interpreting research objects based on data obtained during the observation process while in the field. Qualitative methodology is a research method which, if applied to a study, can obtain descriptive data on the objects and subjects observed (Creswell 2014).

The form of research that will be used in this study is qualitative ethnographic research. The research location for this research is located in a particular city and has a supporting personality, namely, the city is known for its strong practices in Malay culture.

So that the research found the values of local traditions of the community, especially in West Kalimantan, namely in Saprahan as a form of cultural existence that is formed based on habits, customs, and even social-culture structures. Thus reflecting the values and norms that are aligned with Islamic education both in unity, equality, diversity, and so on. Identify Subsections.

### 3. RESULTS AND DISCUSSION

#### 3.1. Saprahan as West Kalimantan's Local Wisdom Culture

Socio-cultural issues cannot be separated from the lives of cultured people and local wisdom as a form of reflection of the existence of customs found, such as the saprahan tradition which has become a reflection of the people of West Kalimantan, namely the Malay tribe (Putri, A. E., Firmansyah, A., Universitas Tanjungpura, Mirzachaerulsyah, E. 2021). In addition, the term for the word Saprahan is taken from the Arabic word safrāh, while in KBBI it is called *seperah*, which is a white cloth mat spread out to serve food. In terminology, Saprahan is defined as the custom of a group of people who are ready to sit down to eat together on the floor. At the time of the Saprahan procession, it consists of a menu of dishes, how to serve, and the procedure for eating. Although the rules in the Saprahan procession are not set in stone (unwritten), many people live by them. Saprahan has become a habit that lives in the local community, recognizing the saprahan tradition as one of the strengths that exist in the identity of the Malay tribe which has socio-cultural values and characteristics. If someone preserves the value contained in Saprahan, the environment will automatically give a positive response to preserve this value as an individual identity in the environment (Hastiani et al. 2020).

Saprahan is known as a cultural tradition of eating together, where people sit together in a line and face each other with a white or green cloth spread out (Batubara 2017). This Saprahan tradition has existed since the Pontianak sultanate (Marjito and Juniardi 2021) and the Sambas community (Wahab, Erwin, and Purwanti 2020) has developed from local customs into cultural traditions by being passed down 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, and Firmansyah 2022). Meanwhile, according to Utami and Suharno, seeing Saprahan is full of values, of course it can be used as a guide for people's lives, and become a national identity because it is one component of a set of cultural values that extends and deepens all aspects of people's lives (Utami 2021).

The Saprahan tradition has a distinctive identity, which involves people eating together in groups of six arranged in a circle or lengthwise. This arrangement represents the belief component of the four pillars of Islam, while the menu consists of five types which represent the components of the belief elements of 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 and AR 2022). Indeed, Saprahan is not only found when receiving guests, such as wedding celebrations, khataman, thanksgiving, and others. However, we can also find Saprahan when serving food in everyday life in the household (Kautsar, I., & Kurniawan 2023).

By looking at the current reality, social interaction in Indonesia has shown considerable degradation. This can be seen from the crisis of moral values caused by globalization. The current daily behavior of society that deviates from the nation's character is caused by a lack of manners, tolerance, a sense of togetherness, cooperation, and a sense of unity between communities (Gilsenan 1987). Therefore, it is necessary to strengthen these national characters 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 affect the social conditions of society (Saputra, L., Budjang, G., & Ulfah 2014).

### 3.2. Islamic Education Values in Saprahan Tradition

The Saprahan tradition has a thick Islamic religious nuance, it is intended so that in everyday life the community lives and practices the religious principles they adhere to. Like what is understood in the Saprahan tradition is identical to Makan Saprahan which aims to increase brotherhood and friendship with strong bonds of friendship between fellow individuals and with a spirit of collaboration. It is also not different from one's background, whether officials, leaders, or religious leaders, a habit that is always upheld in this tradition is "sitting the same low, standing the same high", which shows a sense of togetherness and social solidarity that has its own characteristics through the enjoyment of the taste of Malay specialties while sitting cross-legged or chatting (Pridaningsih 2017).

This Saprahan culture has existed since the Sambas kingdom became an Islamic kingdom. The procession in the Saprahan tradition depicts the meaning contained in Islamic religious beliefs, such as the pillars of Islam in the holy book Al-Quran which are divided into five things and the pillars of faith which consist of 6 things. Adab is a character in society which is then contained in the Saprahan tradition in the form of an attitude of mutual cooperation that exists in every activity in society, respect for one another across generations which is then applied in society and the development of a sense of belonging and caring for each other in society. The word Saprahan itself actually comes from Arabic and means "courtesy and mutual cooperation". Saprah's sentence is included in the meaning of "spreading out", the meaning of this culture is, eating together with adjustments to the procedures for spreading out in prepared groups. The philosophy included in the Saprahan culture is that we sit at the same height and we stand at the same height. In addition, Saprahan culture is also associated with a sense of belonging, hospitality, consideration and tolerance, as well as a strong sense of unity and brotherhood among the settled community (Riansyah 2023).

