

Ethno-pedagogical Study of *Siat Sarang*: A Local Wisdom Approach to Conflict Prevention

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ABSTRACT

The aims of this research are to 1) reconstruct the background of the *Siat Sarang* tradition in the Selat Traditional Village, Karangasem, Bali, 2) explore ethno-pedagogical values as character values of the *Siat Sarang* tradition that can prevent conflict, and 3) Reconstruct a model of ethno-pedagogical practice in *Siat Sarang* tradition as a safety valve based on local wisdom for conflict prevention. Then, this phenomenon is studied using qualitative methods with a critical ethnographic model—data collection using in-depth interviews, observation, and literature study. Then, evaluate its validity by triangulating methods and sources. The data was then analyzed using critical ethnography, resulting in a comprehensive survey of strategies, values, and implementation models. The research results show that the *Siat Sarang* tradition has local wisdom values, which can be used as a safety valve to prevent societal conflict. The values contained in it are religious, social, sportsmanship, and ethnic-based educational values (ethno-pedagogy). These values have been inculturated in families, communities, and schools. The results of this research mean that tradition has a role in preventing conflict. The form is local wisdom, which has ethno-pedagogical value in the form of character education.

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INTRODUCTION

Indonesian society is a multicultural society; this character has two dimensions. On the one hand, it has extraordinary cultural potential, but on the other hand, it has a prominent level of social insecurity, such as conflict. Conflict is a condition where society conflicts with other societies (Azra, 2002). However, this condition will not occur if it is managed well. As explained, Coser makes an offer based on conflict theory with the concept of a safety valve. This safety valve is a unique mechanism that can be used to defend a group from possible social conflict. Life-saving valves can be in the form of rituals, organizations, traditions, and other socio-cultural symbols. Bali, as a part of Indonesia, is an area that rarely has conflict and has many traditions (Sunu,

2014). Based on Bali Police records for 2012-2021, the number of criminal acts in Bali Province generally shows a downward trend. The number of cases recorded in 2012 was 8.790, then continued to decline to the lowest point of 3,846 issues in 2017. In 2018, the number of criminal acts reported increased to 4.037 cases and in 2019 again. Bali Province's Criminal Statistics in 2021 decreased to 3.844 patients until the lowest point in 2021, with 2.754 cases recorded (Dewi & Ulfa, 2021). Meanwhile, there are many traditions in Bali, from religious rituals and Balinese customs to various types of art, from dance, sculpture, music and others. This condition proves that the social structure in Balinese society functions as a safety valve to prevent conflict.

Once in Bali is the existence of social structure which functions as a lifeline, the existence of rituals or traditions of *siat* (war) such as *Siat Pandan* tradition, *Siat Api* tradition, *Siat Yeh* tradition, *Siat Tipat Bantal* tradition, *Siat Sampian* tradition, and *Siat Sarang* tradition. In these various *siat* traditions, Balinese people carry out war through various means according to their type. The *Siat Pandan* tradition uses pandan leaves as a means of attacking each other. The *Siat Api* tradition uses fire as the main ritual tool when carrying out its ritual processions (Ardiyasa & Anggraini, 2021). Then there is the *Siat Yeh* ritual that uses water in its ritual processions. There is also a *siat tipat bantal* using ketupat when carrying out the ritual procession (Supriadi & Zakiah, 2019). Society is grouped into two groups that attack each other. However, not with the sole aim of causing harm but rather to practice the values of joy and conflict management (Franciska et al., 2018). This ritual or tradition can be a possible alternative for Balinese people to express their feelings of irritation and resentment in a positive form (Ardiyasa & Anggraini, 2021). This means that the desire for conflict has been psychologically expressed in religious rituals that the desire to fight in society has been committed. This condition will certainly make people aware of not having any conflicts. A similar condition can be seen in the *Siat Sarang* tradition that occurs in Selat Traditional Village, Karangasem, Bali. This *Siat Sarang* tradition is a lifeline to prevent conflict before conducting *Ngusaba Dimel* (Adi et al., 2021). *Siat Sarang* tradition is held every three days before *Ngusaba Dimel* by fighting using traditional Balinese snack-making tools (*sarang*) in Selat village. The purpose of implementing the *Siat Sarang* tradition is to create a peaceful atmosphere when welcoming the *Ngusaba Dimel* celebration. Apart from that, the Selat traditional village also lives in mutual respect with each other without conflict. Furthermore, from the ethno-pedagogical perspective, the *Siat Sarang* tradition is a conflict prevention educational practice based on local wisdom (Ardiawan, 2018).

