

Local Wisdom in Kalimantan Community Rites at The Country Border: Basis and Strengthening Attitude to Defend the Country

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Abstract

In literature, there are many studies on the values of local wisdom. However, no research on their existence in community rituals at the border and relevance to the attitude of defending the country. Here, the purpose is to demonstrate the values of local wisdom in the rites of the Indonesian border community and their relevance to strengthening the attitude of defending the country. This descriptive qualitative with ethnographic method research was conducted in Bengkayang, Sanggau, and Sambas Regency, West Kalimantan. The findings determined that the values contained in the rites of the people of West Kalimantan are very diverse, namely the Amping Party, Srakalan, Upacara Bepapas, Tradisi Tepung Tawar, Besamsam, and Tahun Baru Padi. They all show divinity, togetherness, cooperation, justice, hard work, economic fulfillment, and love for the homeland, which are relevant to strengthening the attitude of defending the country, as mentioned in Pancasila. The practical implications of this study are important to unite the community in the strong bond to defend the country.

Keywords: Local wisdom, rites, defend the country, patriotism, community development

1. Introduction

Local wisdom is wise and positive ideas that are followed by members of a particular community and passed down from generation to generation (Jumriani et al., 2021). It consists of religion, simplicity, cooperation, and politeness (MHum, MHum, & MHum, 2016). Its values can be the glue to maintain unity (Mungmachon, 2012). It can also be used as a medium to build gender equality. For example, village builders involve the roles of women and men in Tipang Village, known as Marsirimpa (Pranata, Wijoyo, & Suharyanto, 2021). In the context of nationalism, local wisdom can also be a very strategic vehicle to instill an attitude of defending the country, such as unity, obeying applicable legal regulations, and preserving the environment, because it is effortless to harmonize (Sholihatin et al., 2021). Furthermore, local wisdom refers to the ethical responsibility of the society to defend the country unitedly in the critical circumstances (Rozi, Ritonga, & Januar, 2021). The local wisdom is transferred from ancient communities to the modern communities (Sumardi & Wahyudiati, 2021).

Using these values to strengthen the defense of the people in the border areas of Indonesia is also very important and exciting. Several research results show that the nationalistic attitude of people living on the border is alarming (Syahza et al., 2020). People at the edge are not very interested in the Indonesian language, national issues, and developments. They are more enthusiastic about participating in major events held in other countries. In addition, they are also used to bringing some products from other countries to Indonesia (Tanjung, Tanjung, & Wibowo, 2021). Despite these all odds, they are very patriotic because their survival is directly linked with the protection of country and border (Candranegara, Suryana, & Putri, 2021).

Various previous studies exploring the values of local wisdom have been carried out. Unhavaithaya (2022) examine the urgency of traditional values and traditions in the agricultural management system of the Dayak community in Kalimantan. Triastari, Dwiningrum, and Rahmia (2021) write the role of Ugahari and the impact of the internet and mobile technology on work-life balance during the COVID-19 outbreak: Data set from Malaysian workers. Tanjung et al. (2021) study the role of women in developing a friendly village for Health: Study of local wisdom Marsirimpa in North Sumatra Province. Furthermore, there is also research on

Tamiang in reducing postpartum depression (Saddhono & Erwinsyah, 2018). The body of literature is filled with knowledge on local wisdom, but no particular study has discussed the local wisdom in protecting the country (Hidayat et al., 2022; Saddhono & Erwinsyah, 2018; Sugiarta, Dewi, & Widyantera, 2022; Wiryani & Senastri, 2022).

The above studies have not explicitly explored the value of wisdom in religious rites and tools nor linked it to efforts to strengthen state defense. Therefore, further research related to the meaning of religious rites and equipment in the religious system is essential because it is one of the fundamental parts of the Indonesian civilization system. Here, the Indonesian people are spiritually aware and believe that there are forces outside of themselves that can influence and become the ultimate goal of their lives. In addition, further exploration of the relevance of the values of local wisdom with strengthening the attitude of defending the country is also fascinating. Maintaining the mindset of defending the country will be more contextual by utilizing the values of local wisdom.