The implementation of saprahan contains educational values in society, for example: 1) strengthening friendship between families or community members, 2) a means of interaction to convey information, 3) a means of da'wah in religious activities, 4) fostering a sense of togetherness and 5) preserving the cultural heritage of ancestors (Izhar and Purwanto 2021). According to (Nilwani 2016) the value of community education can be seen, among other things, from the complete cooperation of community members. Based on this great teaching, the Koran encourages humans to help each other (QA. Al-Maidah: 2). Meanwhile (Maskawaih 1998) suggests that humans are social creatures who need each other. Only through friends and the environment can humans achieve perfection and existence. The value of friendship in humans is a value that must be considered. Miskawih stated that to achieve commendable morals one must go through habituation. The habituation stage must be supported by creating a conducive situation. The self-actualization of each member of society is greatly influenced by environmental conditions (Bourdieu 2020). According to (Firdaus Syah 2022) further emphasized that moral education in society will be created when each member is accustomed to the values of togetherness and mutual help.

Islam pays great attention to building good interactions with fellow humans. Among them are the laws of honoring guests and sharing food with those in need. In a hadith, Rasulullah SAW even linked a person's faith with the command to honor guests, "*Whoever claims to believe in Allah and the Last Day, let him honor his guests.*" (HR Bukhari and Muslim). In the verses of the Koran, we can also find the issue of how to behave towards guests. A number of verses show case

examples of how to honor those who visit. Meanwhile, regarding sharing food with people in need, there are many verses in the Koran that discuss this.

The relationship between education and culture, the surrounding environment or the universe has long been mentioned in the Al-Qur'an so that education and culture can be used as a means of developing human personality as in the Al-Qur'an in the letter Yunus verse 101:

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي عَنْكُمْ آيَاتُنَا وَالنُّذُرَ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

Translation : "Pay attention to what is in the heavens and on the earth. It is not useful for the signs of Allah's power and the messengers who give warnings to those who do not believe." (10:101)

In this verse, the Qur'an commands humans to pay attention to the natural surroundings so that they can take and obtain lessons and knowledge from the natural surroundings. The natural environment is not only in the form of the solar system, galaxies and minerals on earth, but customs and culture are parts of the natural environment that should be studied and benefited from for the benefit of society, especially in the learning process (Firdaus and Hodiyanto 2019). Islam does not only talk about doctrine, Islam also talks about social relations. The following are the values of the spirit of Islamic education, namely to improve human behavior (Robingun 2016). The spirit of Islamic education in line with the values of the bersaprah tradition includes three main phases; (1) beginning, (2) core and, (3) end. Initially, the bersaprah tradition began with the arrival of guests. The people invited will come because they want to make the party a success. The core phase of the bersaprah tradition begins with a sitting position and eating food. Based on observations, one of the rules for eating while sitting in the bersaprah tradition is eating while sitting. The final stage of bersaprah is the stage of eating food. Everyone in the group will refrain from finishing their food and not leave the group. The stages in the bersaprah tradition can be seen as an effort to actualize Islamic teachings so that they are in line with societal developments (Azra, 1999).

The meaning of local culture which is one of the foundations in the formation of national character reflects a person's behavior in society. This implies that a culture becomes a guideline and identity, even a unifying force, as well as a basis for building intense social interactions that reflect social life. In essence, national identity is an expression of cultural ideals that spread throughout society and has characteristics that distinguish it from other countries (Al Faruqi and Al Faruqi 1986). Local wisdom such as Saprahan can help maintain peace and foster a tolerant attitude of the community so that the realization of a harmonious and prosperous society so that it reflects Islamic values (Siddiqui 2022). The values of Islamic education contained in the Saprahan tradition as a wujud local wisdom, as follows:

a. Teaches togetherness

In the procession of the Saprahan tradition has an open nature and prioritizes togetherness, the people who follow this tradition all work together from before the event starts until the event is over, both from young and old. This activity clearly reflects a high sense of kinship and cohesiveness as Islam also teaches the same thing.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ...

