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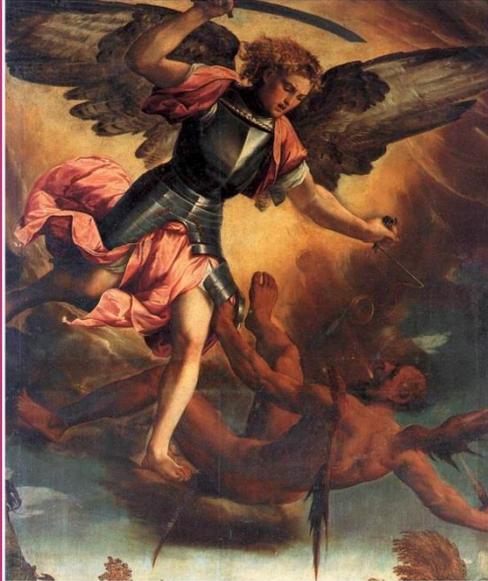
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Saprahan: Mutual Cooperation Value in Local Wisdom of Seranggam Village of Sambas Regency, Indonesia

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Abstract

Local wisdom is sacred and is carried out with rules that must be obeyed, if it violates or does not implement it, something bad will happen. However, adherence to the values of local wisdom is now only ignored and underestimated by the community, so the values that contained in each of the traditional cultural customs that were previously highly valued and strongly held by the community, are now only as parental stories of the past. One of the local wisdoms is the tradition of saprahan that has been carried out by the Sambas Malay community hereditary continuously since time immemorial. This research used an ethnographic approach with qualitative methods. Data collected by deep interview and participan of observation. Finding of this research shows that the tradition of saprahan is not only done only among the nuclear family, but the tradition of saprahan is also done among large extended families in various parties, tahlilan, and various other events. Many values are contained in the culture of saprahan. The saprahan is a local wisdom which is a means for the formation of social solidarity and mutual cooperation that serves to maintain the existence of a common life, maintain harmony in family and community life, and become the driving force of motivation to grow community life. But the reality nowadays, the tradition of saprahan began to erode. Families who have an interest are no longer bothered with party meal preparations. Besides that, it has entrenched the attitude of individualism among the people. Therefore, the values of mutual cooperation and social solidarity that is very bound and stand up hold in the tradition of saprahan automatically disappear in people's lives. The erosion of the value of mutual cooperation, by itself the character of sympathy, empathy, and social care will also fade in people's lives

Keywords: Local Wisdom, Saprahan, Mutual Cooperation Value

Saprahan: valor de cooperación mutua en la sabiduría local de la aldea Seranggam de Sambas Regency, Indonesia

Resumen

La sabiduría local es sagrada y se lleva a cabo con reglas que deben obedecerse; si la viola o no la implementa, algo malo sucederá. Sin embargo, la adhesión a los valores de la sabiduría local ahora solo es ignorada y subestimada por la comunidad, por lo que los valores que contenían cada una de las costumbres culturales tradicionales que antes eran altamente valoradas y fuertemente sostenidas por la comunidad, ahora son solo historias de padres. el pasado. Una de las sabidurías locales es la tradición del saprahan que la comunidad malaya de Sambas ha llevado a cabo continuamente desde tiempos inmemoriales. Esta investigación utilizó un enfoque etnográfico con métodos cualitativos. Datos recopilados por entrevista profunda y participación de observación. El hallazgo de esta investigación muestra que la tradición de saprahan no solo se hace entre la familia nuclear, sino que la tradición de saprahan también se hace entre grandes familias extendidas en varias fiestas, tahlilan y otros eventos. Muchos valores están contenidos en la cultura de saprahan. El saprahan es una sabiduría local que es un medio para la formación de solidaridad social y cooperación mutua que sirve para mantener la existencia de una vida común, mantener la armonía en la vida familiar y comunitaria, y convertirse en la fuerza motriz de la motivación para hacer crecer la vida comunitaria. Pero la realidad hoy en día, la tradición de saprahan comenzó a erosionarse. Las familias que tienen interés ya no se molestan con la preparación de comidas para fiestas. Además de eso, ha afianzado la actitud del individualismo entre la gente. Por lo tanto, los valores de cooperación mutua y solidaridad social que están muy unidos y se mantienen en la tradición del saprahan desaparecen automáticamente en la vida de las personas. La erosión del valor de la cooperación mutua, en sí misma el carácter de simpatía, empatía y atención social, también se desvanecerá en la vida de las personas.

Palabras clave: Sabiduría local, Saprahan, Valor de cooperación mutua

INTRODUCTION

Local wisdom is a habit that contains vital and fundamental values which

are passed on hereditary continuously from generation to generation. The inheritance must be maintained so it does not fade or disappear in order to be learned, preserved and developed by next later generations. Since the days of the ancestors of the Indonesian people have a culture that has the form and pattern of life of an agrarian society. In the dynamics of life, the ancestors of the Indonesian people also fostered religious life. Public trust in general disproves many of the sacred values of nature and things that are magical.

Local wisdom is a habit in a certain region or region which is passed down by the next generation of the next generation. Regional culture arises when the population has the same mindset and social life that becomes the habit that distinguishes them from other residents. Discussing Amin (2013:63) explanation that cultural values and local wisdom reflected in cultivation practices need to be introduced and encouraged by the next generation. It is undeniable that past cultivation practices pay more attention to environmental conservation compared to modern capitalistic and destructive cultivation practices. This awareness needs to be transmitted to the next generation to maintain the dignity of tradition against global threats that are often dangerous to traditional societies.