Based on the urgency of the problems, there are several research questions related to the community in West Kalimantan:

1. What are the forms of rites in border communities?
2. What is the meaning of local wisdom contained in religious rituals?
3. What is the relevance of the community's religious ceremonies in strengthening the attitude of defending the state?

2. Literature Review

2.1 Local Wisdom

It is a view of life, knowledge, and various life strategies reflected in local community activities (Sugiarta et al., 2022). It is an embodiment of the cultural superiority of the local community and geography, which places more emphasis on place and locality (Hidayati, 2020). Local wisdom is an accumulation of knowledge and policies that grow and develop, which includes theological, cosmological, and sociological perspectives (Mungmachon, 2012).

The culture of a place influences the attitudes and perspectives of the people. [MHum et al. \(2016\)](#) state that many scholars mention that local culture, which consists of beliefs and religion, influences the attitude in taking action and the risks of work in developing countries, especially in Asia. [Haris, Syahbudin, and Yunus \(2019\)](#) believe there is a substantive relationship between local mobility culture and the objective characteristics of the regional transportation system. The statement implies that the culture or habits of society will affect various efforts to meet the needs of life.

The characteristics of local genius are being able to survive, accommodate and integrate external cultural elements, control, and provide direction for cultural development ([Rozi et al., 2021](#)). Furthermore, [Uspayanti et al. \(2021\)](#) states that the type of local wisdom refers to its form consisting of three categories: artifacts or physical objects, patterned behavior or actions, and ideas or ideologies, including cultural value systems, norm systems, and institution.

Many scholars have defined local wisdom in different context. No doubt, the earlier literature has highlighted many perspectives in local wisdom. In the modern time, the role of local wisdom for the community is changed according to the modern issues in the community ([Dewi, Sukranatha, & Pranajaya, 2020](#); [Pranata et al., 2021](#); [Setyowati, Suharini, & Djafar, 2021](#); [Sopa, 2018](#)). Therefore, local wisdom for country is emerged because of warzone areas and political instability in different countries ([Eddy, 2021](#)).

2.2 Religious Rites and Tools

Religion and culture influence each other. Religion affects culture, community, and ethnic groups ([Suwarsito & Suwarno, 2018](#)). From a social perspective, it is a value system with a conception of the structure of reality, which has a fundamental role in deciphering the normative and social order and providing understanding and interpretation of the world. On the other hand, tradition expresses human work, initiative, and creativity with values and messages of local wisdom ([Budiana & Suderana, 2019](#); [Rahayu, Yani, & Yahya, 2021](#)). Religion and culture have continued to go hand in hand for centuries in Indonesia ([Albantani & Madkur, 2018](#); [Jumriani et al., 2021](#)).

Community religious rituals are not only related to the implementation of formal activities but also others. These activities can be related to birth, circumcision, marriage, planting or farming, harvesting, etc. Here, everything is associated with the spiritual dimension. [Sumardi and Wahyudiati \(2021\)](#) state that the intended spiritual aspect is not due to particular exorcism practices but is associated with sacred and religious activities, which indicate the quality of one's actions ([Indriyani et al., 2022](#); [Sumardi & Wahyudiati, 2021](#); [Syahza et al., 2020](#)). In addition, prayer is also believed to be the most effective preventive measure in keeping someone away from harmful behavior ([Syahza et al., 2020](#)).

Religious conflicts are evident in every community because the public have different set of opinions ([Lauwo, Azure, & Hopper, 2022](#)). On the other hand, the responsibility of the government is to provide a safe living atmosphere to the public with controlling the religious conflicts ([Astrachan et al., 2020](#)). The killing on the name of religion should be prohibited and strict sanctions should be applied in these cases. These factors are necessary to control the religious conflicts ([Chai, 2021](#)).