Translation:

"...And help each other in (doing) righteousness and piety, and do not help each other in sin and enmity. Fear Allah, indeed, Allah is very severe in His punishment." (Q.S Al-Maidah [5]: 2)

b. Instilling the value of unity

An important component in the life of the nation is to understand and apply the values of unity, which is not just about respecting differences. However, the realization of the implementation of the Saprahan tradition actually fosters a sense of unity in society and creates a peaceful life. The value of unity means that the state is a manifestation of the monodualist nature of humans, namely as individual and social beings. As the reality of Indonesia's heterogeneous conditions with the unity of all religions, groups, races and tribes is a demand for a sense of mutual protection and respect for each other for the integrity of the Republic of Indonesia.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Translation:

"And do not turn your faces away from people (out of pride) and do not walk the earth arrogantly. Indeed, Allah dislikes those who are arrogant and boastful." (Q.S. Luqman [31]: 18).

c. Teaches equality and respect for one another

The Saprahan activity demonstrates the importance of equality and respect for one another while eating together on the floor with simple side dishes. No one is favored or discriminated against, whether he or she is rich or poor, young or old, or has a position or not, all eat the same food.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation:

"O people! Indeed, We have created you from a man and a woman, then We made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is All-knowing, All-researching." (Q.S Al-Hujurat [59]: 13).

d. Eliminate ego

Through the Saprahan tradition, it is hoped that the entire community will have the awareness to suppress the desire to control others by communicating and consuming food. This attitude must be maintained by everyone by giving opportunities to others and trying to create good relationships. The Saprahan tradition is believed to be a vehicle for communication for the community.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Translation:

"And do not turn your faces away from people (out of pride) and do not walk the earth arrogantly. Indeed, Allah does not like those who are arrogant and boast of themselves." (Q.S. Luqman [31]: 18).

e. Strengthen the relationship between each other

Through the Saprahan tradition, people get to know each other and establish close bonds between each other. This is the main asset in social life.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Translation:

"Verily, the believers are brothers, so reconcile between your two brothers and fear Allah that you may find mercy." (Q.S Al-Hujurat [59]: 10).

Based on the values contained in the Saprahan tradition, it has potential as a medium for moral education for the community. In addition, the existence of educational values integrated with local cultural content is very important, because it can be a place for people to learn and improve their culture so that the formation of a shared identity and character, where the educated character of the virtuous community from the implementation of local wisdom activities such as Saprahan (Boyle 2004).

Cultural values refer to values that are recognized and expressed in a society or environment. These values are rooted in attitudes, beliefs and symbols that have characteristics that distinguish them from one another. These cultural values guide behavior and responses to events that are or will occur (Inbadas 2016).

In Saprahan culture there are many cultural values expressed through patterns and symbols. These values include aspects of religion, respect, unity, hospitality, social cohesiveness, solidarity, respect for others, simplicity, friendship, camaraderie and shared awareness. Saprahan culture also explains the nuances of Islam, such as the six pillars of faith, reflecting the number of people who eat together in each group, or six people. The concept of the pillars of faith and the teachings of Islam itself consist of six pillars of faith (Bangura 1996).

On the other hand, this saprahan tradition has a value that displays on the side of the five pillars of Islam, such as the practice of religious values and saprahan culture that seeks to enable people to practice their religious teachings in everyday life (Mohamed 1996). Other cultural norms, reflect in manners at eating together in Saprahan culture, for example sitting for men, walking, and women who kneel. This culture, also represents the meaning of eating together as a symbol of equality and unity, hospitality, unity and social relations (Zaidi 2004). Saprahan culture is not only limited to certain events, but also takes place at various celebrations, including weddings, and anniversaries of religious ceremonies. Although there are different ethnicities, races other than the Malay tribe, they show an attitude of inclusion and respect for diversity in the Saprahan event. Through Saprahan culture, simplicity is created with togetherness regardless of origin, social status, age or ethnicity, which emphasizes the character of kinship, learning through knowledge and friendship between individuals and togetherness in ukhuwah (Sholihatin, Kusnarto, and Warsiman 2020).



### 3.3. The Relevance of Saprahan Tradition in Building Unity of Nation and State

Indonesia is known as a multicultural country, having various ethnicities and cultures (Paramita et al. 2022). Talking about diversity, of course, must have conflict in it, because it is an inseparable part of human life. The threat of conflict in some parts of Indonesia is still a problem that cannot be resolved. For example, the case of intolerance is one of the serious cases for Indonesia. Whereas multiculturalism, if interpreted correctly, is defined as a belief of every ethnic and cultural group to coexist harmoniously and peacefully on the basis of 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 angles, it is sought to find integration in building national unity (Brata Ida Bagus 2016). Respecting existing differences and avoiding divisions, trying not to cause disputes and conflicts in the interests of national and state harmony. Among its many supporting aspects, Pancasila is the main and most important foundation. Pancasila is a tool to unify the Indonesian nation, so that if you practice the principles of Pancasila in life then everything will be balanced (Sulistiyono and Rohman 2021).

Indonesia has many varieties. The political affiliations of Pancasila and Bhinneka Tunggal Ika, as well as two races, religions and languages, which are associated with the same beliefs, are the key to Indonesia's development. Bhinneka Tunggal Ika is not just a trademark but an image and key to the presence of solidarity and unity in Indonesia. The structure of diversity or plurality of the Indonesian population is said to be dual, with horizontal and vertical plurality. The horizontal sociological approach is called social differentiation. As an individual from the Indonesian sovereign body. Bhinneka Tunggal Ika has basic mastery to help the Indonesian nation achieve healthy prosperity and a stable society from Sabang to Merauke. Bhinneka Tunggal Ika as the shape of the nation's character and identity cannot be separated from the intervention of the nation's founders who understood that a pluralistic Indonesia had a need for a binding element and a common identity (Hasan et al. 2024).