Local wisdom is a long learning process, so that it becomes a tool in the balance and harmony of internal and external relations. Internally, local wisdom can be the glue of social and external cohesion that connects local exclusivity (Soetomo, 2012:124). Every citizen must defend, preserve, and defend local wisdom. This is in accordance with the mandate of Article 32 of the 1945 Constitution, formulated "The government is advancing Indonesia's national culture", explaining that we are obliged to advance the nation's culture which is valued highly. This was questioned in the explanation of the article which suggested the old and original culture as the culmination of regional culture throughout Indonesia.

Each local wisdom has particular values that affect the lifestyle, behavior, and personality of its people. According to Kluckhohn (in Mulyana, 2004: 10) says that value is a conception that distinguishes individual traits or group characteristics from what is desired, which influences the choice of means, goals and end goals, as well as the value of relationships, social values, and values other life. Society performs a set of values in each of its life activities. Along with the development of an increasingly modern era, with sophistication and supported by high technology, everything is easily done.

Traditional culture or local wisdom that used to be the pride of the region

and the nation, now only a handful of people who hold fast and carry out their customs. Traditional culture or local wisdom used to be sacred and carried out with rules that must be obeyed and if it is violated or not implemented, then something will be done that is not good. This view is ignored by the people and is considered a myth, so that the values contained in every traditional cultural tradition that were once fully understood and held firmly by the people, are now only stories of the future. One of the local wisdoms that is eroded by the times is saprahan.

Local Wisdom saprahan is very familiar in the tradition of the Sambas Malay community. Saprahan traditions are usually carried out on certain occasions, such as weddings, fresh flour events, circumcision, areca nut, salvation and other events (Arpan, 2009:1). Saprahan is a hereditary tradition in serving food that is done daily in the household, especially in villages. In Sambas Regency community life is the Sambas Malay community, this activity is also carried out if it receives guests who come to the house, then it is served a simple saprahan food. The tradition of saprahan is not only done among the nuclear family, but also performed at various parties, tahlilan, and so on.

Many values are contained in the culture of saprahan. Saprahan is a local wisdom that is a means for the formation of social solidarity which involves a shared life, a harmonious life of family and community life, and a driving force for the growth of community life. Umberan, et. al., (1994: 4) says that cannot be denied that relics (traditions) of the past contain certain noble values and meanings and knowledge, both in terms of religion, economy, philosophy, art, and customs which are expected to be utilized in the present and the future.

The meaning of saprahan symbolizes a sense of togetherness and a sense of impotence with the same heavy philosophy carried, light and carry together, standing at the same height, sitting equally low, and sitting equally low (Mun'in, 2017:7). Local wisdom to eat saprahan is a part of Indonesian culture that must be maintained and preserved, because Indonesian culture, especially culture of saprahan is full of values that are part of the Indonesian people. This is in accordance with MPR Decree No. II/MPR/1993 which outlines the State Policy states that Indonesian culture reflects the noble values of the nation which must continue to be nurtured, nurtured and developed to strengthen the appreciation and experience of the Pancasila (five pillars), improve the quality of life, strengthen the nation's personality, strengthen the sense of self-esteem, national pride, strengthen the soul of national unity and integrity, and be able to become

a mover for the realization of the ideals of the nation in the future (Muni-atmo, 2000).

Saprahan basically can be realized and implemented by mutual cooperation. The community helps each other to realize saprahan. If there is one community that has the intention to hold an event, then the residents in a place will spontaneously take the position of which part they will help.

The value of mutual cooperation in saprahan activities (at a party) carried out by the community is by giving donations of rice, donations of vegetables, side dishes, some lend tools for cooking, some are lending tools for saprahan, and some are helping from the side energy, which is helping to prepare the saprahan, helping to clean the saprahan, helping to clean rice, side dishes, vegetables to be cooked, some are cutting vegetables, side dishes, and fruits. Some prepare cooking spices, some cook rice, then some help cook vegetables and side dishes, some help prepare utensils for eating and drinking, others bring and place cooked food to a certain place, there also helps organize food into plates or bowls that have been provided. In addition to the values of mutual cooperation and social solidarity found in local wisdom, saprahan, there are also family values. When people eat with food, psychologically the values of togetherness will be stronger. The feeling of belonging to one another will feel even tighter. Therefore, if one family member or community member is absent, the others will immediately find out the whereabouts of those who do not participate in the process of eating food. If people who are not present when eating together are absent due to illness or in trouble, then people who are present when eating together will visit the person who is absent or help solve the problem at hand.

Other values contained in the tradition of saprahan are the values of togetherness and social care where when people gather, then one by one people will discuss the social problems they are facing. For example, within a few days there was news that some neighbors had experienced a disaster, that is, their livestock had been stolen. When people gather in this invitation to eat food, they discuss how to catch the thief.

If seen from the above explanation, it can be seen how much the spirit of mutual cooperation and solidarity in eating food activities in people's lives. But the reality is happening at this time, the tradition of saprahan began to erode. Many people are starting to be reluctant to carry out the tradition of saprahan. The activity of preparing food meals is considered by modern society as an activity that takes up time, so that if a certain community wants to have a party, they prefer to choose the services of

gathering. Catering services that will prepare food to be served at parties. Families who have a desire, no longer bothered with various matters relating to the preparation and implementation of the party. Besides that, this pattern of community life is more individualistic.

