

## TAMBAK KARANG IN THE ERAU TRADITION AS A MEDIUM FOR CULTURAL VALUES EDUCATION IN KUTAI KARTANEGARA, EAST KALIMANTAN

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### Abstract

This study aims to examine the symbolic meanings of Tambak Karang within the Erau tradition of Kutai Kartanegara, identify the cultural values embedded in its form and use, and explore its role as a medium for cultural education among younger generations. The research employed a qualitative case study design. Data were collected through in-depth interviews with cultural practitioners and community elders, direct observation of the Erau ritual process, and documentation of visual and written sources related to Tambak Karang. The collected data were analyzed using thematic analysis supported by symbolic interpretation theory to reveal cultural messages reflected in the motifs, production process, and ritual function of Tambak Karang. The findings indicate that Tambak Karang embodies key cultural values, including responsibility, respect for ancestors, spirituality, creativity, cooperation, social awareness, harmony, and appreciation of local heritage. These values are expressed through visual symbols, ritual practices, and intergenerational knowledge transmission. In addition, Tambak Karang has been utilized as supporting learning material in art, culture, and history education in several schools. The study highlights the importance of Tambak Karang as a cultural educational medium that supports character formation, strengthens cultural identity, and contributes to the preservation of local traditions amid the pressures of globalization.

**Keywords:** Tambak Karang, Erau tradition, cultural values, art education, local wisdom

### INTRODUCTION

Ceremony tradition Erau in the Kutai region Kartanegara No just a celebratory ritual kingdom, but also a vehicle important production and transmission values inherent culture strong in identity public Kutai. One of the visual and ritual elements that are often appear in series Erau is Tambak Karanga decorative base made from grains rice colorful, arranged such appearance forming symbolic motifs such as dragon, lembuswana, terate, and others. In ritual contexts such as Beluluh Sultan and implementation of Balai-41 in Erau, rice colorful from Tambak Karang fought over by residents after the ritual is finished Because believed bring blessings and good fortune. (Agri, 2008) Phenomenon This show that Tambak Karang No only own function aesthetics, but also dimensions mark strong cultural, spiritual and social values. such as gratitude, respect to ancestors or ruler customs, unity society, as well as sustainability tradition become part not inseparable from the meaning contained in manufacture and use tambak karang.

Unraveling values culture the need framework capable theory catch How culture as system meaning Work in society. One of the relevant approach is theory dimensions culture as developed by Geert Hofstede, who offers framework for understand How mark culture influence behavior, norms, and symbols in A group society. As example, research latest confirm that theory dimensions culture give framework systematic for understand How values culture influence behavior individuals and groups. (Hofstede., 1980 & Ouyang et al., 2025) In addition, in realm education and values, studies regarding "cultural values and their impact on education" emphasizes that mark culture as shared beliefs, practices, symbols, and norms own fundamental role in experience and results Study participant educate. (McFeeters, nd) If we positioning Tambak Karang as a medium that channels values culture ritually and socially, then He can treated as reflecting objects structure mark culture that lives in society Kutai. Next, for understand How Tambak Karang Can functioning as an educational medium No only as our static symbol need theory regarding educational media or media as means learning culture. Mirela Tolić stated that in public contemporary, cultural media and educational media each other related closely, cultural media No only become object consumption, but also tools formation identity and competence critical. (MirelaTolic, 2011). More

furthermore, (Galán, 2018) highlights that educational media paradigm covers understanding technical, pedagogical, and critical to how media shapes society and values. If we expand media concept of definition electronic or digital to non- electronic cultural media in matter these are rituals, symbols, motifs, practices tradition so Tambak Karang seen as an educational medium culture educational tools society, especially generation young, about values, symbols, and traditions through ritual experience. Related to function education in a way general, A review the latest by (Giannoukos, 2024) identified six flow main theory learning: behaviorism, cognitivism, constructivism, humanism, connectionism, and theory sociocultural. In context learning culture through ritual, theory Vygotsky's constructivism emphasizes that learning in a way active build meaning from experience, very relevant. (Nurhasnah et al., 2024) Likewise, the theory sociocultural emphasize that learning happen through interaction social and contextual in culture. Theories This explain How through ritual experiences, symbols, and participation as occurs in the manufacturing and utilization process Tambak Karang participant can internalize values culture, and not only accept passive. Thus, if generation young witness or follow involved in manufacturing Tambak Karang in series Erau, they through the construction process meaning and socialization connecting values ritual experience with learning mark.

Study previously which is specific touch phenomenon Tambak Karang of course Still limited, but a number of work give foothold important. (Janah et al., 2025) produces findings that Tambak Karang is symbol identity Sultanate Kutai Kartanegara, and that his motives for example dragon, lembuswana load meaning genealogical, cosmological , and social. In addition, (Janah, 2018) examines about function symbolic in celebration Erau confirm that a series of rituals including manufacturing Tambak Karang functioning strengthen the position of the Sultan as leader customs at a time realize meaning unity society and relationships human-nature. Another study by ( Shodiq et al., 2021) regarding transmission mark culture through tradition in Yogyakarta found that the transmission process mark No always designed formally but happen through ritual, social and non-formal educational activities . By looking at framework said, then article This will study How Tambak Karang in series Erau can functioning as an educational medium mark culture namely as means active learning culture and values, as well as How ritual designs and symbols help internalization mark in public Kutai.

