



**THE VALUE OF CITIZENSHIP AND PANCASILA IN THE
TRADITION OF “PACU JALUR” IN KUANTAN SINGINGI REGENCY,
RIAU PROVINCE**

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ABSTRACT

Culture is dynamic in accordance with all the designs of life, personality and the course of the times. Many old traditions were abandoned because they didn't conform to the demands of the new age. One of the cultures that is still maintained and preserved by the people of Kuantan Singingi is an annual event of pacu jalur tradition. Because pacu jalur can describe the culture in the beliefs, arts, morals, laws, customs and all abilities of the Kuantan Singingi people so that this tradition is still maintained today. Therefore, researchers want to see the values of Citizenship and Pancasila that are inherited in the tradition of pacu jalur. This study using literature review from journal articles and books that have a linkage to the pacu jalur culture. The Kuansing people are very enthusiastic in organizing this annual tradition. Cohesiveness, tenacity and cooperation so that it is something that deserves appreciation. Pacu Jalur contains many character values and civic values are all things related to human behavior regarding good or bad as measured by religion, tradition, ethics, morals and culture prevailing in society. The traditions found in Indonesia are inseparable from the values contained in the values of Pancasila, as well as the values of Pancasila unity, mutual cooperation, and deliberation carried out by the Kuansing society. With the rapid progress of the times, the tradition of Pacu Jalur needs to be preserved and passed on to the next generation so as not to be lost to the times.

Keywords: Pacu Jalur, Citizenship, Pancasila



PRELIMINARY

Culture has a dynamic nature, as Rafael Raga Maram (2000), suggests that a person can make adjustments in the form of life according to one's personality and according to his time. In this case, of course, many traditions in the past have been abandoned due to adapting to the times and demands of the new era. Therefore, there is a change in culture caused by several factors such as the environment, prevailing norms, technological advances, discovery, and the existence of a cultural acculturation (Rafael, 2000). Local wisdom that has been raised into culture in the community does not appear instantly, but is the result of customary knowledge that provides references and inheritance to be carried out traditionally. Indigenous knowledge is living knowledge based on experience that takes into account certain cultures or customs by observing and adapting to environmental and natural situations. Based on this customary knowledge, local wisdom will appear in various types of culture which then become more specific as local potential (Febrian & Friday, 2022).

In human relations and culture, Ki Hajar Dewantara in Putra (2019), suggests that humans are virtuous creatures, while mind means a soul that has passed the limits of intelligence. According to Ki Hajar Dewantara, the human soul, which is a differentiation of power, is of course known as "trisakti" which means thoughts, feelings, and will or what is called creativity. Of the three strengths of the mind, of course, it will be able to judge from the five senses and become a culture (Putra, 2019).

One of the cultures that is still maintained and preserved by the people of Kuantan Singingi is the addition of a runway. Pacu jalur ways have existed since hundreds of years ago which cannot be separated from Indonesian culture (Supentri, 2018). The Jalur was originally a means of community transportation that connected between villages in Kuantan Singingi. At first the Jalur was contested by the Kuantan Singingi community in celebrating major Islamic holidays such as the Birthday of the Prophet Muhammad SAW, Idul Fitri, welcoming one Muharram and so on. Pacu Jalur depicts the culture in beliefs, arts, morals, law, customs and all the capabilities of the Kuantan Singingi people so that the Pacu Jalur culture is still maintained to this day (Mardadi & Erlisnawati, 2019).

Currently, the Pacu Jalur is an annual mandatory tradition for the Kuantan Singingi community, while the Pacu Jalur is an icon of Kuantan Singingi Regency, which is known as the City of Jalur. Pacu Jalur which is held annually at the Narosa outskirt arena (Salah R.



2013). As explained above, researchers are interested in seeing the values of citizenship and Pancasila contained in the spur of the road.