Therefore, the value of mutual cooperation, kinship, togetherness, and social solidarity that is very thick in the tradition of saprahan automatically disappear. With the loss of the tradition of saprahan, then gradually began to erode the values of life in society. Whereas these values have been instilled long ago by ancestors in the form of noble values and aimed at making people's lives take place regularly, naturally, and peacefully. The current of globalization and modern, practical, effective, and efficient life has influenced the pattern of life in society today (Puput & Sarmini, 2015:40). Today there has been a shift towards ethical values in the life of the nation and state. This value system shift is very visible in people's lives, such as respect for cultural and linguistic values, values of social solidarity, deliberation, consensus, kinship, courtesy, honesty, shame, and love of the motherland fading (Subiyakto, et. al. 2016:154).

The low attitude of social cohesion, the decline in attitude to help, and the strengthening of individualistic attitudes in this country which are seen in various aspects of people's lives, make the study of the culture of a society important. The waning value of mutual cooperation and a sense of togetherness began to decline and every job was no longer voluntary, even valued only by material or money (Bintari and Darmawan, in Subiyakto, 2016:154). The fading out of mutual cooperation activities in Indonesian society, the more loose social ties, so that the ties of brotherhood and struggle will become weaker.

Indonesian society will be easily pitted by other nations, we are easily deceived by news of hoaxes and incitement which cause divisions and live with mutual suspicion among us. If the spirit of togetherness that is manifested in mutual cooperation fades in the life of the people, then the strength and energy of the Indonesian people is weak and easily the Indonesian nation is infiltrated with a misguided ideology that seeks to undermine unity, divide, weaken the soul of the Republic Indonesia, weaken the soul of the struggle to defend the nation and state Indonesia. The destruction of the Indonesian state was more expected by foreign nations who wanted to colonize and rule the Indonesian state.

We as young people who hold the spear relay of the struggle of the heroes who have sacrificed their souls and bodies to obtain the independence of the nation and state of the Republic of Indonesia should be obliged to

maintain the independence that the national heroes have fought for and build the nation and state with the nation's capital that we have, namely a sense of unity, commonality and struggle, togetherness and mutual cooperation. It is impossible for the independence and progress of the nation to be maintained and enhanced without a sense of togetherness and mutual cooperation.

This is the nation's capital of the Republic of Indonesia that is priceless, even exceeds the value of gold, diamonds and gems. To safeguard, maintain the sovereignty of the Republic of Indonesia and continue to advance the life of the nation, then we as young people should revive and ignite the values of the gotong royong mutual cooperation which began to fade in the life of the nation with a variety of social activities ranging from the family environment, neighboring environment, small community environment to the wider community.

The spirit of mutual cooperation can be done in the form of various activities, the process of saprahan, cleaning up the environment, collecting money for families or neighbors who have experienced the disaster, sharing sustenance together for the poor and the du'afa (poors). Helping to share knowledge as a team for small and medium businesses, sharing knowledge and technology with rural communities in various sectors, and efforts to reduce poverty and strengthen the character of the nation.

The people of Seranggam Village are the Sambas people who are one of the Malay sub-ethnic groups domiciled on the North coast of West Kalimantan who speak the Sambas Malay language, live in Malay culture and are Muslim (Musa, 2003:8). Seranggam village community is the Sambas Malay community who territorially inhabit the area along the northern coast of West Kalimantan. Sambas Regency is located at the northern tip of West Kalimantan Province, directly adjacent to Sarawak, Malaysia. Sambas Regency covers 19 districts and 183 villages. Administratively it is bordered by the following regions: (1) north of Sarawak, East Malaysia and Natuna Sea, (2) west of Natuna Sea, (3) east of Bengkayang Regency and Sarawak State, and (4) next south with Bengkayang Regency and Singkawang City.

One of the sub-districts in Sambas Regency is the East Selakau sub-district, which was formed in 2007. Administratively, the boundaries of the eastern Selakau sub-district are (1) north of Salatiga sub-district, (2) south of Singkawang Utara sub-district, (3) west by Selakau sub-district, and (4) east with Samalantan sub-district. The area of East Selakau District is 162.99 km². East Selakau District is divided into 4 villages, namely Gelik,

Seranggam, Old Selakau, and Buduk Sempadang villages (Sambas Regency Statistics Agency, 2018:3).

Seranggam Village has an area of 32.60 Km². There are 2 hamlets in Seranggam village, namely Teluk Limau Manis and Perbeta, consisting of 2 hamlets, 6 neighborhoods and 12 neighborhood units (Sambas Regency Statistics Agency, 2018:15). Seranggam Village, East Selakau District is a village that is still very strong holding closely the value of mutual cooperation and local wisdom eat saprahan. Every religious ritual starts memi-nang, besarahan, pernikahan, nujoh bulan, potong rambut, tapong tawar, naik ayon, besunatan, etc. always ends with the tradition of saprahan.

Through this research, it is expected that local wisdom can be preserved, both for the Sambas community itself and for the people of Indonesia in general, so that the values contained in the local wisdom of saprahan especially values of mutual cooperation, kinship, togetherness, and social care in life the community is well preserved.

Thus based on the above explanation, the researcher is interested in doing research entitle "Mutual Cooperation Value in Local Wisdom of Saprahan Seranggam Village, East Selakau District of Sambas Regency. The focus of this research is (1) What is the value of mutual cooperation in the preparation of food preparation in Seranggam village, East Selakau District, Sambas Regency? (2) What is the value of mutual assistance in the presentation of food from the village of Seranggam, Selaku Timur District, Sambas Regency? (3) What is the value of mutual cooperation at the end of the feeding activity of Seranggam Village, East Selakau District, Sambas Regency?