Thus , the focus study This is to clarify two things: first, how values culture like award to ancestors, identity collective, sustainability traditions , relationships human-nature come true in motifs, manufacturing processes , and use Tambak Karang in tradition Erau in Kutai Kartanegara; second, how is the process ? functioning as an educational medium namely How society, especially generation young, learning and internalizing values through ritual experience tambak karang in Erau. Approach theory mark culture, educational media theory, and theory learning will used as framework analysis, while review study previously provide foothold empirical as well as gap research that is wanted arrested. This article expected No only enrich literature study culture and education but also provide implications practical for development of educational strategies based culture for public Kutai Kartanegara .

## 1. METHODS

Study This use method descriptive qualitative approach studies case (Stake, 1995) for explore phenomenon tradition Erau and making Tambak Karang in Kutai Kartanegara, with a focus on meaning symbolic, value social, and potential the education contained in Tambak Karang. Object study is Tambak Karang used in the Bepelas ritual at the Erau festival, which was created by Awang Imaluddin and his son Dayang Unha. Data is collected through interview in-depth, observation post-Erau in social media, and documentation. Data analysis using the thematic model (Braun & Clarke, 2006) and theory symbolic (Pierce & Barther, 1996) for identify mark culture and function education Tambak Karang. Data triangulation (Miles & Huberman, 1994) was used for strengthen validity findings and provide understanding comprehensive about role Deep Tambak Karang education character and preservation identity culture in Kutai Kartanegara.

## 2. RESULTS AND DISCUSSION

### 3.1. *Tambak Karang in Tradition Erau*

In practice, rituals and celebrations Tradition Erau who has ongoing since the sultanate era and now continued as a cultural festival that combines sacredness, society, and performing arts. Koentjaraningrat (1990) explains that form culture that is sacred is part from system values and beliefs society, and study it is part from knowing one's identity something community. In other words, education about things sacred is not blasphemy, but rather Can become form respect and preservation, if delivered in a way contextual and full ethics. In every series procession, society Kutai Kartanegara organize repeat relation between humans, rulers, ancestors, and nature through rituals, music, dance, and traditional symbols that are rich meaning.

As part from tradition Erau is rich in symbolism and meaning culture, Tambak Karang own role important in realize the values contained in the ritual. As a basis for the ritual, in matter This Tambak Karang can see as visual and symbolic representation from cooperation, respect to ancestors, as well as balance between humans with nature. Through greater understanding deep about meaning and function Tambak Karang in tradition Erau, we can explore potential tradition This as tool effective education in convey and preserve culture local.



**Figure 1**Tambak Karang Ritual

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More carry-on Tambak Karang is carving colorful made from rice given the dye used as a base for the bepelas ritual in Tradition Erau. Giving The manufacturing process is also not color haphazard only craftsmen special (usually heir skills hereditary) which is permitted do carving this. Meaning from Fish Tambak Karang tell about 3 lives, symbol rainbow (ketari: in Language Kutai) which reflects life above namely relationship with the creator. Symbol , meaningful garden humans and life filled with spices in life. The dragon symbol depicting it located in 4 corners interpreted as symbol the guardian who symbolizes the power that brings things positive and giving blessings to society Kutai.

(Janah, 2018) said Tambak Karang tradition Erau own meaning deep reflection in its placement in each day celebration. On the day First, Slimpat Tambak Karang describe the excitement that involves all over community. On the second day, Tambak Karang Genta reminded connection harmonious between humans and nature for reach peace and prosperity. On the day Third, the Indra Geni Tambak Karang symbolizes leaders with energy positive that inspires people towards kindness. The fourth day, the Lotus depicts journey a full life kindness for bring benefit for self and environment. Karang Pauh on the day fifth show character the leadership of the Sultan of Kutai who is responsible Answer. The sixth day, Tambak Karang Daulan confirm mark Islam and origin proposal Sultanate Kutai. Lastly, Karang Nungkul on the day seventh is hope that every activity in celebration Erau give benefit for all over public.

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**Figure 2 Tambak Karang Construction**

Tambak Karang are element important in Tradition Erau who does not only own function in the Bepelas ritual, but also pregnant various mark very relevant character in context education. The process of making Tambak Karang teaches values important things related to oneself individuals, relationships with others, as well environment. Existing cultural values although originate from tradition local, have high relevance For implemented in life everyday, especially in education character for generation young. One of the mark main content in Tambak Karang is not quite enough answer. Manufacturing process Tambak Karang require thoroughness and sincerity, reflecting importance responsible answer in every step taken. In education, values This teach to student For operate every tasks with awareness full, good That For self Alone and For society. This is very important as runway in introduce not quite enough answer in life everyday, especially in face increasingly global challenges complex (Braun & Clarke, 2006).