LITERATURE REVIEW

Traditional sports are games from various regions that have characteristics and privileges that reflect the values of a culture. According to Sugiyono & Dowes, in Gazali et al, (2018), argues that traditional sport is a game that exists in society that has limits on growth and development orally which will be passed down from generation to generation. According to Selo Soemardjan in Normina, (2017), he argues that culture is all the results of work, creativity and taste in society. The community has works that produce a culture in material, which of course requires mastering the surrounding nature which aims to become a strength and can be utilized by the community. According to E. B Taylor in Normina, (2017) Culture is a complex whole, both in knowledge, tradition, morality, art, customs, laws and habits that are learned by someone as a member of society. In the general Indonesian dictionary in the composition of WY S Poerwardana (1966), it does not have a suitable meaning in interpreting the Jalur referred to by the Malay dialect, especially the Kuantan Singingi community. However, the word Jalur in the dictionary has the meaning of long thin goods, so that it has a relationship with the Jalur referred to in the Malay dialect (Adi, Tiaraputri; Ledy, 2020). Technological advances in the current era of globalization have certainly led to the erosion of the character values of the nation's children. Dominant children prefer foreign culture to local culture. this can result in the fading or fading of Indonesian cultural customs as evidenced by the attitude of dishonesty which is currently becoming more and more entrenched in life, not having respect and courtesy to older people (Astuti, 2015).

According to Fankel in Maylitha & Dewi, (2021), that values are standards of behavior, justice, beauty, efficiency and truth that are bound and binding which are carried out and deserve to be maintained. In Sparanger's theory, social values, religious values, aesthetic values inherent in humans must be carried out and maintained because they are the characteristics of creatures that are different from other creatures.(Maylitha & Dewi, 2021).

Citizenship values that must be instilled in the souls of the younger generation so that they become the basis for them in living life, such as religious values, intelligence, honesty, toughness, caring, nationalism, democracy, obeying all agreed rules, respecting each other, and being aware of their rights and obligations. In addition to the value of citizenship that



must be built in one's soul is the value of Pancasila which is a philosophy for the life of the nation and state in building the value of the nation's character which is considered to be decreasing from year to year (Astuti, 2015). The value of Pancasila is the main idea in a person that must be instilled, because the value of Pancasila greatly influences a person's life, both in the nation and the state. The value of Pancasila is a way of life for the Indonesian people which means that basic values are permanent and as an ideal of the Indonesian nation which is a national goal (Malacca, Safrizal, Sanusi, Ruslan, 2020).

RESEARCH METHODS

This research method uses a literature review of journal articles and books that are related to the culture of Pacu Jalur in Kuantan Singingi Regency, Riau Province. The collected data is then analyzed and describes the values of citizenship and Pancasila values contained in the cultural tradition of the Kuantan Singingi Jalur and drawn into a conclusion.

RESULTS AND DISCUSSION

Pacu Jalur is a traditional sport for the people of Riau Province, precisely in Kuantan Singingi Regency. Pacu in its form is the result of community culture, which has its own characteristics and values. In the tradition of Pacu Jalur, of course, really requires tenacity, cooperation, hard work, and dexterity and sportsmanship from each player. Until now, the Kuantan Singingi Regency Government has continued to support Pacu Jalur, which is used as an annual event as well as local cultural tourism. The Pacu Jalur Festival, which is held annually in Kuantan Singingi Regency, commemorates the Independence Day of the Republic of Indonesia, which is certainly enlivened by the Kuantan Singingi community and even many people from outside Kuantan Singingi come to watch the festival (Silawati & Aslati, 2014).

Pacu jalan which is a folk party for the people of Kuantan singingi which is eagerly awaited every year. Many foreign tourists come to Kuantan singingi to witness and enliven the runway festival. In addition to the Pacu Jalur, many other cultural arts were displayed at the opening of the Pacu Jalur, such as dance performances, Randai Kuantan Singingi, Pangean silat performances, and other traditional art performances from Riau Malay culture (Hasbullah, 2015).

Pacu Jalur is not just a race between lanes and lanes, but has become a tradition rooted in the Kuantan Singingi community. Pacu Jalur as a community tradition in its form has its



own characteristics and values. As the source obtained by the researcher, the spur Jalur has existed since the 17th century in Kuantan Singingi Regency. Initially, the route became a means of transportation for rural communities in Kuantan Singingi Regency, where it is known that there is no land route that contacts between the villages, besides, according to information obtained by researchers, the route has two functions, namely, first, it is used as a race to celebrate the holidays big (Putra, 2019).

The Jalur is a large canoe or also called a boat which is of course round in shape without having a connection. The Jalur has a length of 16 to 25 meters with a width of 1 to 1.5 meters, with a total rowing capacity of 45 to 60 people (Supentri, 2018). Jalur are created by going through various processes. By going through a long process and requires a lot of time to become a Jalur that can be contested or raced. This process certainly involves a lot of labor, large costs and other things. Everything must be discussed or deliberated when making a Jalur to achieve goals (Sri Chairani et al., 2022).

