

## Internalization of Antar Pakatan values in establishment of civic disposition

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### ABSTRACT

The purpose of this study is to provide a concept for the formation of civic Disposition through the *Antar Pakatan* culture that grows in the Sambas Malay community. Activities that have become a habit in this tradition are the basis for the application of the values that shape character. In a qualitative approach to research, the method used is ethnography. Data collection was carried out through participatory observation and interviews with 11 people consisting of community leaders, religious leaders, communities, and village heads. This data analysis technique consists of three paths, namely data reduction, data presentation, and drawing conclusions. Based on the findings of *Antar Pakatan*, there are values that shape citizenship attitudes, namely an increase in a sense of unity, social care, a system of cooperation values in the economic field that have the potential to become a harmonious character by strengthening the values of Pancasila. The attitude of citizenship through *Antar Pakatan* as an effort to implement meanings such as adaptation, prioritizing peace, namely the formation of democratic attitudes and social care and integration is to unify perceptions of the benefits of togetherness to form a sense of unity that creates social attitudes and harmonizes harmony between communities.

### Article History:

Submitted : 10-04-2021  
Revision : 14-04-2021  
Accepted : 01-05-2021

### Keywords:

*antar pakatan* values; civic disposition; internalization



### Introduction

Civic disposition has a significant opportunity in developing the dimensions of civic education. This attitude of citizenship is important as a source of strengthening the dimensions of citizenship. Attitude Citizenship can be seen by supporting, which is effective in the dimensions of character, attitude, and character (Branson, 1998). The knowledge and attitudes of citizens can form a confident attitude and commit to the personal formation of citizens to create citizens who have intelligence and are good at behavior that can be applied in life (Prasetiyo et al., 2019, 2020; Winarno, 2014).

Various challenges are currently being faced, both in the form of external challenges and internal challenges. The flow of globalization and ideological struggles through the media are part of external challenges, while the diversity of cultures, ethnicities, religions, and races is a challenge faced internally. Besides, the increasing need for life necessities impacts the weakening of the functions of the family and religious institutions as the first and foremost source of moral education, which is the source of the nation's moral damage in all fields. The weakening of the appreciation of these character values is the cause of the weakening of the community's identity (Martono et al., 2021).

The decline in national identities, such as the attitude of togetherness, cooperation, and the low perspective of social cohesion between communities, has further strengthened the attitude of indifference to others, resulting in individualistic perspectives in various aspects of community life. This condition is what happens to the Sambas community, especially in the younger generation in their life. Some problems or moral and social impacts have arisen in some small Malay communities, which have reduced the positive behavior of the community. Interpersonal and group that will destroy the socio-cultural order of the Sambas people who are known for being polite, religious, and

even calling the porch of Mecca after Aceh (Wahab, 2015). This was confirmed by (Bintari & Darmawan (2016), who states that the value of mutual assistance fades occurs when the sense of togetherness begins to decline; it is not voluntary; all work is only assessed. This makes the daily conditions of people's current behavior inconsistent with the noble values of Pancasila.

The collapse of the nation's character is a problem behind the increasing number of degradation and national identity problems. There is a shift in the values of life in the form of ethical values that can influence the nation's life. This condition certainly has an impact on people's lives currently. This shift in values includes a lack of social solidarity, a lack of respect for regional cultural values, a weakening of courtesy and honesty (Dewantara et al., 2020). This condition is also influenced by an understanding of respect, tolerance, and a sense of the same fate in the life of society, nation, and state that have not been deeply embedded (Alfian, 2013).

The weakening of the nation's character or the attitude of citizenship (civic disposition) can cause relations between communities, cultures, and religions in the lives of citizens, leaving problems that greatly affect the integrity of the nation. This condition is a concern for the community, especially in the Malay Sambas community; there has been an attitude of depletion of the culture of togetherness and cooperation among some of the young generation of Sambas Malay. This is because there is no strategic cultural effort to accommodate cultural values as a common goal.