LITERATURE REVIEW

1. Understanding Local Wisdom

Understanding local wisdom in the dictionary consists of two words: wisdom and local. Local means local, while wisdom is the same as wisdom. In general, local wisdom (local wisdom), which is a local idea that is wise, full of wisdom, good value, embedded and followed by members of the community (Bistari, 2013:399-400). According to Phongphit (in Bistari, 2013:399-400) local wisdom in Bangkhunsai can be observed in the traditional ways of life, such as occupations, relationships within communities and spiritual beliefs and practices and and serves to promote an honest, fair, sustainable use of natural resources.

Local wisdom in Bangkhunsai can be observed from traditional ways of life such as work, relationships in society, spiritual beliefs that function

to promote honesty, fair values, and relate to natural resources. Thus the notion of local wisdom not only shows an idea or values that they uphold, but local wisdom can also be a way of working in producing something, the process of work done, the results and work of a job. Religious life, social life, family life and relationships with nature are also part of local wisdom. Niko & Atem (2019) says that culture in local community today is commodified.

2. Mutual Assistance Value

Values are also an important part of local wisdom, such as the value of mutual cooperation which is the main value of local wisdom, because through mutual cooperation or cooperation in community life from the time of our ancestors to the present, people can live in harmony with each other, a any difficult work can be done and succeeded well. Therefore, it is not surprising that the life of the community was very dependent on the value of mutual cooperation, such as activities to make houses, make bridges, farm, hunt and so on.

Mutual cooperation (*gotong royong*) comes from words in Javanese. The word *gotong* can be paired with bear or lift. The word *royong* can be paired together. So the word simple mutual cooperation means to lift something together or it is also interpreted as doing something together. So mutual cooperation has the understanding as a form of active participation of each individual to get involved in joint activities, whether in the form of material assistance, financial, physical energy, mental spiritual, skills, contribution of thoughts or constructive advice, to pray to Allah (Sari, 2015). Mutual cooperation is a noble value whose existence must be maintained, as a characteristic of Indonesia which has gone downhill, so that its existence must be maintained. Even in a state address delivered by President Soeharto on August 16, 1978, it was said that mutual cooperation was a characteristic and pattern of life of the Indonesian people. (Puput & Sarmini, 2015: 40)

Mutual cooperation activities are doing selfless activities and avoiding rewards in the form of money and working together in carrying out an activity. This system has been institutionalized in Indonesian society since the Hindu kingdom on Java, such as Ancient Mataram and Majapahit (Suwondo in Muryanti, 2014: 66). The value of mutual cooperation is the main value found in the local wisdom of Indonesian culture. The value of mutual cooperation itself is a value or character that has become ingrained or has become the identity of the Indonesian people. Any activities that

involve the community are always carried out with mutual cooperation. Every citizen is always encouraged to help each other in various ways.

3. The Concept of the Tradition of Eating

The tradition of food giving is a local wisdom of the Indonesian people in general. This tradition is always carried out in the nuclear family and even when they gather with neighbors or in rituals, it always ends with a meal together. Eat together and sit on the floor with a meal in front of them. This tradition has become the traditions and customs of ancient ancestors (Arpan, 2009:4). According to Hendry AR (in Muzayanah, 2017:42) explains that one of the local traditions is sustainably preserved is *saprahan*. It is a tradition of a pattern of serving banquets for guests or of dining together which is usually held at weddings. This tradition is performed by sitting on the floor in groups and enjoying meals gatherings that it emphasizes an impression of robust togetherness.

One of the local wisdoms that is preserved on an ongoing basis is *saprahan* which is the pattern of serving a guest dinner together which is usually held at weddings. This tradition is carried out by sitting on the floor in groups and enjoying food together so that it emphasizes the solid impression of togetherness. Tradition means habits that are handed down from one generation to another for a long time so that they will become part of the social life of the community (Sibarani, 2018:3). Tradition is also referred to as a custom or an established rule and includes all conceptions of the cultural system of a culture to regulate human actions or actions in social life (Suyono & Aminuddin, 1995:4).

Saprahan tradition comes from the word *Saprah* which means lay. So what is meant by *saprahan* is a number of complete staple foods that are served spread on the floor and people sit cross-legged for men or kneel for women in groups around the food. Food dishes such as rice, vegetables, and side dishes are taken with a spoon that has been provided in a bowl and placed on each person's plate. While the process of eating is done with the fingers of the right hand that has been washed in a bowl of water *kobokan*.

Saprahan refers to how to eat together during the celebration through grouping of 4 to 5 people, with dishes that are served using a tray complete with side dishes to be eaten in congregation (Muntasyir, 2016:169). *Saprahan* is also called eating together, where eating together is done at family meals, eating together with friends, and parties. Eating together is useful to build connections and strengthen relationships between people. Eating together can also cause happiness. *Saprahan* is eating together by sitting

on the floor. By saprahan, families can gather together while enjoying meal meals that are served. With a simple dish, eating deliciously extraordinary, because the atmosphere is comfortable with eating together.

Through saprahan this is also a means of family gatherings, especially in families who do not have enough time to meet each other, exchange ideas, or devote all the confusion of joy or excitement from daily activities. Research shows that social context, specifically the presence of other people or not during mealtime, has a greater influence on food consumption than the basic physiological functions of hunger and satiety (Yienprugsawan, et. al. 2015:1). The tradition of eating together (together in one container, any portion and any side dish is made in one container, then eaten together by hand, without a spoon) which applies among students at the Salaf pesantren is believed to be will grow the value of family and togetherness (Afriani. 2003:234).

