



THE MARITIME CULTURAL VALUES OF THE BIDAR BOAT ON THE MUSI RIVER

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Abstract: Indonesia has a variety of cultures that are preserved by the community in relation to its natural environment. Bidar boats are one of the maritime cultural heritages that are still preserved in Palembang today. The problem in this research is what are the maritime cultural values of the bidar boat on the Musi River. The purpose of this study was to determine the maritime cultural values of the bidar boat on the Musi River. The research method used is qualitative, it is used to reveal the culture in the tradition of the bidar boat on the Musi River which is carried out by the community from generation to generation. The location of the research was conducted in Palembang City, South Sumatra, to be precise on the Musi River. Data collection techniques were in the form of observation, documentation and interviews. The results of the identification of bidar boats on the Musi River could be concluded that the bidar boats on the Musi River have maritime cultural values, namely knowledge, skills, cooperation, courage, hard work, honesty, responsibility and identity.

Keywords: values, maritime culture, bidar boat, Musi river

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INTRODUCTION

Building a maritime culture in Indonesia begins with studying the cultural traditions of the community with regard to the aquatic environment, so that it can be used as a national cultural identity. Wasino (2017) states that a maritime country is identified from the number of islands. Meanwhile, maritime movement according to Asnan (2007) is the interaction of society with the sea. The maritime movement gave birth to a maritime culture. Maritime culture can be seen from the actions, ideas and behavior of people who live close to the sea and make the sea the main source of life (Salim, 2019). Utomo et al., (2018) maritime culture is a cultural identity that is owned by people in the waters.

So far, many studies have focused more on studying land. Zuhdi (2018) states that maritime reviews still need to be improved. Lampe (2016) claimed that maritime is more inclined to the world of tapping the past or big traditions. Even today maritime culture is starting to be abandoned, even though maritime culture contains life values (Supriatna, 2015, 2016). In addition, maritime culture can be an important issue to strengthen the culture of the Indonesian archipelago (Mulyana, 2017). Mukhlis and Setyadiharja (2017) define maritime culture as the result of ideas that come from people who live in water areas. Lampe (2012) determined that the elements of maritime cultural values are knowledge, navigation skills, socio-culture, the concept of water space, adventurous courage, hard and competitive work, honesty, trustworthiness, loyalty and responsibility, openness and freedom. Meanwhile, Utomo (2017) states that maritime culture is a collection of values, perspectives and attitudes of life centered on water as a source of life. According to Zuhdi (2018), maritime culture can strengthen Indonesia's centric perspective through cultural reviews. Therefore, maritime culture needs to be conducted research to strengthen the national cultural identity. Maritime culture research can be done by examining the cultural traditions of the arts. Art culture is one part of cultural elements (Koentjaraningrat, 1994). Thus the maritime cultural values developed by the community can be seen through the activities of artistic cultural traditions.

In the maritime world in the archipelago, it is proven by the remains of legacy traces such as boats which are depicted by the walls of caves in a simple form, from which these boat tracks continue to become a cultural tradition until now (Permana, 2017). Dardiri (2017) states that boats are a medium of transportation in waters that are inherited from ancestors that contain culture, local wisdom to noble values. Apart from being a transportation medium, boats also produce cultural traditions of art performed in the sea or rivers. Utomo (2017) agrees that the sea and rivers are connected to each other, resulting in a cultural tradition. Moreover, Lopian (2009) states that cultural traditions in rivers are continuously maintained and passed on. A similar sentiment was also expressed by representatives of the Ministry of Youth and Sports of the Republic of Indonesia (2014) who claimed that bidar boats can strengthen and strengthen people's culture. Thus, boats were originally used as a medium of transportation to develop into a cultural tradition of people in the waters that continues to grow. One of the developments in the cultural traditions of the people in the waters is the bidar boat.

The development of bidar boats in Palembang cannot be separated from the historical dimension, namely Sriwijaya, the Palembang sultanate, colonialism until the independence (Sastika, 2018). Palembang is the capital of the Sriwijaya Kingdom and is the first maritime kingdom in the archipelago (Irwanto, 2013). This civilization has resulted in cultural heritage values from the past that have the potential for cultural preservation (Wargadalem et al., 2020). Thus the bidar boats in the waters of the Musi River can be interpreted as a heritage of the cultural values of Sriwijaya which is a maritime country.

So far, the cultural tradition of the bidar boat is only played on big days such as the anniversary of Palembang city and the Independence Day. However, this tradition is more interpreted as a competition to find a winner. Even though the cultural tradition of the bidar boat contains values that can be applied in everyday life.

