



Sabilulungan: Form Of Social Capital In Mapag Menak In Community Empowerment In Padepokan Art Of Culture Of Saung Langit Village Nagrak Regency Bandung

Mirna Nur Alia Abdullah^{1*}
Soni Akhmad Nulhaqim²
Opan Suhendi Suwartapradja³
Cik Suabuana⁴

^{1*,2,3} Padjadjaran University, Indonesia, E-mail:- alyamirna@gmail.com

⁴ Indonesian University of Education, Indonesia

***Corresponding author:** - Mirna Nur Alia Abdullah

*Padjadjaran University, Indonesia, E-mail:- alyamirna@gmail.com

Abstract

Social capital as a whole of actual and potential resources related to ownership is based on mutual knowledge and recognition. In Nagrak Village, it is manifested by a thick tradition with the value of Sabilulungan. This study aims to determine the value of sabilulungan as a form of social capital in Mapag Menak in community empowerment at the Saung Langit cultural arts hermitage, Nagrak village, Bandung regency. This research uses a descriptive method with a qualitative approach. As for the data collection technique, namely the documentation method, which is sourced from books, journals, and other literature, then conclusions are drawn. The results show that the people of Nagrak Village show this social capital through social relations/interactions during Mapag Menak. Social solidarity is demonstrated by the presence and participation of all citizens in preparing for the completion of the tradition, as for the trust of the people who accompany the series of traditional processions that are carried out. The tradition in the Nagrak Village community is Mapag Menak which all community members must carry out. Then, the norms and values in the Nagrak Village community are proven by the agreement on rules that need to be obeyed when conducting Mapag Menak.

Keywords: Sabilulungan, social capital, mapag menak

INTRODUCTION

Excerpts from the lyrics of the song Sabilulungan, created by Mang Koko or Koko Koswara's full name, became an inspiration for Dadang Mochammad Naser (Regent of Bandung Regency for 2 periods, namely 2011-2021) and used the term Sabilulungan as a slogan during the election campaign for the Regent, both in the first and second periods.

The election of Dadang Mochammad Naser to become the regional leader of Bandung Regency, so since 2011, Sabilulungan has been made the motto in running the wheels of government in Bandung Regency. Making Sabilulungan a motto is inseparable from Kang Daser's efforts to implement the noble values of Sundanese life contained in the concept of Sabilulungan as a foundation for realizing better public services in Bandung Regency.

According to Kang Daser, in an interview opportunity, said that Sabilulungan is not just cooperation, but also has the meaning of synergy, togetherness, silih asah, silih asih, silih asuh, silih pikaheman, ngaluluguan, ngakojoan (leadership that provides exemplary), as well contained in Sabilulungan spiritual values (Budiana et al., 2020).

The values contained in the meaning of Sabilulungan are considered social capital as a spirit or spirit in an effort to move the wheels of the Regional Government of Bandung Regency. Social capital can play a central role in shaping important social phenomena such as income inequality and economic opportunity (Chetty et al., 2022). Given the importance of social capital, it is necessary to bring up social capital in various aspects. Including the existing culture. One of the cultures that has participated as social capital is Mapag Menak in community empowerment at the Saung Langit cultural arts hermitage, Nagrak Village, Bandung Regency. To further describe the form of social capital through culture, the researcher conducted a study entitled "*Sabilulungan: The Form of Social Capital in Mapag Menak in Community Empowerment in the Saung Langit Cultural Arts Padepokan, Nagrak Village, Kab. Bandung*".

METHODOLOGY

Descriptive method with a qualitative approach is a method used in this study. As is well known, the qualitative approach places more emphasis on the meanings and understanding of things around us that are directly related to our daily lives. In this qualitative approach, researchers make more use of themselves to be used as instruments so that they can be used flexibly and can capture real events and interactions. (Mulyadi, 2012). The selection of a qualitative design is a research procedure that produces descriptive data in the form of words or spoken people and observed behavior. So that descriptive research aims to explain the meaning and describe various phenomena both natural and engineered, with more emphasis on the characteristics, quality, and interrelationships between activities (Utami et al., 2021). In data collection, documentation techniques were used by collecting journals with the keywords Sabilulunga, social capital, and Mapag Menak.