Ethno-pedagogy is a study of education with a specific ethnic nuance and distinctive characteristics that signify its followers (Hamdani et al., 2017; Sugara & Sugito, 2022). The form of Ethno-pedagogy generally takes the shape of local traditions as the wisdom of the community. From the perspective of ethno-pedagogy, each series of traditions serves as an educational mechanism aimed at transmitting values and exercising social control over various actions of its supporting community. The controlled actions include disruptive acts that disrupt the social structure, such as conflicts. Studies like this are still not widespread, even though ethno-pedagogy, as a culturally-based educational mechanism, is abundant and plays a vital role in traditional communities. Ethno-pedagogy manifests itself in various local cultural activities commonly known as local wisdom, one of its real forms being in the form of traditions. Therefore, studying traditions such as Ethno-pedagogy should be conducted in various aspects. The study can begin with constructing the ideology that leads to the emergence of a tradition. This is done to understand the philosophical foundation of that tradition. Subsequent research can be carried out

by uncovering the character values inherent in that tradition. The results of this value construction are then revitalized in the realm of education, both informally within families, formally in schools, and non-formally in the community (Kurniawan, 2015). Through this educational mechanism, it is expected that the existing values will continue to thrive and serve as a guide for the community in their actions. The same can also be done for the tradition of *Siat Sarang* in Selat Village to prevent conflicts in the community.

Studies on conflict prevention based on ethno-pedagogy have been conducted, one is a study by Ratna Artha Windari (2015) with the title *Konflik dan Integrasi Manajemen Konflik Pada Subak Multikultur (Studi Kasus Subak Tenggallinggah Kecamatan Sukasada, Kabupaten Buleleng)* This study found there's a pearl of local wisdom used as a source of conflict management the Subak multicultural. Then a study by Suardita, et.al (2015) entitled *Pencegahan dan Penanggulangan Konflik Sosial Di Bali Dari Perspektif Hukum* found the importance of preventing the law-based conflict as it provides law assurance in society. However, none of these studies specifically examine the *Siat Sarang* tradition and use an ethno-pedagogical approach.

The differences between previous studies and this study can be seen from three aspects, namely the focus of the study, research methods, and ethno-pedagogical perspective in studying a cultural phenomenon. The focus of this study is on traditional rituals that indicate warfare (*siat*), but the aim is to carry out cooperation and collaboration to avoid social conflict. The method studied uses critical ethnography, deconstructing the ideology that drives a cultural phenomenon. Furthermore, in explaining the findings, we use ethno-pedagogy to explain the process of value internalization by the Straits people so that the *Siat Sarang* tradition can become a safety valve in their social life.

The novelty of this study is constructing the *Siat Sarang* tradition using ethno-pedagogy, which situates local wisdom as a safety valve to prevent conflict in Balinese society. This study aims to reconstruct the background of the *Siat Sarang* tradition, explore ethno-pedagogical values as character values in the *Siat Sarang* tradition which prevent conflict, and reconstruct a model of ethno-pedagogical practice in *Siat Sarang* tradition as a safety valve based on local wisdom for conflict prevention. The results of this study are expected to make an academic contribution to the strengthening of culturally-based conflict prevention models found within local wisdom. This study, on the whole, contributes to the field of social sciences, particularly conflict theory. The findings demonstrate that conflicts can have not only negative impacts but can also be transformed into something positive if managed effectively. One of the models for conflict management based on traditional rituals is implementing the *Siat Sarang* tradition.