Research conducted by Ratnawati et al., (2018) concluded that the values of local wisdom through the story of *dayang merindu* or the origin story of the bidar competition at Swidak Lake contribute to the development of the nation's character through the preservation and use of old literature. Natsir (2019) states that the results of the dragon boat race can motivate the Chinese people in Benteng to remain strong and resilient in living and sustainable in accordance with the teachings of the Yin-Yang concept. Hasbullah (2015) states that the pacu lane tradition provides a sporting element and magical elements, because the competition is not supported by physical skills but is supported by magical elements to get a victory.

Thus the findings of the previous studies can be used as the initial basis for this study. So that researchers are interested in conducting a research with the title of maritime cultural values of the bidar boat on the Musi River. The problem is formed in a question of what maritime cultural values are contained in the bidar boat on the Musi River? Therefore, the aim of the study is determine what maritime cultural values are contained in the bidar boat on the Musi River.

METHOD

The research method used is qualitative. Qualitative methods are used to reveal the culture in the tradition of the bidar boat on the Musi River which has been carried out by the community from generation to generation. The location of the research was conducted in Palembang City, South Sumatra, to be precise on the Musi River. Sources of research data are primary and secondary sources. Primary sources consist of several informants, while secondary sources consist of documents. Data collection techniques were in the form of observation, documentation and interviews. Observations were made to observe the maritime culture of the bidar boat, documentation was used to record / write text, images generated from direct observation, while the interview had the aim of gathering information related to the maritime culture of the bidar boat on the Musi River. Interviews were conducted with 4 informants consisting of the head of the city government, cultural practitioner, and the community. Furthermore, the data sources that have been collected are analyzed referring to Sugiyono (2015) including data collection, data reduction and

drawing conclusions. The technique of checking the validity of the data used triangulation technique.

FINDINGS AND DISCUSSIONS

Bidar Boat

Bidar is the acronym for *biduk lancer*. *Biduk* (dipper) or boat is small and contains only one person (Yass, 2000). Bidar is a long and slender boat (Sunata, 2019). In the development of bidar boats in South Sumatra, Pratama (2018) states that there are mini bidar boats, *pecalangan* bidar (medium) and large scale bidar boats. According to Achdiat (2018), bidar is a boat made of wood which is intended for rowing boat competitions. Thus the bidar boat is a boat that has a relatively long and slender size and is made of wood, the bidar boat is run by a rower who has the strength and skill so that it affects the speed of the bidar boat.

The History of the Bidar Boat on the Musi River

The development of the bidar boat cannot be separated from the heritage of Sriwijaya that developed in the Musi River area, Palembang. Initially the bidar boat was used to maintain security on the Musi River from pirates. In line with the development of the bidar boat era, it continues to be preserved and maintained from generations. So that the bidar boat is used as an artistic tradition in the Musi River.

1. Sriwijaya

The Musi River has a cultural tradition of art, namely the bidar boat. The traditional art of bidar boat culture is one of the non-object heritage of Sriwijaya culture. The tradition of bidar boat art continues to be maintained and developed by the local government and the community. As said by the Mayor of Palembang (2019) said:

“related to the existence of the Musi River, what we are proud of...there is a bidar boat...yes, this is our unique culture...this bidar boat was used during the Sriwijaya era, ...as a boat to repel pirates on the Musi River, ...with strong rowers.”

The above quote explains that in the Sriwijaya era bidar boats were used to drive out robbers (pirates), who robbed ships sailing on the Musi River. Bidar boats have a very fast speed because they are supported by tough and strong rowers, and have the skills to play their oars in the strong currents of the water waves. So that the speed of the bidar boat was also used to chase pirates along the Musi River.

2. Sultanate of Palembang Darussalam

The bidar boat gradually continues to develop and be maintained, but the tradition of the bidar boat does not immediately become an artistic culture. However, in the era of the Palembang sultanate, bidar boats were only intended to determine who was strong physically, knowledge, skills in running bidar boats to the finish line. This is as said by cultural practitioner (2019), he said that:

“...during the sultanate era, bidar was used to pit the strengths of two young men who wanted to fight over a beautiful daughter...because the two young men had fought a power battle on land for one day and one night but there was no winner, so the woman's parents held a boat race ...wanted to find the winner, but at the finish line the two warriors died, so the woman committed suicide and before she killed herself she said that later when I died my body was divided in half to be buried nearby...”

The quote above explains that during the Sultanate of Darussalam the bidar boat race was used to find a winner between the two youths, the aim was to marry a woman who had good morals. The winner of the bidar boat race will get the woman he is fighting for. The bidar boat race was held on the Musi River, and was witnessed by the whole community. However, when they reached the finish line, the two young men suddenly died simultaneously. Finally, the contested woman ended her life and was buried side by side with the two young men.