Culture is understood as a creation or work of feelings created to help fulfill the general interests of society, because culture is very important, this is stated in article 32 paragraph 1 of the 1945 Constitution which reads "the state promotes Indonesian national culture in the midst of world civilization, guarantees freedom of people to preserve and develop their cultural values" looking at the contents of the existing law, it can be interpreted that the state has a very important task to advance culture in the midst of globalization and to preserve and refer to cultural development, one of which is the need to pay attention to local culture. . Cultural development in Indonesia is guided by the ideal of national unity consisting of ethnic groups, which is realized through the formation of unity (Riansyah 2023).

Local wisdom in improving nationalism is important to study because it has the potential to strengthen the framework of Indonesian unity. Through harmonizing the values of local wisdom, in fact, it helps build the spirit of nationalism of the Indonesian people in strengthening unity in the nation (Sholihatin et al. 2020). Local wisdom is not just a cultural identity as a form of uniqueness of the Indonesian state, but has its contribution in dealing with problems that are being faced in human life. Utilizing the values of local wisdom is a way for people to be able to live a more harmonious and balanced life in the midst of dynamic times (Febrianty, Y., Pitoyo, D., Masri, F. A., & Anggreni 2023).

Preserving national culture is an effort to maintain and preserve cultural heritage from generation to generation so that it does not become extinct or forgotten. National culture includes the cultural diversity that exists in Indonesia, such as customs, language, art and values inherited from ancestors. Preserving national culture is very important to maintain the nation's cultural identity and prevent the loss of ancestral traditions which have high historical and philosophical value. Indonesian people have an important role in preserving culture and indigenous communities. In efforts to maintain and preserve culture, active community participation is the main key (Hasan et al., 2024).

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

In the educational process, texts as teaching materials have a different role, because textbooks focus on character building. The use of textbooks in various ways to improve skills is explained. In terms of character (Nabillah and Nisa 2024), textbooks are carefully planned. Another option to integrate the learning process with local culture is to create learning materials that emphasize local wisdom-based values. The principle of local wisdom can be applied to various subjects. This is considered important because it is related to the formation of student character, including character, character, character, character, and identity (Sudjana 2009). The values of local wisdom that can be included in this curriculum include the traditional wisdom of West Kalimantan, where local people live traditionally and have traditional wisdom. An example is the Saprahan culture. This culture reflects the connection between local culture and Islam in West Kalimantan, especially among the people living in Pontianak. Saprahan is a feast where many people sit in rows or groups, facing each other while enjoying the dishes provided. This custom is usually carried out during weddings or other traditional events (Putri 2020).

Cultural education is an important first step in preserving national culture, because through cultural education the younger generation can recognize, appreciate and preserve Indonesian culture. Cultural education has a very important role in preserving national culture. As a first step, cultural education provides understanding to the younger generation about the cultural diversity of the Indonesian nation. Cultural education also plays a role in preserving Indonesian culture. When the younger generation knows, appreciates and loves Indonesian culture, they will have a strong desire to preserve it. They will be encouraged to maintain and preserve the uniqueness of Indonesian culture (Jakubovská and Jakubovská 2023).

Ward Goodenough said that a culture consists of guidelines for determining what is, for determining what can be, for determining what one feels about it, for determining how to act about it, and for determining how to deal with it. Thus, culture has high philosophical values in it. The philosophical values contained in a culture become the roots of social life and the Pontianak Malay saprahan culture is no exception. National and state integrity is an effort or process to unite the differences that exist in one country so that national harmony and harmony

are created. This form of reflection on national and state integration is also found in the saprahan culture of the Pontianak Malay tribe (Sutoyo Budiharo and Ziqri Muhammad Hafidz 2023).

Society cannot sustain life without a culture, and conversely culture cannot develop without a society that does so. Cultural development in Indonesia is guided by the ideal of national unity consisting of ethnic groups, which is realized through the formation of unity and various development programs through a cultural theory which can better explain a cultural development program in a country implemented by the Indonesian state, namely the idealist theory. This can be seen from the primacy of Pancasila as the nation's philosophy of life, which is expected to continue to influence the activities of all Indonesian people in national and social life (Hasan et al. 2024).

Culture and traditions have a very close relationship in social life (Sholehuddin, Munjin, and Adinugraha 2021). Tradition means a cultural product that is still active or dynamic from past generations that is good, has positive value, is carried on by the community, develops and is passed down from generation to generation (Ismail, Ali, and Anwar Us 2022). So it can also be said that tradition is something that has been done for a long time and is part of a community group that is passed down from generation to generation through writing or orally. As is done by tribes in Indonesia, the Malay tribe has the saprahan tradition.