The tradition of saprahan has the meaning of sitting together low standing equally high which seems very thick with a sense of togetherness and social solidarity, sitting cross-legged while enjoying various flavors of Malay tastes. There is no difference between them, everything is erased by the created togetherness. Sitting on the floor, while enjoying a meal, is a hallmark of saprahan. Whatever their social status, both the poor and the rich, both young and old, both large and small, both officials and ordinary people, as long as they still want to sit together on the floor with a "leaf mat," as long as they still want to be under the same shade of sky, as long as they still breathe the same air, there is no difference and boundary between them because in principle we are the same. All that we have in this world is only entrusted by the Almighty. Everything is only temporary and nothing is eternal. That is the explicit meaning of sitting together low standing tall. According to Muntasyir (2016: 183) saprahan reflects the idea of togetherness and equality, everyone has the same rights in the group. West and Turner (in Syahputra, 2018:4) say that there are three assumptions about meaning, namely (1) humans act on other humans based on the meaning given by others to them, (2) meaning is created in human interactions, and (3) meaning is modified through an interpretive process.

4. History of Saprahan

Saprahan is actually a custom of eating in Islamic teachings. The Messenger of Allah has exemplified his people how to eat in Islamic teachings, namely eating by sitting cross-legged on the floor facing food dishes and eating using fingers. Eating by sitting cross-legged is a priority in Islamic

teachings (Nawawi, in Sohrah, 2016:23). The tradition of saprahan has been entrenched in the life of the Sambas people since the past, namely during the time of Sulthan Muhammad Tsafiuddin II (1866-1922 AD) where the development of Islam in Sambas was growing rapidly. Surau-surau and mosques were built. Even today Sambas is dubbed the Porch of Mecca. Even talented young people in the field of religion were given scholarships to study in Mecca, Medina and al Azhar in Cairo, Egypt. Even the famous cleric from Sambas, Syech H. Muhammad Bstationi Imran.

Besides the development of Islam since the reign of Sultan Tsafiuddin I (1040-1080) and growing rapidly during the reign of Sultan Tsafiuddin II, Islam has been spread by Arab traders, so that the influence of religious teachings and Islamic religious traditions themselves have also developed as a tradition of saprahan. From other information, geographically the Sambas port is a meeting place between land and sea areas, so its main function is to move cargo from sea to land or vice versa. Judging from ecological factors, the port of Sambas is the most important place in shipping. The port of Sambas does not only function as a port for ships, but also as a safe and protected port from large waves, wind and strong currents. Sambas Harbor is also considered good because of the deep river so that it can connect with the road. The port of Sambas also has another attraction, where inland products are traded and food is available for consumption by the crew (Usman, 2011:108). Therefore, it is not surprising that many Malay and Arab traders came to Sambas to deliver Islamic teachings.

History has recorded that Islam has long been in the Malay realm. Malays accept Islam not only related to belief systems and rituals, but also cultural elements that are brought. After accepting Islam, they generally try to adapt adat to the desires of Islamic trade (Abror in Dendy Ramadhan, 2018: 31). Islam entered Sambas around the 14th century AD through trading activities from traders from Banjarmasin, Brunei Darussalam, and Arabia. Before converting to Islam, the population of Sambas generally converted to Hinduism - Buddhism. Before the 15th century AD, Sambas was ruled by the Majapahit Kingdom led by Ratu Sepudak and his brother Timbung Paseban. After the collapse of the Majapahit kingdom, the kingdom of Johor, which embraced Islam, entered. This is where the origin of the Sambas Sultanate and the Sambas community began to embrace Islam (Rahman, et. al., 2001:15-16). According to Azra (2016:183) that Bowen (2003) was an anthropologist making Indonesia one of the main sites in the face of the earth to examine social diversity, political ideas and religious commitments. Furthermore, Azra (2016:183) shows that Kersten sees In-

Indonesia as a site that is specifically marked by struggles to unite norms and values that originate from Islam, local culture and international life.

The Malays themselves are identical with people who are Muslim. As the general understanding of Malay is someone who speaks and is cultured and religious in Islam (one who speaks Malay habitually, Malay culture practices, and is a Muslim) (Andaya in Musa, 2003:6). This understanding shows that Malay is an ethnic identity that has three main characteristics, namely speaking in Malay, living with Malay culture, and being Muslim (Musa, 2003:6). Malays are Muslim, the Malay traditions and patterns of life adhere to the teachings of Islam. Whereas Sambas is an area whose population consists of Malays. The Sambas region consists of 3 tribes, namely Malay, Dayak, and Chinese. In accordance with the name Sambas itself consists of Sam and Bas. Sam means three and Bas means the Nation (Lontaan, 1979:131). It is clear that from the history of the growth and development of Islamic da'wah in Sambas, it also assimilated various Islamic traditions in the life of the Sambas community, one of which was the tradition of saprahan.

RESEARCH METHODS

This study uses a qualitative approach in which the object under study is a natural object and describes the situation as it is based on the facts that appear or as they are ongoing at the time of research. The data found is based on the results of interviews, observations and documentation. Furthermore, this research is also called ethnographic research According to Miles & Hubberman, ethnography comes from the Greek ethos and grafhos, which means writing about cultural groups. (Lodico, et al., 2006: 268). According to Cresswell (2007:68) ethnography is a qualitative design in which a researcher describes and interprets the patterns of values, behavior, beliefs and language that are learned and followed by a cultural group.