In addition, during the Palembang sultanate the bidar boat race continued to be inherited and developed. It can be seen that the bidar boat was used to find the winners who would be the helmsman of the sultanate's boat. As expressed by cultural practitioner (2019), he said:

“...Initially, the bidar boat race was used to find the sultan's boat helmsman...besides that, to maintain security along the river to the interior...”

The quote above explains that the bidar boat race in the Sultanate was used to find boat drivers in the Palembang Darussalam Sultanate. The winner of the bidar boat race is a strong and tough rower that can be used as a special helmsman for the sultanate boats.

In addition, the Sultan will also appoint the winners of the bidar boat race to be in charge of monitoring or controlling the activities of community life on the Musi River. As well as maintaining the security of shipping and trade routes in rivers and border areas with outside areas.

This is done because the river route often occurs piracy experienced by sailors and traders both entering and leaving the river. So that bidar boats with rowers who are strong and tough enough, always pass by at any time along the river in order to maintain security, order shipping and trade.

3. European Colonial

The bidar boat indirectly continued to survive until the European colonies. This is as stated by cultural practitioner (2019), that bidar boat races in the Dutch colonial era were held on the Musi River, which is every birthday of Queen Wilhelmina. However, prior to the existence of the bidar boat, it was started with a competition to catch ducks which were spread across the Musi River. As he said:

“The bidar boat in Dutch times was originally to commemorate the birthday of the queen of the Netherlands, Wilhelmina...gradually became a bidar boat race...previously it was a duck catching race in the musu

river...maybe tired and changed so they use a boat...until now...bidar is in the river musi every year...”

The quote above explains that the bidar boat race was in the Dutch colonial era. The tradition of bidar boats on the Musi River begins by catching ducks that are scattered in the middle of the river. So that the participants catch ducks in the river by swimming. The participants who participated were not only local residents, but also residents from remote areas. This duck catching race turns into a race using a bowl or a boat. Small boats are the main tool in bidar competitions on the river. Bidar boat race activities to commemorate the birthday of Queen Wilhelmina (queen in the Netherlands).

4. The Independence

The tradition of the bidar boat on the Musi River continues to be passed down from generation to generation. It is seen that the bidar boat has become something that the surrounding community and from areas outside Palembang have been waiting for. This has resulted in the bidar boat race until now still surviving in the midst of changing times and increasingly heavy cultural challenges. As stated by cultural practitioner (2019), that.

“Bidar boats...until today...are in the Musi River every year...but in August and the anniversary of Palembang city...”

The above quote explains that the tradition of bidar boats on the Musi River has survived through generations. This can be seen every year the city of Palembang holds a bidar boat competition on the Musi River. The purpose of the bidar boat race is to celebrate the anniversary of the independence of the Republic of Indonesia and to commemorate the anniversary of the city of Palembang.

Along with the development of the tradition of the bidar boat on the Musi River, it was also seen in 1965. In the development of the bidar boat, it was initially determined that the number of oarsmen was relatively large and the perau was small but long. This can be seen by one of the bidar boat participant teams who have completed the track or finish line race, as follows:



Figure. 1.
Bidar boat on the Musi River (Achdiat, 2018)

Figure 1 above depicts one of the participants of the bidar boat on the Musi River which was held on August 25, 1965. The purpose of holding a bidar boat race on the Musi River was to commemorate the anniversary of Indonesia's independence. Furthermore, the tradition of bidar boats on the Musi River continues to develop. This can be seen in 1980 the enthusiasm of the bidar boat audience. This causes the activity of bidar boat

races on the Musi River to become the stage star of every year in one of the art cultures on the river. Figure 2 below shows a bidar boat race on the Musi River on 21 August 1980.



Figure. 2.
Bidar boat on the Musi River (Achdiat, 2018)

From figure 2 above, it shows that the community is very enthusiastic and busy, so they descend directly into the river by boat. Because the tradition of bidar boats on the river is awaited every year by all people so that they no longer watch on the riverbank, some even rent a boat to watch the bidar boat race on the Musi River..

Bidar Boat Motif

In addition to showing speed, bidar boats also have an art style that is in the body of the boat. The art style of bidar boats is in the form of carving (fine) motifs and designs using coloring. As stated by one of the residents by Mr. Iwn (2019) he said.

“On the bidar boat there is a shape of the color motif 'lis' and the shape of the carving 'mustache' ...the front and the back are the same, ...there is also a motif of 'limas house' which is called 'simbar'...”