2.3 Defend the Country

It is the attitude and action of citizens based on love for the homeland and awareness of the nation and state ([Candranegara et al., 2021](#); [Unhavaithaya, 2022](#)), which is the willingness to serve the country and sacrifice to defend the country ([Saddhono & Erwinsyah, 2018](#); [Tanjung et al., 2021](#); [Wiryani & Senastri, 2022](#)). Conceptually, protecting the country is the attitude, determination, and behavior of citizens that is carried out in a comprehensive, regular, and integrated manner based on the love for the Republic of Indonesia ([Triastari et al., 2021](#)), Pancasila, and the 1945 Constitution, and is willing to sacrifice to guarantee the survival of the country ([Dewi et al., 2020](#); [Sopa, 2018](#); [Uspayanti et al., 2021](#)).

Every citizen must defend the country according to their respective professions. A military member can guard against parties who want to disturb security or stability. On the other hand, civil society, such as teachers, can educate the nation's generation on the sensitivity of the younger generation to the surrounding environment and build national awareness and social solidarity ([Kokkhangplu &](#)

Kaewnuch, 2022). State defense consists of three stages, namely (1) socialization, harmonization, synchronization, coordination, and evaluation, (2) the internalization of the fundamental values, and (3) the movement action (Singer, 2021).

The attitude to defend the country is normal in the patriotic people because they believe that their survival is linked with the freedom and stability in the country (Abolfotouh et al., 2019). Moreover, some people are protecting the country on the religious grounds. They believe that their association with the country is fundamental that is necessary to protect their religious places (Sumardi & Wahyudiati, 2021; Syahza et al., 2020). On the other hand, the people with free ideas are also interested to protect their countries in the bad circumstances. The safeguard of community and country is directly linked with performance of people. The society should work to protect the rights of people (Mungmachon, 2012). The government should encourage the people who are protecting their country by heart volunteer.

3. Method

3.1 Research Design

This research approach is qualitative because the earlier studies in this area of research are based on the qualitative data. The method used is ethnography, which focuses on sociology's meaning through field observations and sociocultural phenomena. The research steps refer to the process emphasized by earlier studies which attempts to discover how people organize culture in their minds and then use it daily. The ethnographic method procedure consists of (1) topic determination, (2) question submission, (3) data collection, (4) data recording, (5) data analysis, and (6) report writing.

3.2 Research Context

This study deals with two main things: the forms of religious rituals and the equipment used. This research was conducted in West Kalimantan in Sambas, Bengkayang, and Sanggau Regency. The resource persons consist of religious, cultural, and community leaders residing in border areas and the Head of the West Kalimantan Provincial Culture Service.

3.3 Data collection and analysis

Data collection regarding religious rites and tools was identified based on three categories: ceremonies related to the Creator, the universe, and fellow human beings. Furthermore, the relationship with the attitude of defending the state is identified by linking to the values contained in Pancasila, namely 1) Belief in One Supreme God, 2) Just and civilized humanity, 3) Indonesian Unity, 4) Democracy Led by Wisdom in Deliberation and Representatives, and 5) Social Justice for All Indonesian People.

4. Findings

Researchers found that the values of local wisdom contained in religious rites and equipment of border communities are very diverse and have a very close relationship with efforts to develop nationalist attitudes. The findings concerning rituals and types of equipment in the people of West Kalimantan are available in [Table 1](#).

Table 1. Rites and tools in the religious system of the West Kalimantan community

| Rites | Tools | Meaning |
|--------------|--|---|
| Pesta Amping | <ul style="list-style-type: none"> - Paddy, - Mortar, - Pestle, - Sambas clothes | It is the rice harvest thanksgiving ceremony for the Sambas Malay community. Amping is almost ripe rice that goes through 3 stages: roasted and pounded, then shaped into snacks. |
| Srakalan | <ul style="list-style-type: none"> - Place for invitees, - Three tambourines, - A pair of romba, - Tambourine, - Al-Barzanji book | It is derived from the word "Asyroko," which is usually held for marriage, thanksgiving, and celebrating a newborn child. The organizers rent a tent and invite the community to gather, pray to Allah, pray for the Prophet, and end with a big meal together. |