This research uses ethnographic methods. According to Creswell (1998:58) ethnography is a description and interpretation of a culture, social group, or system. The researcher examines a group and studies behavior patterns, customs, lifestyles, both as a process and as a result of research. This research naturally describes the local wisdom of eating Seranggam village saprahan, namely (1) the value of mutual cooperation at the preparatory stage, (from the start of deliberations to determine the people who do Sarrou'an (call people to be present at the reception invitation), determine the people who work to help prepare saprahan meals, prepare tools for cooking and serve saprahan meals), (2) the value of mutual cooperation at

serving saprahan meals, and (3) the value of mutual cooperation at the end of saprahan eating activities.

This research was conducted in the village of Seranggam, East Selakau District, Sambas Regency. Lofland (in Nasution, 1998:157) says that the main data sources in qualitative research are words and actions, the rest are additional data such as documents and others. While the research subjects were determined purposively. Data sources and subjects in this study were the village head of Seranggam, traditional community leaders, and the village community of Seranggam.

Data collection is done by two techniques, namely interview and observation techniques. Interview technique is the process of verbal questioning two or more people face to face physically, one can see the other's face and listen with his own ear, his voice seems to be a means of gathering information that takes place several types of data, both hidden and managing (Hadi, 1998:192). This is consistent with Wolcott's opinion in Cresswell (1998: 104) that in an ethnography, one can ask sub-questions related to a) a description of the context, b) analysis of the themes main, c) interpretation of cultural behavior. While the observation technique according to Winarno (2004:135) is a data collection technique in which the investigator conducts direct observations of the symptoms that are encountered whether the observations are carried out in actual situations or carried out special activity situations. Through this participant observation, researchers will find out in detail local wisdom eating Seranggam village saprahan, so that the resulting data is natural as it is.

To obtain accurate and in-depth information, the researcher will conduct probing, which is trying to extract information in order to obtain clearer and deeper information. The next analysis process is done by data reduction, data display, and data verification. As Miles & Huberman divides the data analysis process into 3 parts, namely data reduction, data display, and data verification (Sugiono, 2009:335). The data collected is reduced based on the research objectives, namely about the value of mutual cooperation in the preparation stage, the stage of serving the food, and at the end of the feeding activity. Presentation of data and verification of data based on the findings obtained, namely First, the value of mutual cooperation in the preparation of food preparation activities (consensus, sarro'an, dividing tasks, borrowing, gathering, preparing the place of the patio, pitadang and bow). Second, installing taruf, shopping for ingredients, begilling, cooking, masturbating, sticking, and besugoh. Third, non-wok, bekamas, repatriating goods and gratitude to the people who conduct saprahan Data

validity is done by triangulation, member checks and extension of research time (Creswell, 1998:201-203).

FINDINGS AND DISCUSSION

1. Mutual Assistance Value in Besaprahan Food Preparation Activities

The implementation of the charity meal begins with preparation. This is in accordance with information conveyed by the Head of Seranggam Village, which is as follows: "Eating to take part in a long process of activities, from preparing, implementing saprahan and eating until finally the last, cleaning the tools, disinfecting the place, and tidying the house"

Head officer of Desapun explained about what activities were carried out at the preparation stage of saprahan activities. Before holding a food gathering at a party, various preparations are made. The insanak (family) who has an intention then invite the elder family members, village leaders and family heads in the local RT to hold a discussion and birisan (joint venture) with calculate what preparations will be made. Devotional activities are very helpful for those who are poor in their lives.

Based on the statement of one of Seranggam villagers, that the first preparation is Bepakat. The family, community leaders, and local family heads consulted on the preparation and implementation of the party. Bepakat is referring to the situation to negotiate something (deliberation) so that an agreement is reached (Muntasyir, 2016:168).

The first day, the community invited or invited (verbally invited) will come with a chicken, money, rice, eggs, etc. (called pakatan, etc.) the type of pakatan in each village is not exactly the same which is then handed over to the owner the event by shaking hands. Before the saprahan event is held, the family who will hold a celebration will do a sarrou'an, namely invitations to invite food to relatives, neighbors and other residents represented by the person entrusted. According to Arpan (2009: 22) says that inviting saprahan (local community called nyarrou) there are three kinds, namely; a) inviting a meal together is only sufficient to be delivered by the host or his representative directly or verbally or just saprahan (very simple saprahan); b) Sarrou'an (invitation) orally delivered by a Sarrou leader/craftsman (10 saprahan or more); c) Invitations (Sarrou'an) with invitation letters for invitations outside the village are carried out with invitation letters. (invitation letter from Sambas Regency has its own characteristics)

On the first day or also called motong day where began today bekerenah (busy working) ie chicken (generally) taken as a package will be slaughtered (called motong by Sambas Melayu) and used as a side plate

for second day dishes. The first day, also known as motong, bepinjam (take firewood for cooking), take a walk (look for wood to borrow taruf or erect Taruf poles, make pails (place for stacking side dishes that have been filled in and side dishes that have been cut off. filled), pitadang (a gathering place for mothers in begilling or smoothing spices) bent for flaming (a place to put a cauldron or crater when cooking) and bogol (a place for drinking drinking water), borrowing paccah ballah ie borrowing a glassware (cup/glass,dish/bowl), suddok (spoon), kettle (kettle) kenceng (pan), crater (crock) lading (knife), kidnapper (spatula), baka' (large basket), nyiro' (tools for winnowing rice from woven bamboo), barreng (metal basin) and belungkur (mats) to insanak (relatives) and neighbors, begilling (cooking activities carried out by mothers), merancap (count plates and grouped flowers shape and color which is in accordance with side dishes). On the first day lending activities are carried out carefully as needed. The tools must be prepared earlier and in full, because these tools determine the smoothness in preparing food meals. If one of these tools does not exist or is still considered lacking, then the process of preparing food meals will not run smoothly. It will even reduce the completeness of food intake (for example the rice is not fluffier, the meat is still hard, or something else). Fathers or young men are usually fiery rice on the bow. Mothers and young women already know the tasks they will carry out. Those who are used to begilling then take on the task of begilling and displaying (splitting) coconuts. Those who are in charge of cooking are fire and cooking each other (making) food, which means working together in cooking together so that the atmosphere of mutual cooperation and duty can be seen (Muntasyir, 2016:167).

