



## The Process of Implementing the Tradition of Bull Race in Sidorejo Village

Ana Faisah<sup>1\*</sup>, Nur Izza Kamila<sup>2</sup>, Intan ayu S.<sup>3</sup>, Mu'taza Fiddini<sup>4</sup>, Alfiatul Azhariah<sup>5</sup>

<sup>1,5</sup> Zainul Hasan Islamic University Genggong Probolinggo Indonesia

Email: [afaisahandraini@gmail.com](mailto:afaisahandraini@gmail.com)<sup>1</sup>, [anggunkamila14@gmail.com](mailto:anggunkamila14@gmail.com)<sup>2</sup>, [intanayusukmawati44@gmail.com](mailto:intanayusukmawati44@gmail.com)<sup>3</sup>, [firdini911@gmail.com](mailto:firdini911@gmail.com)<sup>4</sup>, [alfiatulazhariah@gmail.com](mailto:alfiatulazhariah@gmail.com)<sup>5</sup>

### Abstract:

*This article aims to comprehensively describe the process of implementing the Bull Racing Tradition carried out in Sidorejo Village. This tradition has been an integral part of the culture of the people of Sidorejo Village since the time of their ancestors and is preserved to this day. Even though it has similarities to the cattle racing events known in Madura, this tradition does not focus on competition, but rather on celebrations to celebrate village birthdays, strengthen ties of brotherhood, and preserve cultural heritage. The implementation process begins with a series of rituals involving all village residents, starting from the slaughter of a black goat, istighosah together, to eating together as a form of gratitude and togetherness. The implementation of this tradition reflects the values of mutual cooperation, closeness and solidarity within the community. Every villager has an active role in making this event a success, which functions as a means of strengthening social relations between residents and honoring ancestors. Through eating together after istighosah, an emotional connection is established that strengthens social ties and strengthens a sense of brotherhood. The continuation of this tradition is not only seen as a ceremonial activity, but also as an effort to preserve culture that continues to develop from generation to generation. Thus, the Bull Racing Tradition in Sidorejo Village is not only a physical celebration, but also a means to strengthen the cultural and social values that exist in society.*

**Keywords:** Implementation Of Tradition, Bull Racing, Sidorejo Village

### Abstrak:

Artikel ini bertujuan untuk menggambarkan secara komprehensif mengenai proses pelaksanaan Tradisi Kerapan Sapi Jantanyang dilaksanakan di Desa Sidorejo. Tradisi inilah menjadi bagian integral dari budayamasyarakatDesaSidorejosejak zaman nenekmoyang dan dilestarikan hingga saat ini. Meskipun memiliki kemiripan dengan ajang perlombaan pacuan sapi yang dikenal diMadura, tradisi ininitidakberfokus pada kompetisi, melainkan lebih kepada perayaan untuk memeriahkan ulang tahun desa, mempererat tali persaudaraan, dan melestarikan warisan budaya. Proses pelaksanaannya dimulaidenganserangkaian ritual yang melibatkan seluruh warga desa, dimulai dari penyembelihan kambing hitam, istighosah bersama, hingga kegiatan makan bersama sebagai bentuk rasa syukur dan kebersamaan. Pelaksanaan tradisi ini mencerminkan nilai-nilai gotong-royong, keakraban, serta solidaritasdi dalam komunitas. Setiap wargadesamemiliki peranaktif dalam menyukseskan acara ini, yang berfungsi sebagai sarana untuk mempererat hubungan sosial antarwarga dan menghormati leluhur. Melalui acara makan bersama setelah istighosah, terjalin hubungan emosional yang memperkokoh ikatan sosial dan memperkuat rasa persaudaraan. Keberlanjutan tradisi ini bukan hanya dilihat sebagai kegiatan seremonial, namun juga sebagai upaya menjaga kelestarian budaya yang terusberkembang dari generasike generasi. Dengandemikian, Tradisi Kerapan Sapi Jantan di Desa Sidorejo bukan hanya sebuah perayaan fisik, tetapi juga sarana untuk memperkuat nilai-nilai budaya dansosialyangada didalam masyarakat.

**Kata Kunci:** Pelaksanaan Tradisi,Kerapan Sapi Jantan,Desasidorejo

\*Corresponding author.