METHOD

This research used a qualitative approach, a type of critical ethnography, consisting of data collection, data triangulation and data analysis. The data collection process was carried out using in-depth interviews with key informants, the Jro Mangku Dalem Selat Traditional Village, *Kelihan Adat* Selat Traditional Village, Selat Traditional Village selection, and other traditional administrators, youth executor of *Siat Sarang* tradition, *pecalang* (traditional police), and the police. Other data collection was also conducted by direct observations of the *Siat Sarang* tradition, so we could see and interpret the ritual expressions and processions comprehensively.

Other data was collected using document analysis techniques in the form of data from *awig-awig*, articles, books and other written sources that discuss *the Siat Sarang* tradition.

After all the data have been collected, a data validity test is conducted by triangulating the data and sources. The triangulation process was conducted by comparing information derived from the data and sources obtained through observations of the implementation of the *Siat Sarang* tradition. Subsequently, interviews with the *kelihan adat* (traditional leaders) of Selat traditional village, Jro *Kubayan* of Selat traditional village, *penyarikan* (secretary) of Selat traditional village, and Jro Mangku Dalem of Selat traditional village. Data confirmation was also carried out using written data from the village's customary regulations (*awig-awig*), articles, and books that discuss the *siat sarang* tradition. The data collected is used as a narrative of *siat sarang* tradition. The data was analyzed using critical ethnographic methods as it constructs cultural phenomena as an action that cannot be separated from the ideology behind it. These ideologies set the motion of tradition. The results of all these research steps are the primary ones for writing the social valve ethno-pedagogy for conflict prevention in the Selat Traditional Village.

RESULT AND DISCUSSION

Background of *Siat Sarang* Tradition as an Ethno-Pedagogy for Conflict Prevention

Siat Sarang tradition appeared with several reasons and ideologies behind it. *Siat Sarang* tradition, which is closely related to *Ngusaba Dimel*, has religious reasons. The true concept of *usaba dimel*, as seen from the origin of the word, is *usaba* which means big ritual and *dimel* which means rice field or moorland (Partami et al., 2016). The word *ngusaba* shows the process of conducting rituals in a holy place. So *Usaba Dimel* can be interpreted as a ritual process aimed to fertilize agricultural land such as rice fields or moorlands. The existence of traditions in society has the main function of implementing the belief system it adheres to (Muada, 2021; Sendra et al., 2019).

The religious function is a fundamental aspect of a ritual since rituals and traditions are a real form of belief system by a community group (Hasan, 2017). Similar to the *Siat Sarang* tradition in Selat Traditional Village, Karangasem, based on the results of the study, explains that the background of the *Siat Sarang* tradition cannot be separated from the gratitude of God's gift as the abundant rice fields given (Agustina & Salim, 2021). Then, the ritual is a religious mechanism to neutralize the negative forces in the Selat traditional village environment which will conduct *Ngusaba Dimel*. The Balinese people's thanksgiving to God is not only expressed through prayer but also followed by various cultural and religious activities as part of their lives (Ardhana, 2020). This religious procession can be seen from various aspects of the implementation of *Usaba Dimel*, especially the prayer procession conducted by the people of Selat village to the various temples they own (Citrawati & Wahyu, 2015). As a traditional ritual, *Siat Sarang* tradition always has religious value as the peak of gratitude which manifested in social actions in the form of traditions (Efendi et al., 2020; Puspa, 2019).

Another value of implementing the *siat sarang* tradition conducted by the Selat village community is the preservation of the culture and customs of this village. It can be seen how the Selat village community continues to strive to maintain the values and process of implementing *Usaba Dimel* so that it remains sustainable and preserves the values of local culture in this area.

As is seen from the implementation process, the facilities and infrastructure used, and the rules and regulations implemented truly characterize a noble culture (Muada, 2021; Sendra et al., 2019).

The implementation of *Siat Sarang* tradition is also caused by the social system, the existence of cultural similarities and *nyama braya* (brotherhood). This ritual is not merely religious but is formed as a social system of cooperation in society (Farah, 2018; Wiediharto et al., 2020; Yudiantini, 2016). This situation arose with the cooperation in managing their rice fields (*dimel*), preparing a ritual in the form of uli snacks (*jaja uli*), and then celebrating all these processes with the *Siat Sarang* tradition. The following is *Siat Sarang* procession which was participated in by the Selat Indigenous village community.