The quote above explains the meaning of the symbols on the body of the bidar boat, which are in the art of carving the mustache and trim. While the mustache carvings are on the front and back of the boat with the same motif. The meaning of a mustache symbolizes masculinity and courage in wading through the waves, the good weather at sea and river. Next, the trim or color / motif is printed on the body of the boat. The color of the trim is called *simbar*, taken from the ornament of the pyramid house in Palembang, South Sumatra.

Typical symbol of the Bidar Boat

The bidar boat, besides displaying the champion or winner, also displays a carving art called a mustache. Besides that, it also displays a coloring symbol on the body of the bidar boat called the *simbar*. The two symbols on this bidar boat provide the authenticity or uniqueness of the local culture in the bidar boat in the waters of the Palembang Musi River. So that the two symbols provide a distinctive local symbol that continues to be maintained.



Figure. 3.
The motif of the carving (mustache) of the Musi River bidar boat
2019 documentation

In picture 3 above depicts the carving of a bidar boat on the Musi River. The art of carving called a mustache is found on the front and back of the bidar boat with various carving patterns according to the owner's wishes. But the meaning of a mustache symbolizes a man who is strong, powerful, skilled and brave in wading through the waters. The meaning of the mustache can be interpreted as follows.

1. Manly is likened to a strong man (powerful, well-built) who can control a boat in the waters because to row a bidar boat requires strength to quickly glide.
2. Brave, brave in fighting the waves, storm in the waters to run the bidar boat. Besides that, he is also brave in making decisions in controlling the boat quickly and precisely.
3. Have skills in using oars to run a bidar boat to glide against the direction of the wind and waves or waves. And with his skills he can finish the boat well without any obstacles.

Furthermore, the art of drawing on the body of the bidar boat is interpreted as containing a message. The art of drawing is called *lis* or other words, the *simbar*. The motif of this image is displayed on the body of the bidar boat to give a distinctiveness to the boat with another boat, the Musi River boat.



Figure. 4.
***Simbar* coloring on the body of the bidar boat**
2019 documentation

Figure 4 above illustrates the coloring on the body of the bidar boat which is called the *simbar*. *Simbar* is one part of the ornament in a typical pyramid house for the people of South Sumatra. This pyramid house has a stilt-like architecture with a multi-storey style floor and a roof. So that from the pyramid house there is an art form of carving images on the roof. This art form is displayed on the body of the bidar boat, that the bidar boat comes from the Palembang region.

In addition, in bidar boats there are also many rowers. Of the rowers also have their respective duties and functions. In the division of duties, the rowers, there are three components, such as the rowers, drum player and a leader in the division.



Figure. 5.
Bidar Boat on the Musi River
2019 documentation

Figure 5 above, describes a team of bidar boats on the Musi River, a tradition that has been preserved today from generation to generation. The tradition has even become an art (entertainment) in the community because the river is the main source of life (livelihood) so that the tradition of bidar boats provides implementation through entertainment. In fact, this activity is carried out every year as a form of utilizing bidar boats to strengthen ties between residents and local communities through entertainment facilities. However, the content of the division of the team members therein, is as follows.

1. The leader (guide) of the bidar boat stands in the middle, carrying the '*gending*' musical as a medium of encouragement for the rowers. When *gending* musical sounded, the rowers were ready to row and launch the boat at full speed.
2. The helmsman, meanwhile, is in front to focus on adjusting the direction of the boat when it glides quickly as determined because the rowers only row following the leader's direction.
3. The number of members of this rower is quite a lot, around 55-58 people. The rowers are the people chosen in the team, like having strength, skill in running the boat.

Values in the Bidar Boat

The activity of the bidar boat on the Musi River which has been passed down from generation to generation gives birth to an order of values. Komalasari and Sarifudin (2017) agree that value is an idea or concept that is abstract by one's behavior. According to Julaeaha, Sarifudin, Supriatna et al. (2019), the community tradition contains values to maintain, protect and preserve so that there is a sustainable struggle between humans. Paskarina (2016) states that tradition has become a characteristic of culture. So that the cultural tradition continues to be passed down from generation to generation indirectly giving birth to a cultural heritage. Tajung and Yulifar (2017) claimed that Indonesia does have a maritime cultural heritage. In line with them, Zuhdi (2014) states that this heritage comes from basic values in life through cultural traditions.

Bidar boats are a maritime cultural tradition on the Musi River that provides a load of values contained therein. The values developed by maritime culture on the Musi River

through the tradition of the bidar boat are the values of skill, courage, hard work, honesty, responsibility and cooperation, as the figure 6 below.