A very important element in the preparation of saprahan is deliberation. The results of the deliberations will be agreed to by everyone. Without deliberation, the process of preparing food is not possible. Because it has become a custom that the process of preparing food meals is always done together by the surrounding community. Deliberation determines who will help and what assistance is needed. Even the people with the spirit of mutual assistance will be happy to help their neighbors who will carry out the intentions. Neither later they will feel happy to help each other if there is another celebration. With the spirit of mutual cooperation, the community will work together for the sake of the implementation of eating food. Some help in the form of ingredients for cooking, such as rice, chicken, cooking oil, vegetables, coffee sugar, and others. There is also assistance in the form of personnel to assist with food preparation work. Furthermore,

assistance was also carried out by the surrounding residents in the form of borrowing cooking utensils and other tools

Without the spirit of togetherness and mutual cooperation, preparation for saprahan will not be successful. According to the Head of Seranggam village, the preparation of saprahan is the spearhead or the key of the implementation of saprahan. Because the readiness of energy, tools, and ingredients to be cooked and served determines the success of saprahan. It is not possible to eat saprahan for a village invitation can be carried out by people who only perform the ritual. Therefore, according to the statement of the Seranggam village head, that the saprahan eating activity is not an activity that only has a purpose but also belongs to the local community. With the spirit of togetherness, mutual cooperation, and based on sincere intentions to help each other, the preparation of saprahan eating can be carried out well.

Togetherness means a collective effort made by several people or groups of people in achieving certain goals (Ramadan, 2018:35). The meaning in saprahan is a symbol contained in cultural activities in local traditions becomes very important in connecting individuals to the social fabric of the local community, and as a human touch or communicating with each other can be expressed through symbolic actions both verbally or nonverbally (Sartini in Atem, 2018:35).

2. Mutual Assistance Value in Presentation Saprahan Food

According to the information conveyed by the village head and Seranggam village community leaders, that the implementation activity in saprahan is bekaut (preparing a dish). Presentation of saprahan meal is not served carelessly. The pattern of serving has its rules from the past. Like the number of dishes, spoons, rice containers, vegetables, types of side dishes, and sugar. The rules in the presentation of saprahan meals have indeed existed since time immemorial. The tradition of saprahan is very close to Islamic teachings. Because in the past Sambas was visited by many traders from the Arabs who traded, carried out Islamic da'wah and at the same time assimilated with the local population, so saprahan which is a way of eating Muslims ultimately entrenched the Sambas Malay tribe.

The serving of side dishes must be of five types. This symbolizes the 5 Pillars of Islam. People who serve food or Penyurong consists of six people, this means there are 6 Pillars of Faith. The pattern of serving and the seating of the tamupun in the form of a circle. There were 6 guests seated in a circle around a meal. This is in accordance with the offerings provid-

ed as follows: 1) The number of dishes is 6, (2) there are 5 types of side dishes, (3) there is 1 hand washing area, (4) 2 spoons are used. (5) there is rice in a container that is bigger than the others (basin), while in the type of dish consists of 3 types, namely: (1) side dishes, (2) vegetables (3) soup or curry. The elements in each of these components have moral messages, namely (1) 6 plates referred to as a pillar of faith, (2) 5 types of dishes are interpreted as pillars of Islam, (3) 2 spoons are interpreted as Two Creed, (4) rice is placed in a container that is bigger than the others, means that rice should take precedence over the others, and (5) a small container of hand washing is interpreted as that after completing the work even though the small work remains in a clean condition (Bistari, 2013:401).

The way to eat in groups in the Saprahan tradition as told by the Head of Seranggam Village is by grouping with the number of people who eat, amounting to 6 people. When eating in groups, all group members eat without using a spoon. One of the dishes that are provided are chicken or meat provided in sizes for 6 servings without being cut. Each member can take their part by taking it using their fingers. This illustrates togetherness and does not underestimate each other (Bistari, 2013:401).

In Sartono's opinion, the basic difference between ordinary people and priyayi in eating habits lies in the many at least offerings and variations, also in the eating rules, for example there is a necessity for parents to eat first and then children and other household residents who apply in family life priyayi (Sartono in Kartodirdjo, 1993:183). Eating in groups does not differentiate between big and small (age) and does not distinguish between groups. This contains a moral message that in groups does not distinguish status (Bistari, 2013:401).

Saprahan fabric length of at least 2 meters whose size can accommodate 10 or 5 people facing each other, sap which officially consists of 3 lines, namely (1) the first sap is people who have an important position, (2) the second sap is the closest relatives, (3) the third sap is the general public. The meaning of this sap arrangement is a feeling of unity, togetherness, courtesy, respect for the elder or respect for the leader (Batubara, 2017: 95). Food treats are presented in three waves which means three different dish sessions, which are present in the assembly, namely (1) the first event is food dishes, consisting of white rice, spicy fish, chili sauce, chicken, salted fish, plantains or Green bananas, and there are even added with special foods Cencalok (small delicate shrimp that is given chili), (2) the second event of dessert, consisting of cakes with a glass of coffee in the size of a small cup called Mak Jande coffee, cake in the form of a bingle

berandam, belodar, roti roti, (3) the third program of the dish issued was sherbet drinking as a sign called the code that the event was over for the invitation to immediately leave the banquet, ending with reading the salawat of the prophet (Batubara, 2017:96-97).