| Rites | Tools | Meaning |
|----------------------|---|--|
| Upacara Bepapas | <ul style="list-style-type: none"> - Coconut shell - Rice flour - Injuang leaves - Mentibar leaves - Gimbali leaves - Ribu leaves | Ceremonies or rituals were held for circumcision, newborns, moving houses, and rejecting reinforcements. |
| Tradisi Tepung Tawar | <ul style="list-style-type: none"> - Turmeric rice, - White rice, fried rice without oil, - Flour water, - Ground henna, - Sprinkling leaves (splash), - Bowl as a container | Rituals are performed as a form of gratitude. The clapping tradition is carried out during weddings, circumcisions, aqiqah, customary inauguration, pilgrimages, and occupying a new house. It means to give congratulations. |
| Besamsam | <ul style="list-style-type: none"> - Tumpi poek (from glutinous rice) - White bowl, - Three cigarettes, - One egg, - Banknotes or pennies improvised, - Yellow rice, - Cooking oil stored in a small bowl - Tumpik is made of flour from - Traditional Dayak tray (Apar) | The village closing ceremony (such as Nyepi) is typical of the Dayak Selako (Sambas) community. Besamsam involves people in Malaysia, which is directly adjacent to West Kalimantan. This ceremony is led by the traditional head to reject reinforcements and treat the sick. boiled pastries tied using a raffia string. |
| Tahun Baru Padi | <ul style="list-style-type: none"> - Offerings (Buis) such as bontong, - Bowsprit (Tumpi), - Lemang (Poe), - Chicken (Manok), - Minion, - Plain flour | It is a ceremony or ritual as an expression of gratitude and a request for God (Jubata) to give blessings and abundant harvests for the fields. |

5. Discussions

Pesta Amping is a thanksgiving ceremony for the Sambas Malay community of West Kalimantan in the form of a rice harvest that is full of values and has relevance to the importance of defending the country. Amping is almost ripe rice that goes through 3 stages: roasted and pounded, then shaped to be used as snacks. Its relevance to the attitude of defending the country if it is associated with Pancasila is gratitude to God Almighty. Hopefully, what is produced will bring benefits and blessings through deep appreciation. In addition, the community also hopes that the harvest will remain abundant in the years to come. Expression of gratitude will also provide positive energy. [Indriyani et al. \(2022\)](#) states that the positive effect of gratitude can make poor people rich and sad people happy.

In addition to gratitude, the party also relates to the attitude of love for the homeland. The expressions are closely related to the abundant yields of arable land in the form of rice fields and fields. Fruitful results can meet the economic needs of the community. The fulfillment of necessities will bring a sense of calm and increase high dedication to the region or homeland. Stable economic growth will impact the level of community welfare, national economic resilience, and general welfare ([Sumardi & Wahyudiati, 2021](#)). The implementation of Pesta Amping shows a sense of unity and cooperation from all community members, as contained in the third principle of Pancasila: the Unity of Indonesia. Cooperation between all Indonesian people is the embodiment of the fifth principle: Social justice for all Indonesian people. This attitude can foster concern from all citizens of West Kalimantan. In addition to soil fertility affecting abundant harvests, hard work is also one of the main factors for farming success. Therefore, the party also reflects the attitude of hard work. Motivation or hard work has a positive and significant effect on performance ([Sopa, 2018](#)). It is in line with what was stated by [Mungmachon \(2012\)](#).

The following local wisdom is Srakalan, usually held for weddings, thanksgiving, and the salvation of newborn children. In this activity, the organizers rented tents and invited people to gather, pray, and end with a big meal together. The values also have very high relevance to strengthening the attitude of defending the country. The first value is related to the Supreme Godhead. It is in accordance to hold

it as a means of thanksgiving for the grace of God Almighty. Gratitude is one of the essential teaching values in Islamic teachings that are always relevant to human life, considering the many gifts from Allah, both in material and non-material forms (Hidayat et al., 2022; Sugiarta et al., 2022; Wiryani & Senastri, 2022). Srakalan also shows the function of change at the level of public awareness to become a better society in religion and create goodness for oneself and society (Haris et al., 2019; Rozi et al., 2021).