Saprahan culture shows the principles of hospitality, good behavior, respect for elders and strengthening brotherhood in society (Kubba 1998). However, many young people today do not understand or even know what is meant by incorporating Saprahan culture. Identifying the values of wisdom in a society that can be developed to realize a more culture-based character. Local wisdom and cultural values of Saprahan include religious values, respect, social and environmental protection, tolerance and communication. It is important for millennials, such as students, to experience this culture, not just as a mere cultural celebration, but as a form of character education integrated in daily life.

The Saprahan tradition teaches the community about togetherness, mutual tolerance, teaches equality, eliminates ego, and strengthens brotherhood. From these values, the author believes that this local wisdom owned by West Kalimantan has great potential in maintaining the integrity and unity of the Republic of Indonesia, where the people understand the basic meaning of living together with diversity to continue to respect each other, namely upholding brotherhood on Bhineka Tunggal Ika.

## CONCLUSION

Local wisdom in today's contemporary era has an adaptive nature and becomes the identity of the local culture of the community. Of course, tradition is one of the human guidelines in living life. Like the Saprahan tradition has a good meaning that can be used as a source of learning for the community to maintain the integrity and unity of the Republic of Indonesia, where the teachings that can be taken from this tradition find the image of togetherness, instill the value of unity, teach equality and mutual respect for each other, eliminate the sense of ego, and strengthen the relationship between each other. Through the implementation of the Saprahan tradition, it has indirectly become a way for the community to be able to live more peaceful, peaceful, and balanced in the life of the nation called the living state.

**REFERENCES**

- Adhi, Made Kerta, Ni Putu Seniwati, and I. Ketut Ardana. 2019. "Menyama Braya : Representasi Kearifan Lokal Bali Dalam Pemertahanan Persatuan Bangsa." *Suluh Pendidikan* 17(2).
- Arif, Mahmud. 2015. "ISLAM, KEARIFAN LOKAL, DAN KONTEKSTUALISASI PENDIDIKAN: Kelenturan, Signifikansi, Dan Implikasi Edukatifnya." *Al-Tahrir: Jurnal Pemikiran Islam* 15(1). doi: 10.21154/al-tahrir.v15i1.173.
- Bangura, Ahmed Sheikh. 1996. "Islamic Society in Practice." *American Journal of Islam and Society* 13(3). doi: 10.35632/ajis.v13i3.2303.
- Batubara, S. M. 2017. "Kearifan Lokal Dalam Budaya Daerah Kalimantan Barat (Etnis Melayu Dan Dayak)." *Jurnal Penelitian IPTEKS*.
- Bourdieu, Pierre. 2020. "Outline of a Theory of Practice." in *The New Social Theory Reader*.
- Boyle, Helen N. 2004. *Quranic Schools: Agents of Preservation and Change*.
- Brata Ida Bagus. 2016. "Kearifan Budaya Lokal Perikat Identitas Bangsa." *Jurnal Bakti Saraswati. Diakses Pada Hari Minggu 20 Juli 2019. Pukul 00.00 WIB* 05(01). doi: 10.1007/s11104-008-9614-4.
- Budiarto, Gema. 2020. "Indonesia Dalam Pusaran Globalisasi Dan Pengaruhnya Terhadap Krisis Moral Dan Karakter." *Pamator Journal* 13(1). doi: 10.21107/pamator.v13i1.6912.
- Creswell, J. .. 2014. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. United Kingdom: SAGE Publications Ltd.
- Danial, A. R. E. 2021. "Internalizing the Value of Pancasila Local Wisdom Based on the Saprahan Tradition Strengthening the Character of the Nation." *1st International Conference Of Education, Social ...* 581(Incesh).
- Darisma, Nuryani Siti, I. Wayan Midhio, and Triyoga Budi Prasetyo. 2018. "Aktualisasi Nilai-Nilai Tradisi Nyadran Sebagai Kearifan Lokal Dalam Membangun Budaya Damai Di Giyanti, Wonosobo." *Jurnal Prodi Dan Resolusi Konflik* 4.
- Faisal, Ahmad, Mustaqim Pabbajah, Irwan Abdullah, Nova Effenty Muhammad, and Muh. Rusli. 2022. "Strengthening Religious Moderatism through the Traditional Authority of Kiai in Indonesia." *Cogent Social Sciences* 8(1):2150450. doi: 10.1080/23311886.2022.2150450.
- Al Faruqi, Ismail, and Lamya' Al Faruqi. 1986. "The Cultural Atlas of Islam." *American Journal of Islam and Society* 3(1). doi: 10.35632/ajis.v3i1.2768.
- Febrianty, Y., Pitoyo, D., Masri, F. A., & Anggreni, M. A. 2023. "Peran Kearifan Lokal Dalam Membangun Identitas Budaya Dan Kebangsaan." *EL-Hekam: Jurnal Studi Keislaman* 7(1):168–81.
- Firdaus, Muhamad, and Hodyanto Hodyanto. 2019. "EKSPLOKASI ETNOMATEMATIKA ISLAMI PADA TRADISI MAKAN BESAPRAH." *AKSIOMA: Jurnal Program Studi Pendidikan Matematika* 8(3). doi: 10.24127/ajpm.v8i3.2385.
- Firdaus Syah. 2022. "Sistem Pendidikan Islam Dalam Hadis." *JURNAL AZKIA: Jurnal Aktualisasi Pendidikan Islam* 16(2). doi: 10.58645/jurnalazkia.v16i2.53.
- Gilsenan, Michael. 1987. "Islam in a World of Nation-States." *International Affairs* 63(3). doi: 10.2307/2619246.
- Harmawati, Yuni, Aim Abdulkarim, and Rahmat -. 2016. "Nilai Budaya Tradisi Dieng Culture Festival Sebagai Kearifan Lokal Untuk Membangun Karakter Bangsa." *Journal of Urban Society's Arts* 3(2). doi: 10.24821/jousa.v3i2.1477.