RESULTS

Social capital is important in understanding individual and group differences and furthermore that the design of successful public policies needs to take into account the impact of policies on the formation of social capital (Durlauf & Fafchamps, 2005).

The role of social capital, is no less important than other economic infrastructure, so efforts to build social capital need to be prioritized for the success of economic development (Septiadi, 2019).

The role of social capital as a survival strategy according to Soikatun & Juniarsih, (2018) There are five, namely:

1. Social relationships/interactions

Social relations/interactions that occur in Nagrak Village can be seen from its cultural activities. Mapag Menak culture is a culture that fosters regular and consistent relationships/interactions, relationships that occur not only between individuals and individuals but also between many individuals. Many social relations/interactions coexist and are carried out on voluntary, similarity, cultural, and customary principles.

Relationships/interactions that occur between community members foster brotherhood, kinship and kinship in Nagrak Village. Relationships are established because there is a sense that all members of society are family.

2. Social solidarity

Strong trust grows in Nagrak Village so that a sense of solidarity in society becomes stronger. This solidarity is a form of caring between individuals in society by helping each other.

A sense of solidarity arises because of social and cultural interactions and there is a sense of need for one another. This solidarity is needed in society. In Nagrak Village, you can see it from the Mapag Menak culture, all of them are present without exception.

3. Community trust

Community trust is the most important element in social capital. With trust, people become more enthusiastic about working together in community groups. Also with trust, the community can

carry out activities such as Mapag Menak without any feeling of awkwardness and mutual suspicion.

4. Traditions that exist in society

The role of social capital in Nagrak Village is to preserve the traditions that exist in society. An example is Mapag Menak. Traditions that have been passed down from generation to generation and have been used as values must always be maintained and continued.

5. Norms and values that exist in society

Norms are rules inherent in social relations. The rules that are expected to be obeyed and followed by the whole community. The norms in community life in Nagrak Village are evidenced by the existence of an agreement on rules that need to be obeyed when carrying out Mapag Menak.

Jousairi Hasbulah in Supono, (2011) explains the main elements of social capital include:

1. Participation in a network

Groups that are built on the basis of similar orientations and goals with more modern organizational management characteristics will have a better level of member participation and a wider range of networks.

2. Reciprocity

The tendency to exchange kindness between individuals in a group always colors social capital. Someone or many people from a group have a passion to help others without expecting instant rewards. This is based on the nuances of altruism (the spirit to help and prioritize the interests of others).

3. Trusts

Trust is a form of willingness to take risks in social relations based on a feeling of confidence that others will do something as expected and will act in a pattern of action that supports each other and does not harm oneself and the group.

4. Social norms

Social norms are a set of rules that are expected to be obeyed and followed by community members in a particular social entity. Examples of social norms: how to respect other people's opinions, norms for healthy living, norms not to cheat other people. Social norms dictate what actions should be taken or avoided (Gross & Vostoknutov, 2022). The social norms approach is a widely used intervention strategy to promote positive health-related behaviors (Dempsey et al., 2019).

5. Values

Value is an idea that has been passed down from generation to generation which is considered true and important by members of a community group, for example: the value of achievement, hard work, competition and the value of harmony.

6. Proactive Action

It is a strong desire of group members not only to participate but to always find ways for their involvement in a community activity such as: cleaning the neighborhood where they live, taking initiatives to maintain shared security.

Padepokan Saung Langit Pancanitis, in Panca Village, Nagrak Village, Pacet District, Bandung Regency, is one of the places that still maintains the preservation of the traditional culture of its residents. One of the cultures that has been preserved until now is the Mapag Menak tradition. This Mapag Menak tradition existed before the 60s. The Mapag Menak tradition is a form of "moral" ethics which is a term from Latin, namely 'Mos' and in its plural form 'Mores' which also means the customs or way of life of a person by doing good deeds (decency), and avoiding things -thing bad action. This means that something that has a good impact can be interpreted

as ethics or morals that are built and passed down from generation to generation in the Sundanese Priangan community.