E-mail addresses: [afaisahandraini@gmail.com](mailto:afaisahandraini@gmail.com)

## **INTRODUCTION**

The tradition of the Male Cow Race (Kerapan Sapi Jantan) in Sidorejo Village is not just a cultural event but also a means of preserving and nurturing the local wisdom passed down by ancestors. Since ancient times, this tradition has been an integral part of the lives of Sidorejo's people and continues to evolve as a form of respect for their forebears. Although it shares similarities with the famous bull races in Madura, in Sidorejo, the focus of the tradition is more on its deep social and spiritual meaning rather than purely competitive aspects. Every year, the community gathers to preserve this tradition as an expression of gratitude for the blessings received and as a symbol of unity among village residents. Furthermore, the Male Cow Race in Sidorejo takes place during the village's anniversary celebration, a significant moment marked with joy. This event not only serves as a means of strengthening bonds but also as a collective prayer for the safety and well-being of the village. The local community believes that through this tradition, they can seek protection from potential diseases that could harm their cattle and maintain the security and peace of the village. Thus, this tradition carries deeper meaning than just entertainment or a passed-down custom; it is also an effort to ensure the survival and harmony of Sidorejo Village's community.

The process of carrying out this tradition involves various stages that begin long before the event itself. The people of Sidorejo Village prepare for the occasion with mutual cooperation, from selecting the male cows to be raced to preparing the necessary equipment, such as the gong waning and keleles musical instruments. Each year, the villagers engage in this tradition with great enthusiasm, reflecting a sense of togetherness while also working to ensure the health of their livestock and the safety of the village. Through this event, the community of Sidorejo not only preserves their cultural heritage but also believes that the Male Cow Race tradition brings additional benefits, such as preventing cattle diseases and ensuring the overall safety of the village. The event, which lasts from morning to afternoon, is an important moment for strengthening the ties of brotherhood among villagers. As part of the celebration, this tradition also serves as a means of collective prayer for the safety and prosperity of Sidorejo's people.

## **RESEARCH METHODS**

The research method used in this study is the question-and-answer method or interview technique, aimed at gathering direct information from competent sources regarding the implementation of the Male Cow Race tradition in Sidorejo Village. The question-and-answer method is one of the data collection techniques that involves direct interaction between the researcher and respondents through questions asked either verbally or in writing. In this method, the researcher asks a series of questions to gather the information needed in accordance with the research objectives. This process can be carried out in person (face-to-face) or through other media such as phone calls, emails, or online platforms.

Generally, interviews are divided into two types: structured interviews and unstructured interviews. In structured interviews, the researcher uses a list of pre-arranged questions with a fixed sequence. This allows for more systematic and controlled data collection. Meanwhile, in unstructured interviews, the questions asked are more flexible and not bound by a specific order, allowing the researcher to delve

deeper into the information based on the responses from the respondents. This approach was chosen because it can provide a more in-depth understanding of the series of activities, meanings, and purposes of each stage involved in the tradition.

The research process begins with conducting In-depth interviews with a number of informants, consisting of community leaders, village elders, and residents directly involved in the Male Cow Race tradition. The interviews are conducted in an open and unstructured manner to provide freedom for the informants to express their views on the event's implementation. Informants will also be asked questions about the history of the Male Cow Race tradition in the village, the goals of the event, as well as the social and cultural meanings embedded in each activity, from preparations to the main event. Furthermore, the interviews will focus on the stages of the tradition, such as the slaughter of the black goat, the joint *istighosah* (prayer), and the communal meal, all of which have specific symbolism and purposes related to preserving the village and ensuring the well-being of its people. The data obtained from these interviews will be analyzed qualitatively to identify the patterns of tradition, the values upheld by the community, and their relationship to the social and religious life in Sidorejo Village.

Thus, this research is expected to provide a comprehensive picture of how the Male Cow Race tradition is not only an entertainment event but also a means of preserving culture and strengthening social bonds in the community.

## **RESULTS AND DISCUSSION**

Karapan Sapi is a tradition that originated from Madura, East Java, involving a race of male cows. This tradition has existed since the time of the Madurese ancestors and has become an integral part of their culture. Initially, Karapan Sapi was used as an event to select the best cows for plowing fields. Over time, this tradition evolved into an entertainment event enjoyed by many, and it is now a popular festival in Indonesia. However, unlike the Male Cow Race tradition in Sidorejo Village, Kecamatan Kota Anyar, Probolinggo Regency, this tradition has become an integral part of the village's anniversary celebration since ancient times. Unlike the usual competitive Karapan Sapi events, in Sidorejo, this tradition is held as a celebration and a form of respect for local cultural heritage. Each year, the people of Sidorejo organize the Male Cow Race to commemorate the founding of their village, making it an opportunity to strengthen the bonds of brotherhood among residents and preserve their ancestral traditions.