Or this reason, it is necessary to have a very strategic forum in strengthening good values and culture in the context of developing a civic disposition. The development of citizenship attitudes can be done by maintaining and protecting cultural identity to have high social awareness. An attitude of citizenship that contains a private character, namely moral responsibility, self-discipline, and respect for the dignity and worth of each individual, is mandatory. Branson (1998) emphasized that civic dispositions indicate a public and private character important for maintaining and developing constitutional democracy. Attitudes of citizenship and the skills of citizens develop slowly because of what someone has learned and experienced in the home, society, and civil society organizations.

Efforts to maintain moral character and respect for the dignity and worth of everyone must be carried out by maintaining local wisdom values, one of which is through the internalization of local wisdom values. Local wisdom is interpreted as a wise idea used as a guide in community life so that it becomes a valuable legacy for future generations. Local wisdom can be understood as a cultural identity that becomes personal to culture and can absorb foreign culture into the cultural personality and character of the nation (Hidayat et al., 2020). Local wisdom possessed by the Indonesian people has diversity because it consists of various kinds of tribes, languages, and different traditional rituals (Efriani, Dewantara, et al., 2020).

Local wisdom is the capital for the formation of noble character, which shows that the value of the Didong traditional art in the Gayo community has transformed elements of beauty, religion, and togetherness from the message of local wisdom that the community can absorb to produce a tolerant character can create peace. Furthermore, Aslan (2017) states that the culture Pantang Larang used by Indigenous Malays is a habit. Custom is an ancestral heritage passed down from generation to generation related to tradition as a custom to respect the elders. It is related to the environment that needs to be respected and carried out with institutional rituals. There are also the results of Sulissusiawan (2015). research which states that the *Mulang-Mulangkan* tradition in the Sambas Malay community marriage has a symbolic meaning in the form of advice on chastity in running the household, advice on dealing with problems in the household, advice for loyalty and being willing to sacrifice, advice to always be patient and surrender to God to face life, as well as advice to solve problems by deliberation and consensus (Sulissusiawan, 2015).

According to Permana in Alfian (2013), local wisdom, as a local policy (local wisdom), is defined as a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in answering various problems in meeting their needs. Local wisdom is local wealth that contains policies or ways of life. Local wisdom serves to shape people to be wiser in living their lives (Anggraini & Kusniati, 2015).

Sambas district is an area located on the northernmost part of the west coast of West Kalimantan province. This is because Sambas district is a regency that is directly adjacent (land and sea) to Malaysia and Brunei Darussalam. The two countries are predominantly Malay, and the Malay culture is still powerful (Sumar'in et al., 2017).

Sambas has many different cultures, one of which is *Antar Pakatan*. *Antar Pakatan* comes from the word "*Antar*," meaning "bring or send," while "*Pakatan*" means "acquiescent or agree" (Julia et al., 2020). *Antar Pakatan* is a custom where a family is invited to a house with an event such as a wedding, and the family must bring rice, money, and chicken. In general, weddings and invited families, neighbors and friends only come and bring money and eat only once. In another case in Sambas Regency, the wedding is carried out for two days, namely *Motong Day (Antar-Pakatan)* or small and big days.

Based on the description above, the study of *Antar Pakatan* culture in the Sambas Malay community is important. The formation of citizenship attitudes must be manifested in everyday life, especially in society, by interpreting the inter-cultural agreement applied in the Sambas community. Strengthening the value of local wisdom can identify the character values that grow and develop in the Sambas Malay subculture through the *Antar* tradition, which can be used as practical guidelines in realizing the character of citizens who follow the values of Pancasila. Therefore, strengthening citizens' attitudes through *Antar Pakatan* local wisdom values in the Sambas community is essential by emphasizing what character values are in the *Antar Pakatan* local wisdom of the Sambas Malay community *Antar Pakatan* values in shaping civic attitudes (civic disposition).