Picture 1: The Process of Siat Sarang Tradition in Selat Customary Village, Karangasem Yasa's Documentation, 2023 [source]

Picture 1 depicts the expressions of emotions of anger, joy, and mutual attacks among all the participants. Through this process, the negative energy of anger disappears as it is channelled, which ultimately causes joy to begin to emerge.

The Ethno-Pedagogical Tradition of *Siat Sarang* in Selat Traditional Village which can be Used as a Lifeline to Prevent Conflict

Siat Sarang tradition as local wisdom has values to be the ideology in implementing the ritual. These values are born from various things of people in Selat village believe in, such as religion, traditional customs, ethical values, legal values and so on. All of this is reflected in the activities conducted. All these values aim to create a harmonious society. One of the indicators of a harmonious society is a society without conflict. Therefore, the *Siat Sarang* tradition can be stated as a social valve to prevent conflict (Hasudungan & Sartika, 2020; Prasetyo & Nasional, 2018). The anti-conflict values contained in *Siat Sarang's* traditional procession are as follows.

Religious Values

Religious values are values that come from religious doctrine where the *Siat Sarang* ritual is a tradition that aims to express gratitude to God Almighty thus he gives the safety and happiness physically and mentally. It can be seen as the prayer procession at the beginning of each activity. This prayer activity is an action that is used as self-control. As revealed by the Hindu religious doctrine of the concept of *Tri Kaya Parisuda* and *Sadripu*. *Tri Kaya Parisuda* has three excellent attitudes, which are composed of *manacika*, *wacika*, and *kayika* (Ardiawan, 2019). Using the principle of *Tri Kaya Parisuda*, one will eventually be able to manage oneself, avoiding the

emergence of conflict. The *Siat Sarang* tradition, which begins with ceremonies or prayers, exemplifies this.

Aside from that, the ritual serves to regulate *Sadripu*, or the six adversaries in people, which are *Kama* (lust), *Lobha* (lust), *Krodha* (anger), *Moha* (confusion), *Mada* (drunkenness), and *Matsarya* (envy) (Ariningsih et al., 2020). This means that the *Siat Sarang* tradition, as a religious teaching-based tradition, attempts to control these six opponents as well. Conflict in the Selat villages would be avoided if this were realized. This is supported by statements from several informants in *Sirat Sarang*, including I Putu Giri (37 years), who explained that as long as he followed this tradition, he never felt angry or resentful toward his friends who hit or threw stones at him because the aim was to show devotion to *Ida Sang Hyang Widhi*. Others who participated concurred with this assertion, saying that there was never any dispute during the process. When they can pray together, it even promotes a stronger sense of brotherhood (Fajriyah et al., 2017).

Social Value

When the entire community participates in the entire sequence of *Siat Sarang* rites, social values are displayed. One of the values that is fostered is the ability to work together and assist one another. Horizontal disputes can, of course, be avoided by adopting these practices. This may be seen in the collaboration between village officials and the police to guarantee that the *Siat Sarang* tradition is carried out (Arka, 2019). The presence of law enforcement agents from customs and the government ensures that activities run smoothly and safely.

It is known through these conditions that all components of society work together to create security and comfort in implementing the *Siat Sarang* heritage. The existence of all customary and official components provides the parties concerned with a sense of confidence. Aside from that, the developing cooperation provides understanding to road users, who must understand that the road must be blocked during the *Siat Sarang* tradition since the implementation site is near a road junction and the Selat market. Everyone in the community must respect one another and be willing to make sacrifices for others. Because the ritual is performed in a public area frequented by many people, everyone must understand and respect one another. This understanding can also help to avoid confrontations between ritual implementers, such as the Selat society, and other road users. This is one method of preventing conflict in society (Dauh et al., 2020).