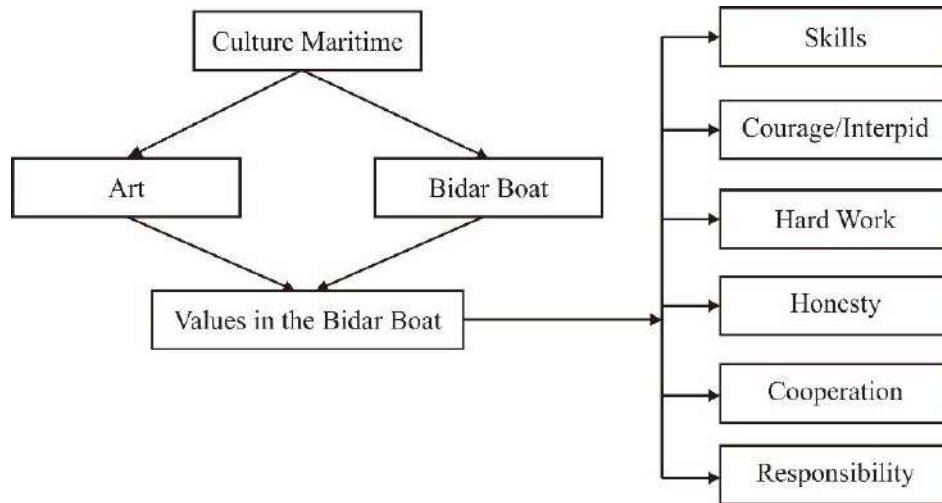


Figure. 6.
The Maritime Cultural Values Of The Bidar Boat

These values become the basis for life for the unity and integrity of the Indonesian nation, as well as providing a maritime cultural identity in the Indonesian archipelago.

1. Skills

Skills can be seen from his expertise in using oars to maintain rhythm (motion), thus giving the bidar boat speed according to the direction and purpose. Besides that, with his skills he can complete a task to be good according to his goals.

2. Courage/Interpid

A brave soul can be seen from his skill in rowing a boat and his courage to face the waves. In addition, with courage, he can make decisions quickly and accurately without any risk for good and safety in running the boat. However, courage is also supported by calmness in running the boat to face obstacles in the water and strong winds.

3. Hard Work

In the tradition of the bidar boat race, the team has an ideal, which is to be a winner, so it takes hard work to row the boat. Therefore, it takes hard work that is generated from within the rowers to achieve bigger goals or become the winner. Thus, there will be a feeling of optimism in the rowers to achieve their success. In other words, work hard and will really help someone achieve everything they want.

4. Honesty

Honesty can be seen from the participants to obey all the rules that have been mutually agreed upon among other participants. By following the applicable rules, it is hoped that there will be a sense of honesty and there will be no cheating in bidar boat activities. It can even strengthen the heart to be stronger against disturbing attacks on the team.

5. Responsibility

Each participant in the bidar competition has a sense of responsibility, this can be seen from the duties of each rower. The front part regulates the direction of the boat or helmsman, while the middle part is the leader who acts as a guide, encouragement. Supported by drumming drums, the rowers only follow the leader's direction. Thus a team is required to be responsible for their respective duties so that they will form a person who is responsible for the task they carry out.

6. Cooperation

In bidar boats, mutual cooperation is seen between the rowers, leaders and helmsmen so that there is harmony and synergy in rowing the boat to spur and be a winner (ideals) because in one team together want to achieve goals.

CONCLUSION AND RECOMMENDATION

The maritime cultural values that exist in the bidar boat are: skills, courage, hard work, honesty, responsibility, and cooperation. Maritime cultural values on the Musi River in a bidar boat can form a formidable human resource. In addition, it can form awareness, preserve, and maintain local culture through the tradition of bidar boats. The bidar boat can strengthen, strengthen the unity and integrity that it describes by the rowers. It has even become part of the maritime cultural tradition of the Indonesian nation which consists of islands, as part of the national identity. The recommendation for further research is the maritime cultural values of the bidar boat on the Musi River can made local history teaching materials.

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Dear Nur Syafarudin,

Thank you for submitting a scientific article published in *JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling* (ISSN 2549-7065, e-ISSN 2549-7073) with the identity of the manuscript:

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E-mail : nursyafarudin5@gmail.com
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Based on the results of the review, the article has been **accepted** for publication in our journal on **Volume 8, Number 1, March 2024**. The article will soon be published in an online version at <https://ejournal.upi.edu/index.php/JOMSIGN> at the end of the publishing month.

Such is our statement, to be used as it should. If you have any queries, feel free to contact the secretariat. For your attention and participation, we say thank you.

Best Regards,
Editor in Chief



Dr. Mamat Supriatna, M.Pd.