## Method

Malay Sambas is one of the largest ethnic groups in West Kalimantan. Malay Sambas have distinctiveness in terms of customs. *Antar Pakatan* tradition in its implementation process becomes the object of this research study. This study uses a qualitative method by analyzing individuals who directly experience the events of an incident so that the individual can understand the context of the event is referred to as the research subject (Spradley, 1997). Ethnography is a form of this research; according to Jensen et al. (1991), placing ethnography is not seen as a tool for collecting data but approaching data in researching communication phenomena.

This research was conducted in the Sambas district, West Kalimantan, which consists of four districts: Pemangkat, Semparuk, Tebas, and Sambas. The research subjects used were Pak Lebai or traditional stakeholders, who were the main informants in this study. In-depth interviews were also conducted on other subjects, namely the original Sambas community consisting of 4 community leaders, two religious' leaders, four community members, and policymakers (village heads). Family values and the spirit of cooperation. To maintain this image, the strengthening of local or cultural values is used as a specific area to give a sense of unity. The research was conducted using the observation technique by interviewing but separately or not connected in the interview.

The data collection technique in this study is also known as field notes, namely three techniques used in the data collection process, namely participant observation, in-depth interviews, and documentation which aims to see the activities and understand a view of life from the perspective of the Malay Sambas people and its relationship with life to view their world. Researchers can do this by visiting and observing the *Antar Pakatan* tradition in the implementation of weddings in the

Sambas Malay community. The visits were carried out repeatedly; namely, the researcher directly attended a wedding party held by the community at a predetermined time. Besides, researchers also observed the life process of the Sambas Malay community through their daily activities to observe the form of internalization of the *Antar Pakatan* values. The data analysis technique in this research was carried out by collecting data collected based on the ritual implementation of the *Antar Pakatan*. Then it is reduced based on the character values that emerge from the implementation procession so that conclusions can be drawn.

## Result and Discussion

### Character Values that Grow in *Antar Pakatan* Culture

The continuity of a tradition or culture of a society is very much determined by the values that have been agreed upon. In general, the Sambas Malay culture cannot be separated from the teachings of Islam. In Malay society, the characteristics of Islam become the principles of behavior and actions, forms and relationships, the essence of Islamic values, attitudes, and views become the soul in the whole of Malay society and culture, which implies the norms of manners and the social order of the Malays.

The Sambas Malay community has a culture that contains mutually agreed-upon values. This tradition is an *Antar Pakatan* culture that cannot be included in people's lives when implementing a community wedding party. *Antar Pakatan* as a value in the sense of cultural importance expected to have existed when Malays needed each other. This follows the narrative of Alang Ihsan that *Antar Pakatan* is one of the habits of the Malays in giving something to help fulfill the needs of their siblings during a wedding ceremony.

Based on the results of interviews with several sources which according to *Antar Pakatan*, because it comes from a fragment of the word *Antar*, means to deliver, to provide goods for consumption in preparation for the wedding party; and *Pakatan* means agreement, that is, the goods are given are a tradition that has been agreed upon in writing (Along Musni, 74 years old). According to Uning Yudi (71 years old), although the character of the *Antar Pakatan* is not written because it is ingrained in the life of the Malay Sambas, it is still morally binding on the residents so that it is carried out alternately (read: people who have given *Antar Pakatan* when holding a wedding ceremony will also receive goods as the implementer who implements *Antar Pakatan* culture).

Even though *Antar Pakatan* culture has a morally binding nature in the sense that there is a kind of awareness and self-knowledge to restore, this culture is still not obligatory to return goods if they do not have the ability to return or will not burden support with the same type of goods for what has been being accepted. However, the *Antar Pakatan* culture will be carried out by the Sambas Malay community if all family members are in one house.