The Value of Sportsmanship

Every year in the *Ngusaba Dimel* series, the *Siat Sarang* tradition emphasizes the values of sportsmanship. This is evidenced by the absence of conflict that occurred during this ritual. In reality, if you observe the procession, you will notice that there is a process of attacking and beating each other using nest amenities. When this tradition occurs, participants in *Siat Sarang* fight one another. They never disagreed with that. This cannot be divorced from the virtues of sportsmanship taught by everyone involved in this *Siat Sarang* tradition. The performed ritual is a sacred ritual that must be performed as a form of devotion to *Ida Sang Hyang Widhi*. This form of gratitude must be done sincerely and must not be self-interested. Likewise, when *Siat Sarang* occurs, you should not leave behind grudges and anger because, in reality, it is all an activity to express gratitude to *Ida Hyang Widhi Wasa* (Saputra et al., 2021).

Educational Value

Tradition is a process of cultural transmission that society passes down from generation to generation. The process of cultural inheritance is identical to the process of education implementation. This is consistent with K.H. Dewantara's, Indonesian education's father, explanation of education as a civilizing process. This is also consistent with the belief that education takes place in three educational centres: the family, the school, and the community (Kurniawan, 2015). Tradition serves as a form of education in this society. It becomes evident why, in the end, values, traditions, and lessons in the form of local wisdom remain durable in society. Because the educational process is well-facilitated by cultural processes such as the *Siat Sarang* tradition.

Children who participate in a ritual are indirectly encouraged to acquire and implement the values they comprehend so that they might become life guides. This situation can also be found in the *Siat Sarang* tradition, where the participants include children, teenagers, and parents. Because they are scared of being attacked by the nest, small children help to prepare it. This also demonstrates that this custom exists in his village. The image below depicts a clear explanation of how children participate in this tradition. This procession demonstrates how the process of passing down traditions unfolds so that the next generation fully comprehends the *Siat Sarang* tradition. A correct knowledge of a tradition will motivate someone to follow the rules associated with that custom. As a result, the tradition of *Siat Sarang* as a *mala* fusion action to combat *sadripu* in people remains unabated.

***Siat Sarang* Traditional Model in Selat Traditional Village Can Be Used as a Safety valve to Prevent Conflict**

The *Siat Sarang* tradition as a multi-valued, magical religious-based local wisdom plays an important role socially and psychologically in preventing conflict among the people of the Selat. This cannot be separated from the socialization process carried out by agents in the three educational centres, namely family, community/traditional institutions, and educational institutions (Kurniawan, 2015). This process occurs continuously and comprehensively, well controlled by applicable norms, especially religious, customary, and legal norms (Apandi, 2020; Rofiqi & Rahim, 2023). Synergy and collaboration among Selat community components have demonstrated that acts of violence during the *Siat Sarang* ritual in the form of throwing *Sarang* at each other do not cause problems because all components already have the same understanding of the ritual's purpose and implementation. All components control each other so that they do not become angry or act in ways that violate the predetermined regulations. The process implementation model is depicted in Chart 1.

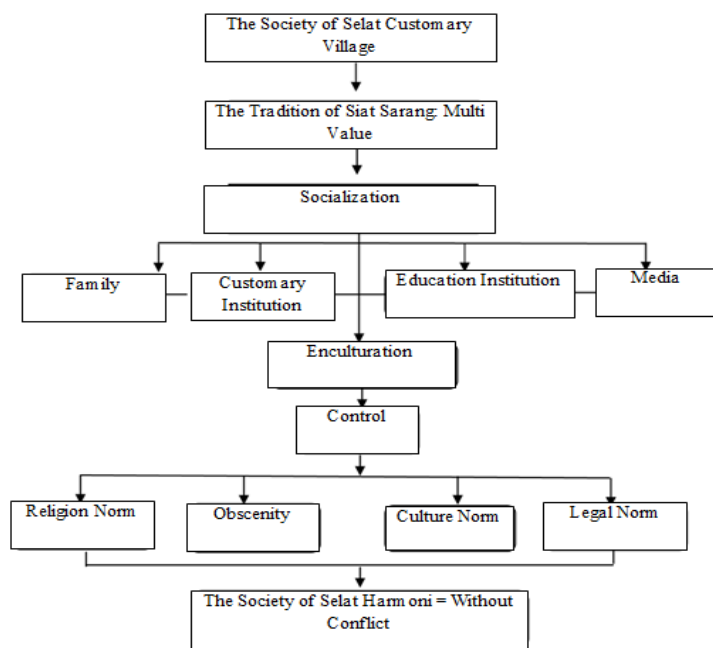


Chart 1: The Model of Conflict Mitigation Based on The Ethnopedagogy of Siat Sarang Tradition Yasa's Reconstruction, 2023 [source]