- Hasan, Zainudin, Ahmad Farhan NP, Alvarian L. Tobing, Hazbullah Indra Rajasa, Ramadhan Fariz Nugraha, and Wahyu Ramadhan Herpa. 2024. "Peran Serta Masyarakat Dalam Melestarikan Budaya Lokal Sebagai Identitas Bangsa Untuk Menjaga Keutuhan NKRI." *Doktrin: Jurnal Dunia Ilmu Hukum Dan Politik* 2(3):1–15.
- Hasmika, Hasmika, and Endang Danial AR. 2022. "Saprahan Local Wisdom Melayu Sambas as a Source of Civil Learning." in *Proceedings of the Annual Civic Education Conference (ACEC 2021)*. Vol. 636.
- Hastiani, Hastiani, M. Ramli, Randi Saputra, Alfaiz Alfaiz, Septya Suarja, Rila Rahma Mulyani, and Rahmadiani Aulia. 2020. "Saprahan as Indigineous Value to Maintain Self-Identity of Adolescents in Pontianak Region." *Acta Counseling and Humanities* 1(1). doi: 10.46637/ach.v1i1.10.
- Hemafitria, Hemafitria, Dasim Budimansyah, and Udin Winatapura. 2018. "Strengthening Nation's Character through Saprahan Local Wisdom as Civic Culture of Malay Sambas Society in Kalimantan Barat."
- Inbadas, Hamilton. 2016. "History, Culture and Traditions: The Silent Spaces in the Study of Spirituality at the End of Life." *Religions* 7(5). doi: 10.3390/rel7050053.
- Islamic, Glory, Supriyono, M. Ishaq, and Umi Dayati. 2024. "Character Education through Philosophical Values in Traditional Islamic Boarding Schools." *Kasetsart Journal of Social Sciences* 45(1). doi: 10.34044/j.kjss.2024.45.1.04.
- Ismail, Ismail, Hapzi Ali, and Kasful Anwar Us. 2022. "FACTORS AFFECTING CRITICAL AND HOLISTIC THINKING IN ISLAMIC EDUCATION IN INDONESIA: SELF-CONCEPT, SYSTEM, TRADITION, CULTURE. (LITERATURE REVIEW OF ISLAMIC EDUCATION MANAGEMENT)." *Dinasti International Journal of Management Science* 3(3). doi: 10.31933/dijms.v3i3.1088.
- Izhar, and Agus Purwanto. 2021. "Membangun Karakter Remaja Melalui Nilai Budaya Saprahan Di Desa Sengawang Kabupaten Sambas." *Jurnal Hasil Pemikiran, Penelitian, Dan Pengembangan Keilmuan Sosiologi Pendidikan* 8.
- Jakubovská, Kristína, and Viera Jakubovská. 2023. "Culture of Reminiscence as a Part of Cultural Education." *Journal of Education Culture and Society* 14(1). doi: 10.15503/jecs2023.1.33.52.
- Januardi, Arif, Superman Superman, and Haris Firmansyah. 2022. "TRADISI MASYARAKAT SAMBAS: IDENTIFIKASI NILAI-NILAI KEARIFAN LOKAL DAN EKSISTENSINYA." *Jurnal Pendidikan Sosiologi Dan Humaniora* 13(1). doi: 10.26418/j-psh.v13i1.52469.
- Kautsar, I., & Kurniawan, S. 2023. "Eksistensi Pendidikan Dan Nilai Keislaman Tradisi Saprahan Melayu Sambas Serta Peran Tokoh Masyarakat Dalam Melestarikannya." *Al-Fatih: Jurnal Pendidikan Dan Keislaman*, 6(1), 60–72. 6(1):60–72.
- Keban, Y. B., & Mukin, Y. H. 2022. "Memahami Nilai-Nilai Pancasila Dalam Kearifan Lokal Bua Bazar Di Masyarakat Lewobele." *Jurnal Pendidikan Dan Konselin* 4(5):3627–3638.
- Kubba, Laith. 1998. "The Islamic Intellectual Tradition in Persia." *American Journal of Islam and Society* 15(3). doi: 10.35632/ajis.v15i3.2167.
- Kurniawan, Syamsul. 2018. "Globalisasi, Pendidikan Karakter, Dan Kearifan Lokal Yang Hybrid Islam Pada Orang Melayu Kalimantan Barat." *JURNAL PENELITIAN* 12(2). doi: 10.21043/jp.v12i2.4899.