Figure 1. *Antar Pakatan* Process on a *Kecik* Day

The *Antar Pakatan* process from the picture above occurs because of the concern for the celebration's success by residents towards the host who celebrates without any economic compensation that must be paid (due to sincerity). The items brought to *Antar Pakatan* were in the form of live chickens like what Maisuri mother and other mothers did with the *Antar Pakatan* for the marriage of Alang Mizan's child. From the description of Alang Mizan, the goods received from residents in chickens can add more than 600 birds. Chicken eggs carried by the mother are between 1 kg and 1.5 kg. There is also a *Jaudah Bakar* cake, a kind of Bolu cake, a sunflower with six rows or saggy. There are also *Antar Pakatan* goods assuming 500 Kg and even money according to each person's abilities. However, in one family, they bring rice and money, rice with chicken and cakes, and some even bring the total of these items, all of which depend on the intention and sincerity of the guests invited by one family in one house. For the Malay community, *Sambas Antar Pakatan* is also known as a small day (the first day of the main wedding ceremony).

The same thing is said: the *Antar Pakatan* is a custom where a person or family invited to the house whose owner is the ceremony must bring rice, money, and a chicken. Guests who bring about one kilo of rice are put into a small basin or bucket with a lid. Then when going to shake hands with the owner of the ceremony, the rice is given to the party who has the ceremony; when shaking, usually around two thousand or more is given when the hand is shaking. The rice and money are usually brought by guests during small-scale events, meaning that the program is not too festive, such as prayer or thanksgiving (Rajimah, 62 years old).



Figure 2. Delivery of Goods *Antar Pakatan* to the Home

The picture above shows the delivery of goods between the packets to the host, sitting on their knees full of respect and sincerity, which is shown by clapping the palms of the hand between the surrender and the recipient, the time for the *Antar Pakatan* culture to take place in one day before the wedding ceremony. It is carried out one day before the wedding, which is also carried out by eating with simple side dishes like the daily life of the residents, which is called *Kaccik 'Day*. So the implementation of the *Antar Pakatan* culture is allocated one day before the wedding ceremony, which is called *Kaccik 'Day*.

According to the Sambas Malay community, the reasons for the *Antar Pakatan* culture are relatively varied, as their motives. Some claim it is a collaboration to help residents who carry out a celebration (Alang Ihsan, 52 years old). This form of cooperation is also based on the concern (Musni, 68 years old) for the success of the celebration activity (Haji Ali, 70 years old). Based on the observations and interviews above, the *Antar Pakatan* values of the Sambas Malay community are clarified in the table 1.



Table 1. The Value of *Antar Pakatan* Local Wisdom in Malay Sambas

Local Wisdom Values	The essence of value
The value of mutual assistance	It shows the value of being willing to give helping activities that characteristically contribute to mutual democratization, including nobility and purity of heart in carrying packaged goods in the form of chicken, rice, sugar, etc., are carried out without coercion.
Value of unity (togetherness)	In fact, it is the main value in the <i>Antar Pakatan</i> Malay Sambas tradition, starting from the preparation, attendance, procession until the end of wedding activities which are carried out jointly with the aim of making the event a success.
Value of social care	Generating an attitude of willingness to share, awareness not to control others in the form of decency in communicating, politeness in giving, especially in fulfilling the economy and welfare for those who have an intent

Based on the table above, the view of the Sambas Malay community that the cultural values of the *Antar Pakatan* have values that can form a civic attitude which can increase the value of unity manifested through togetherness, helping to realize social and welfare goals, the value of social care that is manifested through a shared sense of the success of members society, especially the fulfillment of the economy and welfare, the value of mutual cooperation which is manifested by the existence of a cultural value system that has a relational or relationship between individuals that are supported by a shared commitment to helping. The values in this *Antar Pakatan* has the potential to be developed into characters in carrying out harmonious social relations while still assessing the values of Pancasila. The harmonization of character values that emerged from the *Antar Pakatan* tradition would support the citizenship attitude that occurred in the Sambas community. This can be applied to the table 2.