In this celebration, a pair of well-trained male cows will race along a predetermined track. Although there is no competition between participants, the Male Cow Race in Sidorejo still attracts the attention of many villagers and is a much-anticipated annual entertainment. Besides being a form of entertainment, this tradition also serves as a means to remember and honor the ancestors who passed down this cultural heritage. Through the Male Cow Race, the people of Sidorejo not only celebrate the village's anniversary but also preserve cultural values that have existed since ancient times. According to local belief, the Male Cow Race in Sidorejo is not just a form of entertainment and celebration; it also carries deeper purposes. One of the main goals of holding this tradition is to prevent diseases that may affect the village's cattle. The cows involved in the race undergo a series of special care and training,

including the administration of traditional herbs and thorough maintenance. Through this intensive care, farmers hope to protect their cattle from diseases that could economically harm them. On the other hand, the tradition fosters a sense of closeness between the community and their livestock, strengthening the bond in maintaining the health of their animals.

Additionally, the Male Cow Race in Sidorejo is believed to serve as a form of protection for the safety of the village itself. The local community believes that by holding this tradition every year, they receive blessings and protection from any calamities that might threaten the village. Symbolically, the Male Cow Race is seen as a ceremony that can calm the spirits of their ancestors. Therefore, the event is not just a race of animals but also part of a ritual aimed at ensuring the welfare and peace of the village. This tradition is preserved as an expression of gratitude and a hope that the village will always be blessed with safety, prosperity, and the well-being of its people.

The execution of the Male Cow Race tradition in Sidorejo, although not for competitive purposes, requires various materials and special equipment that are inseparable from the ceremonial event. Among the important materials are:

**1) Male Cows**

The male cows are the central symbol in this tradition. The cows chosen for the event must be in good health and prime condition, typically sourced from Sidorejo Village itself. The selection of these cows is done very carefully, as the animals are expected to demonstrate strength and speed, which are the main attractions of the event, even though the goal is not to race competitively, but to preserve the tradition.

**2) Keleles**

Keleles refers to the ropes or bindings used to control the cows during the event. These are essential for tethering the cows to the small cart or takir that the cows will pull during the ceremony. The takir becomes the main vehicle for displaying the skill in handling the cows during this distinctive and historic event.

**3) Gong Waning**

Gong waning, a traditional Madurese musical instrument, plays an important role in creating a sacred and festive atmosphere when the Male Cow Race begins. This instrument is played to accompany the procession of the cows, providing rhythm that enlivens the event and unites participants and spectators in a strong traditional ambiance. In addition to its entertainment function, the music is also believed to bring blessings and safety to the village and its livestock.

All these materials and instruments work together to create a profound experience, one that is not merely entertainment, but also a means of preserving a culture that has been passed down through generations in Sidorejo Village. With all these elements, the Male Cow Race tradition in Sidorejo becomes more than just an attraction; it is a form of respect for ancestors and the preservation of cultural values that have existed since ancient times. The implementation of the Male Cow Race tradition in Sidorejo Village begins early in the morning and continues until the event concludes. Prior to the main event, there are a series of preparations carried out by the villagers. One of the key traditions performed is the slaughter of a black goat, which

holds specific significance within the ceremony. The black goat, as a symbol of purification and blessings, is slaughtered with reverence. This act is not just intended to meet the event's needs, but also as a form of respect to the ancestors and a prayer for the safety of the village and its residents.

Afterward, the meat of the black goat is cooked collectively by the villagers in a spirit of mutual cooperation – an activity that reflects the unity and solidarity of the community. This cooking process is a crucial part of preserving the tradition, as the resulting food will later be shared as a symbol of unity in maintaining the cultural heritage of the village. Once the cooking is finished, the event proceeds with a collective Istighosah prayer, a ritual where the villagers join in prayer to seek blessings and safety for Sidorejo Village. This prayer is led by a local religious leader and attended by the entire village community. During this prayer session, they ask God for health, protection from disaster, and for the Male Cow Race to run smoothly without any obstacles. The Istighosah is not only a spiritual activity but also a means to strengthen social ties among the villagers.

Throughout this ritual, the villagers pray with the hope that the Male Cow Race will not only be a festive occasion but will also bring blessings to their everyday lives. After the Istighosah is completed, all of Sidorejo's residents gather for a communal meal, which marks the climax of the series of events in the Male Cow Race celebration. This communal meal is not just a culinary activity but also a moment deeply filled with social and spiritual significance. As a form of gratitude for the smooth running of the event and the blessings received, the villagers enjoy the meal together with joy and celebration. This event becomes a symbol of togetherness, which is reflected in the spirit of mutual cooperation that is ingrained in the daily life of Sidorejo's people.