1. *Rapek Banjar* (village meeting)

Rapek banjar was held in the formation of a Jalur way-building committee. In the *rapek banjar* discuss or discuss the design of activities that are discussed by the entire community in the village. This is intended to be organized and according to the mutually agreed plan of the activities to be carried out (Supentri, 2018).

2. Wood Finding

After making a decision in the *rapek banjar*, then finding the wood for Jalur material in the forest. The community gathered and then went to look for wood, by preparing various tools to find the wood and bringing food supplies. In looking for wood Jalur, a Jalur shaman is needed. This is believed to have magical value in helping the process of logging the Jalur. In making the Jalur, of course, not arbitrary wood is used. However, the wood used must have certain criteria, such as, by having a length of 16 to 25 meters, and having a diameter of 1 to 1.5 meters. After the wood is selected, the Jalur shaman performs a ritual asking for permission to cut the tree, and before cutting the tree, the Jalur shaman smokes the tree with incense (Supentri, 2018).

3. Making Jalur

In the activity of making a Jalur, of course, using wood as basic materials that have been selected and prayed for by the Jalur shaman. The Jalur usually uses the



basic material of Banio wood, Kulim and other wood that is considered strong. The wood used is usually 16 to 25 meters long and 1 to 1.5 meters wide. According to Supentri, (2018), there are three processes in making the Jalur, which are as follows:

- a. Roughly making a Jalur, that is, by forming a Jalur according to what is needed means that the Jalur is only half-finished and is being worked on in the forest.
- b. *Maelo Jalur* (pulling the Jalur), this activity is pulling the Jalur together which is carried out by the local village community from the forest to the village. One of the community delegates provided information through an announcement by hitting a kentongan which is usually made of bamboo and notifying the village community that the next day there will be a cooperation *maelo Jalur* (pulling Jalur) from the forest that will be brought to the village, and the community is encouraged to prepare provisions or food for the activity.
- c. Smoothing the Jalur, which is a process in completing the Jalur into a perfect Jalur that can be used for competition.

4. *Mendiang Jalur* (Blowing Jalur)

Mendiang Jalur is a process of bloating the Jalur that have been created by the community. This process has the aim of making the Jalur that is made durable or strong.

5. Painting Jalur

After fumigating the Jalur, the next step is to paint the Jalur. This stage certainly has artistic value on a Jalur. The Jalur engraving is of course in accordance with the results of the mutually agreed upon *rapek banjar*.

6. Jalur Naming

Prior to the competition, the Jalur will be given a name as an identity and easily recognizable by the public. The name of the Jalur way is usually taken into account, such as based on the results of meetings in the area or those recommended by the Jalur shaman, and some are adapted from community legends. It is believed that the Jalur name is a semiotic theory that has a certain meaning, and is expected to bring good luck according to the name that has been given. The names of these routes usually adapt the names of animals, plants, mythology, traditional terms, and names



of local legendary figures and place names, to modern terms (Febrian & Friday, 2022). The date and year of making the Jalur followed by the writing of the name of the Jalur written in the middle of the Jalur.

In the Pacu Jalur activity, the Kuantan Singingi community has a strong spirit and is very enthusiastic about Pacu Jalur activity which will be carried out every year. Cohesiveness, tenacity, and cooperation so that it becomes something that deserves an appreciation. To carry out Jalur activities, of course, using some of the necessary equipment, such as paddles (oars), timbo (water-gathering equipment), this water-gathering device is usually called a reward which is made from the base of the areca frond, and the next tool needed is arai (the flower of betel nut) which is green or yellow which is used by onjai and dance artisans to beautify the Jalur while gliding in the water (Oktabertiagus, 2019). Pacu Jalur which is held every year and becomes a routine activity in Kuantan Singingi Regency which is of course followed by each village or sub-district competing for prizes which in ancient times were referred to as "Tonggol" or also called Marewa which embellished with the writing of the winning number. But as time goes by, the prizes that are contested by each contestant are in the form of buffalo, and money, as well as rotating trophies (Suroyo, et al., 2022).