The Mapag Menak tradition is a community habit that is carried out to greet or welcome guests who visit Pancanitis Village. This tradition is carried out by all the people of Pancanitis Village without exception. This tradition can also be done at any time because the tradition of picking up guests is not regularly scheduled. In this tradition, all people flock and work together in welcoming guests. Not only in welcoming, but the community also provides a variety of typical Pancanitis Village dishes. The people of Pancanitis Village themselves think that the Mapag Menak Tradition is like an obligation. The purpose of this Mapag Menak tradition is actually for friendship between the people of Pancanitis Village and visiting guests. (Saputri et al., 2020).

Cultural diversity is a characteristic of Indonesia that must be maintained and preserved. All levels of society need to do it. The Mapag Menak tradition is one of the traditions in Indonesia. The Mapag Menak tradition is in Nagrak Village, Bandung Regency. Bandung Regency, which is thick with Sundanese culture, has the motto Sabilulungan. Sabilulungan does not only mean mutual cooperation, but more than that.

These traditions are expected to become social capital, at least for the people in the area itself. Social capital is also used to maintain survival and meet community needs.

Haridison, Syahra (2003) concluded that when social capital is applied properly, the most important contribution to the development of social capital is the creation of community groups that are independent and able to realize good governance. (Fathy, 2019).

CONCLUSION

Based on the research conducted, it can be concluded that Mapag Menak in Community Empowerment at the Saung Langit Cultural Arts Padepokan, Nagrak Village, Kab. Bandung as a form of social capital. The people of Nagrak Village show this social capital through social relations/interactions during Mapag Menak. Social solidarity is demonstrated by the presence and participation of all citizens in preparing for the completion of the tradition, as for the trust of the people who accompany the series of traditional processions that are carried out. The tradition in the Nagrak Village community is Mapag Menak which all community members must carry out. Then, the norms and values that exist in the Nagrak Village community are proven by the agreement on rules that need to be obeyed when conducting Mapag Menak.

REFERENCES

- Budiana, HR, Bajari, A., & Mulyawan, R. (2020). Transformation of Sabilulungan values in public service communication activities in Bandung Regency Government. *Journal of Communication Studies*, 8(1), 42–56.
- Chetty, R., Jackson, MO, Kuchler, T., & Stroebel, J. (2022). Social capital I: measurement and association with economic mobility. *nature*.
- Dempsey, RC, McAlaney, J., & Bewick3, BM (2019). A Critical Appraisal of the Social Norms Approach as an Interventional Strategy for Health-Related Behavior and Attitude Change. *Frontiers in Psychology*, 9, 1–16.
- Durlauf, SN, & Fafchamps, M. (2005). Social Capital. *Uchicago*, 1640–1693.
- Fathy, R. (2019). Social Capital: Concepts, Inclusivity and Community Empowerment. *Journal of Sociological Thought*, 6(1), 1–17.
- Gross, J., & Vostoknutov, A. (2022). Why do people follow social norms? *Current Opinion in Psychology*, 4, 1–6.
- Mulyadi, M. (2012). Design Research in Research Methodology. *Journal of Communication and Media Studies*, 16(1), 71–80. <https://doi.org/http://dx.doi.org/10.31445/jskm.2012.160106>
- Saputri, NSN, Hermawan, D., & Dwiatmini, S. (2020). The Mapag Menak Tradition in Nagrak Village, Pacet District, Bandung Regency, West Java. *Journal of Ethnic Culture*, 4(1), 35–48.
- Septiadi, TA (2019). The Role of Social Capital in the Implementation of the Coastal Community Empowerment Program. *Library Studies*, 7(6), 1–8.
- Soikatun, & Juniarsih, N. (2018). Social Capital as a Survival Strategy for the Community of Maria Village, Wawo District, Bima Regency, West Nusa Tenggara Province. *Journal of Sociological Analysis*, 7(2), 262–273.
- Supono, B. (2011). The Role of Social Capital in Management and Business Implementation. *Journal of Economics and Entrepreneurship*, 11(1), 10 – 16.
- Utami, DP, Melliani, D., Maolana, FN, Marliyanti, F., & Hidayat, A. (2021). Kelurahan Organizational Climate in an Ecological Perspective. *JIP: Journal of Research Innovation*, 1(12), 2735–2742.