Table 2. *Antar Pakatan* values in supporting civic Disposition

Interaction Value	Realization of Citizenship Attitudes
Mutual Assistance value in providing for necessities	Mutual cooperation in the success of the celebration, even the nature of affection shown from the absence of having to return the goods given, encourages harmony between communities, this strengthens the formation of a democratic personality.
Value of unity (togetherness)	The meaning in togetherness which in the context of the Citizenship attitude, gives an important meaning, namely the potential value of unity. So that the solidarity is substantial to the support of the values that are always maintained and maintained in the daily life of the Malay community in managing harmonious relationships and even becoming the identity or habits of the Malay community in Sambas.
Value of social care	The value of <i>Antar Pakatan</i> has a socio-cultural impact, namely the participation of citizens in realizing solidarity and through cultural rituals in the

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process of composing the character and character of  
society in accordance with the values of Pancasila

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The table above explains that the *Antar Pakatan* culture boils down to the value of giving or the willingness to give, which gives birth to meaning, unity in togetherness, social care, increasing help in the success of the celebration, even the nature of affection shown from the absence of the necessity of returning goods encourages harmony between Public. So, *Antar Pakatan* culture has the value of caring through activities, affection, please help or mutual cooperation, and unity which actually leads to the value of giving or the willingness to give. In addition, *Antar Pakatan* is also carried out voluntarily with the intention of helping each other directly or indirectly because helping is a collective obligation and working together makes it easier for us to do things quickly and lightly (Hayati et al., 2011).

The value of mutual cooperation is also a collaborative activity by the community or group together with the aim of achieving positive results, and deliberation is referred to as mutual cooperation activities. The emergence of progress, awareness, and enthusiasm to do jointly and collectively without any desire to benefit oneself is the thing that underlies the community to carry out mutual cooperation (Dewantara & Budimasyah, 2018). The value of mutual cooperation in *Antar Pakatan* has the potential to be developed into character in carrying out harmonious social relations.

The socio-cultural relationship through the value system that exists in a nation is an agreement of the people in the region, and in the context of Indonesian culture, it seems that it still puts forward religious and moral aspects, while values that do not strengthen culture with moral and religious aspects can be ascertained. It will not be accepted in the realm of the public reason of the Indonesian people.

### **The Process of Strengthening Civic Disposition Through the *Antar Pakatan* tradition**

Strengthening the attitude of citizenship through the culture of the values of local wisdom and the *Antar Pakatan* culture also continues to occur in the Sambas Malay community. That is, the value of unity is a form of community agreement which is the fruit of the existence of an inter-Pakistani culture. The culture of *Antar Pakatan* values in the context of a civic culture requires the participation of citizens to make decisions related to various aspects of the interests of society.

The process of cultivating *Antar Pakatan* values, which are categorized by means of ideas and activities which have implications for the formation of citizenship attitudes, emphasizes the meaningfulness of the implementation process. The meaningfulness of course cannot be separated from the contribution of these values in fostering the harmonization of social attitudes between communities. To be actualized and meaningful, according to Malinowski, it is more caused by problems of community satisfaction. The satisfaction of people who want goodness whose standards must be in accordance with cultural values and religious values that actually want to create an orderly social system (Koentjaraningrat, 2009).

Strengthening value through the culture of the *Antar Pakatan* tradition as an effort to function and satisfy the community can be taken in several steps. As a first step, adaptation can be made, namely efforts to accept all parties who will assess the local wisdom *Antar Pakatan* and the implications of the transformation of value enculturation. All elements in the Sambas Malay community persuasively try to convince the adaptation steps. Local wisdom that actually has a culture, values, norms, and practices still have a role in contemporary society because local knowledge can be used as a resource for community development (Agatha, 2016)—strengthening a wise and wise attitude in looking at local wisdom owned by the region as part of developing character education as a provision for community life (Rachmadyanti, 2017). This acceptance effort is in the

form of synergy between communities, religious leaders, community leaders, and the government in seeing the meaning of each process of implementing the *Antar Pakatan*.

The next step, realizing peace for the sake of harmonious social order, is the main goal (goal achievement) of the enculturation / cultural values of the *Antar Pakatan* local wisdom of the Sambas Malay community. There are no specific goals or interests that satisfy the person or institution in this step. This means that the goals carried out are in the same direction as the achievement of attitudes and citizenship formation through the formation of the *Antar Pakatan* tradition in the form of mutual cooperation, togetherness, and caring attitudes.