In a Jalur of course there are people who have important roles including:

- a. *Tukang tari* have the role of dancing when passing through another lane, they will dance as a hint to the audience that they have succeeded in overtaking the opponent's Jalur.
- b. *Tukang concang* builder, which has a role as adding water that enters the Jalur, besides that according to sources obtained by the author, the timbo craftsman has a role as an encouragement for the rowers.
- c. *Tukang onjai* that is, having a role as a signal giver and giving rhythm to the rower with the aim of rowing simultaneously.
- d. *Tukang pinggang*, which has the role of regulating the steering of the Jalur.
- e. *Anak pacuan*, which has an important role as rowers, they have the task of rowing as hard and fast as possible to move the lane so that it slides faster and can overtake the opponent's Jalur (Supentri, 2018).

Of the traditional sports above, namely the tradition of Pacu Jalur in Kuantan Singingi Regency, Riau Province, of course, it has many values contained in it. Among them are the



values of citizenship and the values of Pancasila which are contained in the activities of the Jalur. The values of citizenship in the spur-of-the-road tradition are as follows:

1. Religious

In the Pacu Jalur tradition, there is a religious citizenship value, namely from looking for wood to be used as a Jalur way, a Jalur shaman is needed. After the selection of the wood, the Jalur shaman begins to perform a ritual, namely asking for permission to cut down the Jalur tree.

2. Discipline

The value of disciplined citizenship in the Pacu Jalur is to have an obedient attitude to all customary rules in the procession of making the Jalur to obeying the rules of Pacu Jalur game.

3. Hard work

In the Pacu Jalur activity, having citizenship values is hard work, namely in participating in Pacu Jalur festival, of course, one must show real effort starting from making the Jalur to completion and participating in the race with great effort to win.

4. Creative

The value of creative citizenship is shown from creativity and recreation which can be seen from carving the shape of the Jalur to painting the Jalur to naming the Jalur by the Kuantan Singingi community.

5. Environmental care

The value of citizenship is caring for the environment which is shown in the making of the Jalur way is to use natural materials that are friendly to the environment, which of course is obtained from the forest in Kuantan Singingi as chosen by the Jalur shaman.

6. Responsibility

The value of citizenship and responsibility in the Pacu Jalur tradition, namely the Kuantan Singingi community, is very enthusiastic about the implementation of their annual festival Pacu . They work together to make the event a success, and are full of responsibility. Each village in Kuantan Singingi Regency was very enthusiastic in participating in the competition and winning the competition was a pride of their village.



In addition to the value of citizenship, there is also the value of Pancasila in Jalur activities. As Pancasila is the foundation of the nation as well as the ideology of the Indonesian nation as a way of life (Anggraini et al., 2020). The values of Pancasila contained in the Pacu Jalur tradition in Kuantan Singingi are as follows:

1. Believing in God

Pacu Jalur in the tradition, there is a value of Pancasila, namely Belief in the One and Only God, namely the value of carrying out religious teachings, which is praying together which is carried out by the village community in the implementation of the Pacu Jalur so that safety and victory are given.

2. Unity

The values of Pancasila that are widely contained in the tradition of Pacu Jalur are Unity and mutual cooperation, starting from the community together designing Jalur, looking for Jalur wood to the implementation of Pacu Jalur which really need strong unity, so that Jalur that have a unique and good shape are taken into account. in the match can be seen from the unity and good cooperation.

3. Musyawarah

The value of Pancasila contained in the Pacu Jalur tradition is deliberation. Pacing activities certainly require a large number of people, so deliberation is needed in carrying out the stages of the runway activities.

4. Social

The Pancasila values contained in the Pacu Jalur activities are social values. With the holding of the runway festival, it will increase the friendship of the community and make their relationship closer. This of course can be seen from the start of the process of making the Jalur which is always done in mutual cooperation to the implementation of the Pacu Jalur.

CONCLUSION

Pacu Jalur is a traditional Indonesian sport, precisely in Kuantan Singingi Regency, Riau Province. Pacu Jalur is a mandatory festival that is held every year and is an activity that the people of Kuantan Singingi always look forward to. The Pacu Jalur Festival is usually held at the Narosa Kuantan Singingi outskirts arena. In the runway, of course, there are many values of citizenship and Pancasila values. The values of citizenship in the Pacu Jalur are



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religious, disciplined, hard work, creative, care for the environment and responsibility. While the values of Pancasila contained in the activities of the Jalur are the values of divinity, unity, deliberation and social. With the rapid progress of today's era, Pacu Jalur culture which is the hallmark of Kuantan Singingi Regency, Riau Province so that it can always be developed and introduced to all corners of the world and become a legacy to the younger generation so that it is not lost with technological advances. This certainly cannot be separated from the support of the government and the local community to always preserve the culture of Pacu Jalur.



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