The value of mutual cooperation is very closely attached to the implementation of the food handover. Ladies, gentlemen, or teenagers carry out their duties with work activities such as taking rice, side dishes, vegetables, tambol (cakes), fruits, then laying them (putting them) in bowls and pouring water in a cup (glass). Mothers, fathers, or other young people then devote (move) food and place it on the patio.

3. Mutual Assistance Values at the End of Saprahan Eating Activity

According to information from the village head and Seranggam village community leaders, the last activity of saprahan is when the invited guests have finished eating and drinking, then the hullers take food and drink equipment to be brought back to the kitchen and inciringan (the dishwasher). Dirty equipment will immediately be supplied (washed) and cleaned. Mothers who are used to being included then take the task of entering. Equipment that has been cleaned and then seized (wiped) and tidied lined up by officers who have been appointed to wipe and make it easy to take it. The officers also included washing and cleaning cooking utensils. The next activity is distributing leftovers (leftovers) that are still available to those who work. Furthermore, items borrowed from the local community are repatriated (returned) to their owners. Borrowed goods are guarded not to passok (leak) or gombeng (dent). Fathers and young men uprooted Taruf poles, porches, cleared bow and pitadang. Folding mats, sweeping and mopping the floor, disposing and burning trash.

In the final stage, the host who had the intention to reunite with the community, especially those who helped to do food, was to thank them for helping with the food, and they prayed together to Allah SWT as a sign of gratitude for the implementation of eating food. The value of mutual assistance in this final stage can be seen in activities including all dirty equipment, sealing (drying) equipment that has been cleaned, tidying and arranging equipment. Restore all borrowed equipment in a state that is not damaged. Pack tableware and cook together. Fathers and young men uprooted Taruf poles, porches, cleared bow and pitadang. Folding mats, sweeping and mopping the floor. Disposing and burning trash. The community works together to clean and tidy up the house so that there is no more dirt from traces of food. There is no one community that just leaves the final activity of saprahan. They are responsible for helping and com-

pleting all the work, until the state of the partying house is clean like before the party.

This has become a commitment that is kept in the heart, that whichever family has a degree, then they are also responsible for all the organizing activities of food intake, from the preparation, implementation and final activities of eating food. The villagers of Seranggam continue to hold that the same weight is carried and the same light is carried, so that no one community feels heavy when they are going to have a party, tahlilan or issue (sadaqah haul), because they stick to the values of mutual cooperation and togetherness.

CONCLUSION

The value of mutual cooperation in preparation for saprahan seen in the activities of the donation, the community invited or disarro (invited orally) will come with a chicken, money, rice, eggs, and others. On motong day, the community works together bekerenah (busy working) ie chicken (generally) taken as packets will be slaughtered (called motong by Sambas Malays community) and used as side dishes for second day dishes. Communities work together to borrow (take firewood for cooking), host (look for wood to taruf (stage) or stand Taruf poles, make pails, (a place to arrange dishes that have been filled and dishes that have been filled). the gathering of mothers in begilling or smoothing the spices of cooking) bent for fiery, (where to put the cauldron or crater when cooking) bogol, (where to drink drinking water) borrow a pacah ballah ie borrow a glassware (cup/glass), dish/plates, bowls/bowls, suddok (spoon), ceret (kettle), alo (where the spice is pounded), kenceng (pan), crater (crock) lading (knife), penculik (spatula), baka' (large basket) , nyiro (a tool to winnowing rice from woven bamboo), barreng (metal basin) and belungkur (mats) to insanak (relatives) and neighbors, masturbate (count plates and grouped flowers, shapes and colors according to side dishes) Ladies and gentlemen usually rice flames on the back. Mothers and young women look (split) coconuts, begilling, cutting and supplying (cleaning) vegetable and side dishes, cooking and cooking (making) food and tambour, and making coffee for the workers.

The value of mutual cooperation in the presentation of saprahan meals can be seen from the activities of mothers, fathers, or adolescents carry out their duties with work activities namely activities to take rice, side dishes, vegetables, tambol (cakes), fruits, then put it in a dish and a bowl and pour water in a cup. Mothers, fathers, or other teenagers then consecrate

(move) food and place it on the porch (a place to put food and food) into the bassar trays (large trays). The guest greeters are tasked with welcoming guests, male guests are on duty to welcome male guests and female guests are welcomed by female guest greeters and order (serve) food and drinks (Penyurrong) that have been placed in big basket and then disurrongkan(-served) to invited guests .

The value of mutual assistance in the final stage can be seen in activities including all dirty equipment, sealing (drying) equipment that has been cleaned, tidying and arranging equipment. Restore all borrowed equipment in a state that is not damaged. Pack tableware and cook together. Fathers and young men uprooted Taruf (stage) poles, porches, cleared bow and pitadang. Folding mats, sweeping and mopping the floor, disposing and burning trash. The community works together to clean and tidy up the house so that there is no more dirt from traces of food. There is no one community that just leaves the final activity of saprahan. They are responsible for helping and completing all the work, until the state of the partying house is clean like before the party.

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