Strengthening the value of wisdom through enculturation turns out to be an activity that is really in accordance with a series of instinctual needs of human beings that are related to all of their lives (Malinowski in Koentjaraningrat, 2009), it must be realized that even citizenship attitudes can be adjusted to become the character of the nation.

Noble values can be maintained and can be applied in life so that they can reflect their identity as a citizen, following the opinion of Winataputra (2012), which examines the civic culture as a culture that supports citizenship which contains a set of ideas that can be effectively manifested in cultural representations to form a citizen's identity. Winataputra (2006) also explains that civic culture elements are civic virtue or civic virtue, including active citizenship, equality / egalitarian relations, mutual trust and tolerance, cooperative life, solidarity, and the spirit of society.

The third step is mutual conviction and commitment, and this is called the integration step. Integration is an effort to unite perceptions by showing the advantages or benefits carried for the sake of togetherness in the *Antar Pakatan* tradition. The implications of the value of local wisdom that has changed culture should be known and shown to all parties to have a common perception. Local wisdom emerged through internal processes and has long since passed due to interactions between humans and their environment (Vitasurya, 2016). The emergence of habits recognized as useful for strengthening social cohesion and unraveling common problems is called local wisdom (Efriani, Praptantya, et al., 2020). The study results have shown that the values of local wisdom *Antar Pakatan* and their implications and transformations fall into the category of civic culture. Citizenship culture has elements of civic civility, which include active citizen order, equality of equality, tolerance and mutual trust, cooperation in life and building solidarity and enthusiasm in community life (Winataputra, 2006). Therefore, the community will also continue to survive in managing themselves by being aware of the challenges and opportunities of diversity and globalization, which can only be overcome if citizenship education and intercultural education are interrelated.

The traditions and culture of the Sambas Malay community that contain character values must be addressed together as a form of the joint commitment of the entire Sambas Malay community towards a spirit and dignified society. Have a spirit with the main characteristic of maintaining self-respect and dignity with the characteristics of an honorable position. Pride and dignity are two things that cannot be separated because maintaining self-respect will have honor. In the context of citizenship, the two points aimed at are very much in line to form a good and smart citizen identity, good and intelligent citizens based on the values of Pancasila. The embodiment of character values in the process of community interaction leads to the values of caring for fellow citizens, politeness, heeding the rules of the game (the rule of law), critical thinking, listening, negotiating, and compromising (Branson, 1998). These attitudes and characters can support a sense of comfort, harmony, solidarity, and solidarity in society.

Thus, the expectation of a community with a spirit and dignity through grounding the value of local wisdom is actually an effort to respond to changing times but with dignity and honor as the



identity of the Malay community who maintains customs and religion. Therefore, it will prepare humans to understand and understand attitudes as members of society ready to adapt to their environment and culture. This will shape the nation and the formation of character, which must be at the core of development in paving the way to civilized society (Fauzi, 2014).

This process can be used as a social reference in managing and fostering the personality and character of the nation so that creativity in maintaining good relations between members of the community can last relatively long and are well maintained so that negative prejudice can destroy the social joints of society. By grounding the noble values that occur in Malay society towards creating a spirit and dignified society, it is a manifestation of a civic culture that is following the goals expected by the nation and state.

### **Antar Pakatan Embodiment of Humanist Values in Shaping Civic Disposition**

Tradition *Antar Pakatan* that includes the caring, compassion, mutual help, unity, and togetherness excavated humanist values of the phases of the life cycle phases Sambas Malay middle. The middle phase is the phase that processes life with the value of togetherness as the core value. The core values born of these alliances are explicatively consequential on a compact character or attitude. Good value togetherness as a core value and compact character because of the traditional alliance between a major tradition in the life cycle Sambas Malay community. The association formed by the community is used as a vehicle for the collection of necessities that will be needed in the implementation of the wedding, such as food, for which each member of the community joined in the association will each bring food to be handed over to the host. It is a solution and efforts made by the community of Sambas to alleviate the burden of the host who will hold the party, and the involvement of the local community in it is needed (Julia et al., 2020).