The Ethnopedagogy-Based Conflict Prevention Model of the *Siat Sarang* tradition above shows how society, especially the Selat traditional village, has rituals or traditions that are multifunctional and multivalued. The existence of traditions is a living monument to the practice of values held by all Selat people, one of which is *Ngusaba Dimel*. An important part of *Ngusaba Dimel* includes the *Siat Sarang*. The *Siat Sarang* tradition is well-socialized in the three educational centres (Kurniawan, 2015). First, the family is socialized by explaining the concept, and procedures for implementation, and participating in the ritual's implementation. The ceremonial process, from preparation to implementation, also serves to socialize members of the society, particularly in the Selat traditional village. The *kelihan adat* (traditional leader) is used to relay information, and then the community is directly involved in the preparation and implementation of the *Siat Sarang* tradition. Aside from that, educational agents play a role in sustaining this as delivered in lesson materials and employed as course assignment material. Teachers are also active in *ngayah* activities such as ceremonial facility and infrastructure creation, *Siat Sarang* tradition implementation, and so on (Pitriani, 2020). Media agents are also crucial in disseminating information about the *Siat Sarang* tradition. The interaction of these components ensures that the socializing process runs well. Thus, the *Siat Sarang* tradition becomes ingrained throughout Selat society.

According to the Selat traditional village community, the *Siat Sarang* traditions are a religious and socio-cultural commitment that must be fulfilled appropriately and sustainably. Implementation is now about religious emotional obedience rather than obedience. However, to safeguard and prevent the *Siat Sarang* tradition process from running smoothly by its objectives and implementation processes, a control mechanism based on the values or norms established

must be prepared. As a result, the existence of religious standards, conventions, morality, and legal norms plays a strategic role in efforts to avoid processes that are not consistent with the mechanisms of the *Siat Sarang* tradition. The existence of the norms above prevents unexpected things from occurring such as conflicts, errors in implementation procedures, and other unexpected impacts (Pitriani, 2020).

Based on the overall process, the execution of the *Siat Sarang* tradition has had a considerable impact on the lives of the people of the Selat, particularly in manifest social conflicts. According to police data, there has been no conflict in the Selat traditional village throughout the observance of the *Siat Sarang* tradition. This demonstrates that the *Siat Sarang* tradition functions as a social conflict prevention method. This can be related to psychological theory where when someone has fulfilled their intentions, it directly causes someone to not easily do the wrong thing related to that matter since the sensory mechanisms of the ego and superego have prevented the id in the form of instinctive actions from happening again. This means that cultural intelligence in the form of local wisdom when viewed from an ethno-pedagogical perspective can lead society to conflict prevention (Amrullah et al., 2018; Sriyono, 2020).

Therefore, the community, along with other stakeholders interested in conflict prevention within the community, can develop peace education models based on local wisdom, such as the *Siat Sarang* tradition (Syahputra, 2020; Tular & Manik, 2022). The presence of tradition like this serves multiple functions, including religious, social, economic, and conflict management aspects. This implies that rituals occurring in the form of tradition are not only religious practices but also hold social significance in strengthening the social fabric of the community (Franciska et al., 2018)

CONCLUSION

The *Siat Sarang* tradition, rooted in Hinduism and driven by cultural and social values, particularly cooperation among farmers, is a significant part of the *Ngusaba Dimel* ceremonies in the Selat community. This tradition instils values such as religion, social harmony, sportsmanship, and ethnic-based education (ethno-pedagogy) to prevent conflicts, which are well internalized in family, community, school, and media education. The successful socialization and internalization of these values highlight the awareness among the Selat people regarding the importance of the *Siat Sarang* tradition. This research establishes that traditions carry ethno-pedagogical values serving as a societal safety valve, ultimately playing a crucial role in conflict prevention. The results suggest that traditions contribute to conflict prevention through local wisdom, offering ethno-pedagogical value in the form of character education.

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