In the preparation of the communal meal, every individual contributes, strengthening solidarity among the villagers and emphasizing the importance of unity in maintaining the traditions that have existed for generations. The food served at this meal comes from the black goat cooked earlier in the Istighosah ritual. In addition, various other dishes are prepared collectively by the community. These dishes reflect the richness of local cuisine, which not only tantalizes the taste buds but also symbolizes the unity in the cooking process. The preparation and serving of food involve various layers of society, from the youth to the elderly, who work together to ensure the event proceeds smoothly and reverently.

The communal meal is more than just a shared meal—it is a time to share happiness and strengthen social relationships within the village community. Throughout this event, every individual in the village, regardless of age or social status, comes together enthusiastically to celebrate the results of their collective effort. The atmosphere during the communal meal is not merely about physical togetherness, but also fosters emotional closeness, which in turn strengthens social bonds among the villagers. Each person in the village feels like an important part of the tradition, creating a sense of belonging and responsibility for the continuity of the cultural heritage passed down by their ancestors. The sense of familial unity makes the village feel like a shared home, where each member's contribution is valued.

During the communal meal, the sharing of food is not just a physical act—it is about sharing joy and hopes for the future. The food served, such as the black goat cooked during the Istighosah, and other dishes, becomes a symbol of the solidarity

built through the different stages of event preparation. Each step, from slaughter to food preparation, involves the participation of many, creating a harmonious social ecosystem. This moment also gives villagers the opportunity to converse, share stories, and strengthen relationships with each other. It serves as a reminder that the continuity of this tradition depends on the unity and cooperation of the entire community.

On a deeper level, this communal meal affirms that the implementation of the Male Cow Race tradition in Sidorejo is more than just a physical event – it resonates deeply within the spiritual connections among the villagers. The entire event sequence enriches social relationships, strengthens the value of mutual cooperation, and encourages the community to understand the importance of preserving their cultural heritage. By maintaining this tradition, the villagers not only honor their ancestors but also provide a valuable legacy for future generations. This shows that the tradition is not just about temporary joy, but an essential part of the evolving and adapting life of the community. Thus, the communal meal becomes a symbol of the continuity of a living culture within every collective action taken by the people of Sidorejo Village.

## CONCLUSION

The Male Cow Race, or *\*Karapan Sapi\**, is a tradition originating from Madura, East Java, which involves a race between male cows. Initially, this tradition was used to select the best cows for plowing fields, but over time, it evolved into a popular entertainment festival in Indonesia. In Sidorejo Village, however, the event is unique as it is part of the annual village anniversary celebration. In this tradition, a pair of trained male cows is raced on a designated track, not for competition, but as a form of celebration and a tribute to cultural heritage. Through this tradition, the community not only celebrates the village's anniversary but also preserves values and customs that have existed for generations.

Beyond being an entertainment event, the tradition holds deeper meanings. One of its primary objectives is to maintain the health of the village's cattle, keeping them safe from diseases. The cows involved in the race undergo special care and training, allowing farmers to ensure the well-being of their livestock. Additionally, the community believes that this tradition protects the village from disasters. The Male Cow Race is considered a ritual to honor the ancestors' spirits and is linked to the safety and blessings of the village.

The implementation of the Male Cow Race in Sidorejo involves several key materials and equipment. First, healthy male cows are carefully chosen as the central symbol of the event. Second, the *\*keleles\**, or ropes used to control the cows during the race, are vital for demonstrating skill in handling the animals. Third, the *\*gong waning\**, a traditional musical instrument, is played to create a festive and sacred atmosphere. All these materials and tools contribute to the significance of the ceremony in preserving local culture.

The tradition begins with preparations early in the morning, including the slaughter of a black goat, which symbolizes purification and blessings. The community actively participates in cooking and sharing meals together, which represents unity and mutual cooperation. After the cooking process, an *\*istighosah\** (collective prayer) is held, where the villagers pray for blessings and safety for the village. This prayer is



not only a spiritual activity but also strengthens the bond between villagers. Following the prayer, the communal meal takes place, marking the culmination of the event. This meal is not just about food; it is a form of gratitude for the smooth running of the event and an opportunity to share happiness.

The food served reflects the richness of local cuisine and involves the collective effort of the entire community. The communal meal strengthens social ties among villagers and adds deeper meaning to the tradition. During this meal, the atmosphere is joyful, reinforcing the importance of togetherness. The process of sharing food becomes a symbol of solidarity and closeness, strengthening social bonds among villagers. The entire series of events reinforces the value of mutual cooperation and reminds everyone of the importance of preserving cultural heritage for future generations.

By maintaining this tradition, the villagers not only honor their ancestors but also provide a meaningful cultural legacy for future generations. The communal meal becomes a symbol of the continuity of culture, living through every collective action carried out by the people of Sidorejo Villag

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