In addition, Tambak Karang reflects mark respect to ancestors and traditions. As an integral part of sacred rituals, Tambak Karang stores meaning deep symbolic, which shows connection humans with ancestors as well as award to inheritance culture that has inherited. This value teach generation young For maintain and preserve traditions, as well as understand importance role ancestors in form the culture they inherit. In education character, thing this is very important in build awareness will history and identity culture (Miles & Huberman, 1994). Tambak Karang also shows mark creativity, which is visible clear in method manufacturing Tambak Karang involving art colorful rice and symbols certain. This value show How art and creativity can become tool For convey message deep culture. Therefore that, value This push student For develop creativity they, well in field art and in solution problems and innovations in life they. This is very relevant in education For develop potential creative student in productive and useful way for society (Pierce & Barther, 1996).

Tambak Karang also contain mark deep spirituality. In the Erau ritual, Tambak Karang does not only as object physical, but also as means For expressing gratitude and hope to God. This value teach importance balance between life worldly and spiritual, which can be give greater understanding in for student about spiritual dimension in life them . In addition , things this also teaches importance attitude low heart and gratitude to all giving God (Stake, RE (1995). In addition, Tambak Karang teaches mark cooperation and togetherness. The process of making Tambak Karang often involve collaboration between the maker, the community, and various parties involved in rituals. The value of togetherness This reflect importance solidarity in guard sustainability tradition. In education, things This remind that values social like each other respect, cooperate, and build unity very much important in activity group (Miles C Huberman, 1994). In framework mark care social, Tambak Karang reflects attitude a society that really appreciates sustainability tradition culture they. Caring society to inheritance culture they show importance support social in guard harmonious life. This value teach generation young For more care to environment social them and play a role active in support development a more diverse society good (Braun C Clarke, 2006). Draft harmony also becomes important values in philosophy Tambak Karang. Not only involving connection humans with ancestors and nature, but also teaches importance balance between rights and obligations individual to self oneself, others, and the environment. In an increasingly global world connected globally, value harmony This give base important in understand How We should interact with the world around us, as well as relevance in guard sustainability

environment and diversity culture according to (Pierce & Barther, 1996, C Leo C Marietti, 2006). The value of patriotism contained in Tambak Karang show Spirit very strong nationality. As symbol pride culture local, Tambak Karang teaches Love homeland and spirit nationality that must be maintained. Erau ritual, with Tambak Karang as one of the element importance, showing How public Kutai Kartanegara care and love inheritance culture they. This value remind generation young about importance care and love homeland and build Spirit nationality based on values culture local (Stake, RE (1995).

### **3.2. *Tambak Karang as a Medium for Cultural Value Education***

Education is not only limited to activities within room class, but also can found in various aspect life, including through inheritance inherited culture from One generation to generation next. One of the an increasingly sophisticated approach popular in education is utilization of media based on culture local For convey values educative to students. Containing traditions symbols and wisdom local, as found in culture public Kutai Kartanegara, can functioning as means effective For teach various aspect life, including history, religion, and skills social. By using symbols a culture full of meaning, education based tradition No only enrich knowledge children, but also deepen understanding they to identity the culture they have. Tambak Karang become findings important as function educational. Although nature sacred Tambak Karang it turns out utilized by schools local as a learning medium culture. Some art teachers culture and history use picture Tambak Karang as teaching materials, especially in theme wisdom local, introduction symbol culture, and formation character student.

Tradition Tambak Karang can understood through various perspective mutually relevant theories complement. Wisdom local (Sibarani, R. (2012) emphasizes that values and practices customs functioning guard harmony humans, nature, and ancestors. Functionalism culture see this ritual as mechanism social care order, solidarity, and continuity of norms. Meanwhile that, theory symbolic - interpretative (Geertz, 1973) explains that symbol in rituals such as water, offerings, and stages ceremony reflect method public interpret spiritual and social meaning in his life. In addition, Tradition Tambak Karang also function as means education character and culture through habituation values of mutual cooperation, religiosity and responsibility answer generation young. This process ongoing through communication culture that allows values and knowledge customs inherited in a way effective between generation. On the other hand, tradition This strengthen identity culture public Kutai Kartanegara at a time become part important from preservation inheritance culture not guarded object Because mark its history, social, and spiritual aspects. Thus, Tambak Karang plays a role as a medium for education, identity and sustainability culture.

## **CONCLUSION**

In study This combine various approach For understand Tambak Karang tradition Erau as an educational medium mark culture. By combining theory culture, theory learning contextual, theory education character, theory symbolism and semiology as well as theory preservation culture study This try give holistic understanding about role Tambak Karang as symbol deep culture and how He Can utilized For objective education. Through use theories this research This will dig How tradition Erau and Tambak Karang can help in educate generation young about values culture, history and character contained in tradition local. Research result show that Tambak Karang tradition Erau own very complex meaning as symbol aesthetics , spirituality, history, and identity cultur. Tambak Karang also has values very powerful educational, which can used in education character, education art, as well as preservation culture local. Although there is a number of challenge in integration to in curriculum education, but effort from institutions local show that potential Tambak Karang as an educational medium based wisdom very large local findings This streng then argument that preservation culture No Can released from educational strategies, in particular in face challenge globalization and erosion culture local.

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