Based on the finding that all *Antar Pakatan* traditions are shown, the value of togetherness becomes the final port for other values, including safety, gentleness, conveying, identity, cooperation, giving, glorifying, obedience. Therefore, it greatly contributes to being the distinctive and unique main character of the Sambas Malay community, which socially is important to be associated with the concept of citizenship, namely the character of togetherness or unity. In other words, to measure the togetherness of community members or citizens, it can be seen culturally or use a cultural approach by knowing the seriousness and intensity of community participation in the *Antar Pakatan* traditions. The formation of social values reinforces the importance of the role of local wisdom in society to become an indisputable thing that critically has the ability to change and shape global culture to be meaningful and following local socio-cultural life (Jenkins, 2004).

The intensity and seriousness of community participation, especially the Sambas Malay in *Antar Pakatan*, can be used as a proving indicator of the success of the value of togetherness in the form of mutual cooperation. Therefore, *Antar Pakatan*, whose main value is togetherness and produces a compact character, turns out to be applicative able to describe the attitude of citizenship, especially the attitude of unity in the Sambas Malay community. Togetherness shows the value of unity where the value of unity as a concept of skills in the Indonesian context means that from understanding its substance value as a nation's life view, namely the value of unity as a concept that contains noble goodness that the new generation of Indonesians must apply today (Triwijaya et al., 2020).

The concept of citizenship, especially on the micro-scale of social life, is essential for a compact character. If a society wants to progress and be victorious in achieving its goals, every individual must be united (read: unite). They must be of one heart and one soul and be able to maintain harmony between them. In the Sambas Malay community, there is a *qiasan* "Aur bergantung ke tabbing, Tabbing bergantung ke aur" (meaning: King or leader and need each other). This means that no fellow leader who a group leads will determine the order of life together.

Based on the findings, the solidarity in the Sambas Malay community can also be shown from the existence of the *Antar Pakatan* culture, but that does not mean that solidarity in other traditions and cultures is not realized. This means that the description of a peaceful and harmonious public order relationship, even compact / togetherness in participation, is very easily realized by the *Antar Pakatan* tradition. In other words, so that the character of togetherness or unity always appears in the social system of citizens or society, especially the Sambas Malay, then other cultures or traditions must also display the same thing by presenting *Antar Pakatan*.

## Conclusion

*Antar Pakatan* is one of the habits of the Malays in giving something to help fulfill the needs of their siblings when they are about to hold a wedding party. In terms of cultural values, *Antar Pakatan* has values that can shape citizenship attitudes, namely that it can increase the value of unity that is manifested through togetherness to help realize social and welfare goals, the value of social care that is manifested through a shared sense of success in the wishes of community members, especially the fulfillment of economy and welfare, values. Cooperation, which is manifested in a cultural value system that contains relational or relationships between individuals supported by a mutual commitment to helping. The three values in *Antar Pakatan* have the potential to be developed into characters in carrying out harmonious social relations while still strengthening the values of Pancasila. The attitude of citizenship through this tradition as an effort to function the meaning contained in people's lives can be carried out in several steps such as adaptation, which is an effort to accept all parties the value of local wisdom and the implications of the transformation of its value enculturation, all the elements in the Sambas Malay community. Persuasively trying to convince the user of the implementation of the *Antar Pakatan*, the next step, bringing peace for the sake of a harmonious order in society, is the main goal (goal achievement) of the *Antar Pakatan* civilization process of the Sambas Malay community, namely there are no specific goals or interests that satisfy the individual or group. It means that the goals carried are in one path of achieving the formation of citizenship attitudes through the formation of character. The third step is mutual belief and commitment, and this is called the integration step, which is an effort to unite perceptions by showing the advantages or benefits that are carried for the sake of togetherness to form the value of unity in *Antar Pakatan* culture and being able to create social attitudes and foster harmony between communities.

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