The reading of Al Barzanji in the Srakalan activity has several meanings. Theologically it implies approaching God and growing love for the Prophet. Sociologically, it is a medium of friendship between citizens. Unhavaithaya (2022) states that the reading of Al Barzanji can be interpreted theologically, sociologically, and culturally. Theologically aims to get closer to God. Sociologically, reading is interpreted as an interaction between one human and another, and culturally it is interpreted as a positive culture in society and needs to be preserved. Interaction between citizens, attendance in preparing, and implementation also illustrate the attitude of unity, cooperation, justice, and concern that align with the values of defending the country. Upacara Bepapas is a ceremony for circumcision, newborns, moving houses, and rejecting reinforcements. Consumption in the event is only snacks. This tradition is used to increase da'wah in implementing Islamic values and express gratitude through prayers offered to Allah SWT.

The values of local wisdom of divinity in the ceremony are relevant to strengthening the attitude of defending the country. Prayer, gratitude, safety, and friendship are parts of life that have an essential role. A solid backing to God Almighty and the interaction between each other will make life more meaningful. In addition, it also brings peace and tranquillity to social life. Fadli (2020) states that the Islamic values contained in the Bepapas tradition are based on the principles of monotheism, which substantially have values for relating to nature, maintaining ties of friendship, asking for safety, and being grateful to Allah SWT. Lahmar (2020), who examined the tradition of building a house related to one of Upacara Bepapas, states that the values of Islamic education suggest that homeowners understand the place and the conditions around it to maintain the availability and adequacy of food and

relationships with the owner of nature and his fellow creatures. He must also commit to maintaining peace, love, and prosperity for the household and the people around him. Tradisi Tepung Tawar is to commemorate the birth of a baby, pray for someone, and help heal the sick. It symbolizes getting rid of bad luck or warding off evil spirits that roam around humans. In addition, it is also used by people who have an accident, such as hitting an animal (Kasdi, Farida, & Mahfud, 2020). There are several types of the ceremony: body, dead people, equipment, and house.

Belief in the unseen is part of faith. Through this belief, people realize that supernatural things can also affect a person's life and the material nature that can be sensed. Therefore, humans must be careful and full of consideration in acting and acting. The concerns referred not only to visible things but also to invisible ones. Chanting a prayer makes the people of West Kalimantan realize that there are things beyond their control that can lead to bad things. This local wisdom can be used as a basis for developing the attitude of defending the country, especially concerning the first principle: Belief in One God. The fundamental values contained are awareness and beliefs about the origin of life, roles or tasks in life, and responsibilities afterlife in the world. The belief in the existence of life after life on earth has relevance to the tradition, namely the idea about evil spirits (unseen things) that can interfere with life. Therefore, humans must pray to always ask for protection from God so that they are kept away from various evil influences that they cannot see with the naked eye or supernaturally around them for a life full of happiness and blessings. Fadli (2020) say that the meaning of the symbols contained in this tradition is an abundance of sustenance, purity, beauty, fertility, morals, and happiness.

Besamsam is a village closing ceremony typical of the Selako Dayak community (Sambas). Besamsam involves the community in Malaysia, which is directly adjacent to West Kalimantan and is led by the Customary Chief. The Besamsam ritual has changed people's beliefs about lifestyle, behavior, and perceptions in the face of the COVID-19 pandemic. Indigenous peoples become easier to organize, dynamic, empowered, resilient, motivated to meet their needs, and able to face various challenges and social problems (Kasdi et al., 2020). The values that

grew out of Besamsam activities have very close relevance to the attitude of defending the state, both those contained in the precepts of Belief in One God, the Just and Civilized Humanity, and Indonesian unity. Divinity is the primary basis for people to do Basamsam. People believe that everything in nature comes from Jubata, the Creator who maintains everything that exists in the natural and virtual worlds and is also a punisher (Fadli, 2020).