- Marjito, Emusti Rivasintha, and Karel Juniardi. 2021a. *Pontianak Urgency of Planting Cultural Values Based on Saprahan Tradition in Local History Learning in Pontianak City*. Vol. II.
- Marjito, Emusti Rivasintha, and Karel Juniardi. 2021b. "Urgensi Penanaman Nilai-Nilai Budaya Berbasis Tradisi Saprahan Dalam Pembelajaran Sejarah Lokal Di Kota Pontianak." *Jurnal Swadesi* 2(1).
- Maskartini. 2023. "270 Orang Ikuti Makan Saprahan Massal Festival Kampung Caping Pontianak 2023." *Tribun Pontianak*.
- Maskawaih, Ibn. 1998. *Menuju Kesempurnaan Akhlak*.
- Mayring, Philipp A. E. 2022. "Qualitative Content Analysis." in *International Encyclopedia of Education: Fourth Edition*.
- McGregor, Deborah. 2021. "Indigenous Knowledge Systems in Environmental Governance in Canada." *KULA: Knowledge Creation, Dissemination, and Preservation Studies* 5(1). doi: 10.18357/kula.148.
- Mohamed, Yasien. 1996. "An Introduction to Islam." *American Journal of Islam and Society* 13(3). doi: 10.35632/ajis.v13i3.2306.
- Mulyadin, M., and Amat Jaedun. 2018. "Infusing Local Tradition Values into School Culture: How Indonesian Islamic School Set Up Character Education?" *Walisongo: Jurnal Penelitian Sosial Keagamaan* 26(2). doi: 10.21580/ws.26.2.2908.
- Nabillah, Putri, and Atika Khairul Nisa. 2024. "The Influence of Instilling Pancasila Values on Strengthening the Character of Elementary School Students." *International Journal of Students Education* 1(1).
- Nilwani. 2016. "Kiprah Muhammadiyah Dalam Kancah Politik Nasional." *Tarbawi Khatulistiwa: Jurnal Pendidikan Islam* 2(2).
- Nur, Muhammad, and Nasri Nasri. 2022. "Revitalisasi Budaya Kearifan Lokal Mappanre Tasi Dalam Membangun Moderasi Beragama." *PUSAKA* 10(2). doi: 10.31969/pusaka.v10i2.861.
- Paramita, Eka Putri, Baiq Vira Safitri, Dian Lestari Miharja, and I. Wayan Suadnya. 2022. "ENVIRONMENTAL COMMUNICATION IN LOCAL CULTURAL TRADITIONS AS A FORM OF MITIGATION OF GLOBAL CLIMATE CHANGE." *Proceedings Of International Conference On Communication Science* 1(1). doi: 10.29303/iccsproceeding.v1i1.12.
- Pridaningsih, Deliana R. 2017. "DUDUK SAMA RENDAH, BERDIRI SAMA TINGGI Nilai-Nilai Budaya Nelayan & Petambak Di Sambas, Kalimantan Barat." *Sabda : Jurnal Kajian Kebudayaan* 3(2). doi: 10.14710/sabda.v3i2.13259.
- Putri, A. E., Firmansyah, A., Universitas Tanjungpura, Mirzachaerulsyah, E., &. Universitas Tanjungpura. 2021. "Tradisi Saprahan Sebagai Sumber Belajar Sejarah Lokal Kalimantan Barat." *Fajar Historia: Jurnal Ilmu Sejarah Dan Pendidikan* 5(1):45–59.
- Putri, Astrini Eka. 2020. "Analisis Kebutuhan Bahan Ajar Berbasis Literasi Digital Nilai-Nilai Kearifan Lokal Pada Tradisi Saprahan Di Pontianak." *Yupa: Historical Studies Journal* 3(1). doi: 10.30872/yupa.v3i1.132.
- Rahmad, Rahmad. 2021. "Nilai Karakter Cinta Tanah Air Dan Gotong Royong Pada Kearifan Lokal Manugal Sebagai Sumber Belajar Ips Di Sekolah Dasar." *MENDIDIK: Jurnal Kajian Pendidikan Dan Pengajaran* 7(2). doi: 10.30653/003.202172.193.
- Riansyah, Riansyah. 2023. "TRADISI SAPRAHAN BENTUK DARI KESETARAAN DALAM