Tahun Baru Padi expresses gratitude and thanks to God (Lahmar, 2020). It is one of the Salako Dayak traditional ceremonies in Santaban Village, Sajingan Besar District, Sambas Regency, which is still carried out. The community believes that when they carry out the ceremony, God will give blessings and abundant harvests for their fields (Kasdi et al., 2020). The tradition relates to various attitudes to defend the country: Belief in One Supreme God, Just and Civilized humanity, and Indonesian unity. Fadli (2020) state that the values are religious, respect for ancestors and nature, social, togetherness, and sharing.

6. Conclusion

The rituals of the people of West Kalimantan are very diverse, namely Pesta Amping, Srakalan, Upacara Bepapas, Tradisi Tepung Tawar, Besamsam, and Tahun Baru Padi. The values of local wisdom in these various rituals are divinity, togetherness, cooperation, justice, hard work, economic fulfillment, and love for the homeland. These values are very relevant to the development of the attitude of the country's defense. The internalization of the meaning of the rituals of the people of West Kalimantan has a vital role in shaping individual characters that align with the attitude of defending the state.

Research related to rites in the people of the Indonesian border region only deals with the people of West Kalimantan. Therefore, the data collected is still limited. Further research that comprehensively explores the rites of various other border areas of the Indonesian state needs to be carried out. Thus, a more comprehensive picture of aspects of local wisdom found in multiple other border areas will be obtained. In addition, the data can be used as an effort or basis for developing an attitude of nationalism in different regions of Indonesia.

By and large, this study has identified that the role of local wisdom is critical for community protection and protection of country. It enables the willingness of people to perform their role in the best way for better understanding. In the earlier research, this idea was not discussed, hence this study has concluded these findings based on the earlier research in the appropriate way. On the other hand, the practical and theoretical implications of current research will improve the literature of local wisdom.

7. Theoretical and Practical Implications

This research has extended the body of knowledge related to the relationship of local wisdom and community. Indeed, the earlier studies have discussed the local wisdom in the context of community settlement and living with moral ethics. In this regard, the specific study discussed the role of local wisdom in the protection of country in the context of people that are living in the border areas. Therefore, the literature is enhanced as this study considered local wisdom as influencing factor for community protection, and the protection of the country. The framework of country protection is also extended by this study as the variable of local wisdom is introduced in it. Moreover, this study enhanced the literature that local wisdom is a significant driver for nationalization because it is appropriate for the people to motivate them for fighting for the country. On the other hand, this study is enhanced the literature of community development because with appropriate actions in a community for its safeguards, the citizen of the community can protect it to the advance level. This study enriched the literature with introducing new information related to community development regarding the local wisdom of the people.

This study has discussed the community development from the perspective of local wisdom. Therefore, the practical implications of this study are appropriate for community development and having unity in it. No doubt, the earlier studies has discussed the community development as a critical process, but the practical implications are not discussed widely in these studies. Therefore, this research deliberated that the local wisdom of the community should be enhanced with literature on the understanding of community and the protection of the country. The responsibility of the government is to protect the country in the best way by ensuring that they are patriotic and interested to

protect the country at any cost. The community development is the best process for uprising the voices of people and motivate them for protection of the country. The major responsibility of the government and other major stakeholders is to protect the community and have advancement in the learning. The absolute protection of the country is possible with rights actions of the government and support the public living in the border areas to work for the community protection.

8. Future Directions

The objective of this study was to understand the role of local wisdom in the protection of country. This research gap was interesting that is filled by theoretical implications of this study. However, this study has some limitations. To begin with, this study has discussed the factor of local wisdom for protection of country, however it is noted that rationality is linked with local wisdom. Therefore, the future research needs to focus on rationality for community protection. Secondly, this study is based on the secondary data that need to be extended in future studies. Therefore, the future research must focus on the primary data collected from locals for community and country protection. Lastly, this study has introduced the factor of local wisdom. Hence, the future studies need to address the role of further variables such as human will, patriotism and appropriate resources to protect the country.

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