- MASYARAKAT MELAYU SAMBAS.” *Besaung : Jurnal Seni Desain Dan Budaya* 8(1). doi: 10.36982/jsdb.v8i1.2822.
- Robingun. 2016. “Nilai-Nilai Kemanusiaan Dalam Pendidikan Rasulullah SAW (Kajian Berbasis Tafsir – Hadis).” *Disertasi*.
- Rusdiyani, Efi. 2015. “Pembentukan Karakter Dan Moralitas Bagi Generasi Muda Yang Berpedoman Pada Nilai-Nilai Pancasila Serta Kearifan Lokal.” *Seminar Nasional*.
- Saputra, L., Budjang, G., & Ulfah, M. 2014. “Peran Tokoh Masyarakat Dalam Melestarikan Tradisi Saprahan Di Desa Pusaka Kecamatan Tebas.” *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa (JPPK)* 8(9).
- Sholehuddin, M. Sugeng, Munjin Munjin, and Hendri Hermawan Adinugraha. 2021. “Islamic Tradition and Religious Culture in Halal Tourism: Empirical Evidence from Indonesia.” *IBDA` : Jurnal Kajian Islam Dan Budaya* 19(1). doi: 10.24090/ibda.v19i1.4470.
- Sholihatin, Endang, Kusnarto Kusnarto, and Warsiman Warsiman. 2020. “HARMONISASI NILAI-NILAI BELA NEGARA DENGAN SISTEM NILAI KEARIFAN LOKAL MASYARAKAT UNTUK MENINGKATKAN NASIONALISME.” *Public Administration Journal of Research* 2(2). doi: 10.33005/paj.v2i2.43.
- Siddiqi, Sohaira. 2022. “Genealogy and Tradition as Methods in Islamic Studies.” *Political Theology* 23(7). doi: 10.1080/1462317X.2022.2092333.
- Siswantara, Yusuf, Dian Tika Sujata, and Ludovica Dewi Indah Setiawati. 2022. “INKLUSIF: PERTOBATAN EKOLOGIS MELALUI PENDIDIKAN KARAKTER RELIGIUS.” *KASTRAL: Kajian Sastra Nusantara Linggau* 2(2). doi: 10.55526/kastral.v2i2.297.
- Sudjana, N. 2009. *Dasar-Dasar Proses Belajar Mengajar*. Jakarta: Sinar Baru Algesindo.
- Sujana, I. Putu Windu Mertha, Sukadi, I. Made Riyan Cahyadi, and Ni Made Widya Sari. 2021. “Pendidikan Karakter Untuk Generasi Digital Native.” *Jurnal Pendidikan Kewarganegaraan Undiksha* 9(2).
- Sulistiyono, Arif, and Mohammad Arifian Rohman. 2021. “Penciptaan Film Seri Animasi ‘Sahabat Pancasila’ Sebagai Media Pendidikan Moral Pancasila Di Kanal Youtube.” *Rekam* 17(2):101–12. doi: 10.24821/rekam.v17i2.5197.
- Suryana, Y. & Rusdiana. 2015. *Pendidikan Multikultural*. Bandung: Pustaka Setia.
- Sutoyo Budiharo, and Ziqri Muhammad Hafidz. 2023. “BUDAYA SAPRAHAN SEBAGAI REFLEKSI INTEGRASI BERBANGSA DAN BERNEGARA DI ERA DIGITAL.” *Jurnal Budaya Nusantara* 6(2). doi: 10.36456/b.nusantara.vol6.no2.a7145.
- Turner, Bryan S. 2011. “Pierre Bourdieu and the Sociology of Religion.” in *The Legacy of Pierre Bourdieu: Critical Essays*.
- Utami, T. 2021. “The Value of the Saprahan Tradition in the Sambas Malay Community as a Strengthening National Identity.” *Atlantis Press* (581):424–430.
- Wahab, Wahab, Erwin Erwin, and Nopi Purwanti. 2020. “Budaya Saprahan Melayu Sambas: Asal Usul, Prosesi, Properti Dan Pendidikan Akhlak.” *Arfannur* 1(1). doi: 10.24260/arfannur.v1i1.143.
- Yamamah, A. 2016. “The Existence of Al-Urf (Social Tradition) in Islamic Law Theory.” *Journals Of Humanities And Social Science* 21(12):43–48.
- Zaidi, Ali Hassan. 2004. “Reason, Freedom and Democracy in Islam.” *American Journal of Islam and Society* 21(1). doi: 10.35632/ajis.v21i1.1815.