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The Tradition of Bapapai Head of The Dragon as Local Wisom and Education The Character of The Banjar Tribe North Sumatera

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Abstract: This research aims to be able to ensure that future generations will not only continue the tradition of the dragon head father, but future generations can also understand the essence of the tradition, so that future generations will gain knowledge and educational values when participating in the implementation of the tradition. This study uses a descriptive qualitative approach with an ethnographic model to explore the tradition of the dragon head father in the Banjar community in Sungai Ular Village, Secanggang District, Langkat Regency, North Sumatra. Basically, this tradition does not only function as a traditional ceremony but can be used as an in-depth educational medium. Integrating cultural values, The values contained in the implementation of the tradition of the dragon head father are; social value of the community, religious value, cultural and historical value, aesthetic value and cleanliness value. This research also shows that the tradition of the dragon head father is faced with the challenges of modernization, urbanization and changes in values in the younger generation that can affect its implementation in the future. Inheritance efforts need to be carried out with the aim of maintaining and preserving the culture. Efforts to inherit the tradition in this study are in three ways, namely, socialization, internalization and enculturation.

Keywords: Culture, Symbolic, Banjar Tribe, Local Wisdom, Education

INTRODUCTION

Langkat Regency is one of the areas in North Sumatra. Geographically, Langkat Regency is located at 3° 14'00"- 4°13'00" North Latitude, 97°52'00' – 98° 45'00" East Longitude and 4 – 105 m above sea level. Langkat Regency has territorial boundaries including the northern part bordering the province of Aceh and the Strait of Malacca, then the southern part bordering Karo Regency, the western part bordering Aceh Province, the eastern part bordering Deli Serdang Regency and Binjai City (Kabupaten 2019).. Langkat Regency is one of the multicultural areas with various tribes that exist, this is reflected in the traditions in Langkat Regency.

The traditions in the people of Langkat Regency have a considerable number, this is in accordance with the ethnicity of the people spread across the area in Langkat Regency. One of the sub-districts in Langkat Regency that has a culture of a tradition that is still being carried out is Secanggang District. The average population density in Langkat Regency is 300 people per km², while Secanggang District is 702.72 people per km² with the outermost population of 243.78² (BPS Langkat ,2019). The Secanggang District Government is located in Hinai Kiri which is approximately a distance from the center of Langkat Regency City. Secanggang District has seventeen villages as follows: Secanggang Village, Coconut Garden, Snake River, Tanjung Ibus, Karang Anyer, Karang Gading, Sungai Tau, Suka Mulia, Cinta Raja, Teluk, Telaga Jernih, Hinai Kiri, Pantai Gading, Kuala Besar, Urban, Neting Halus, and Tanjung Ibus are some of them. Each hamlet in Secanggang District has a multicultural community, with the Banjar tribe reaching 60%, the Malay tribe 50%, and the Javanese tribe 40% (BPS Langkat ,2019).

Sungai Ular Village with a majority of banjar people has a history that started from the banjar people who came from South Kalimantan estimated in the nineteenth century. The people of South Kalimantan banjar along the Barito River then crossed the Strait of Malacca to the west, then to eastern Sumatra. In this place, the people of Banjar South Kalimantan made a Banjar ethnic village with names such as; Coconut Plantation Village, Labu Beach and Sei Ular Village (Muhammad et al. 2008).The arrival of the Banjar people is evidenced by the arrival of the Banjar people in 1900, the Banjar people found that previously there was a Banjar tribe that inhabited the coastal area of Langkat Regency (Fauzi 2006) this is the basis for the origin of the majority of the population who live along the Secanggang sub-district.

The Banjar tribe in the snake river village in their daily lives use the Banjar language as a means of communication to express themselves. Language is one of the elements of language, which is words. Words have lexical meanings, which are meanings obtained from root words. Then the word has a grammatical meaning which is referred to as the meaning obtained from a word that has undergone a grammatical process, for example kara with a gratical meaning, namely to, at, and pun. The banjar community is a society that uses the banjar language as a medium of communication with other communities. Not all words in Banjar have one meaning, but several words in Banjar contain various meanings (Yayuk, Suryatin, and Jamzaroh 2023).

The Banjar tribe in Sungai Ular Village has a tradition of traditional events that are often carried out in the midst of community life which aims to respect the ancestors of the Banjar tribe community in Sungai Ular Village. Basically, ethnic groups in Indonesia always have a variety of distinctive traditions that include religious systems and religious rites, technological systems, political and organizational systems, social systems, art systems, and language systems that become local identities (Wildhan, Farida, and Sudrajat 2023). The traditions carried out are diverse, ranging from dance, singing, music and attractions that exist in the traditions of the banjar tribe in Sungai Snake Village. Traditions are usually carried out on certain events that aim to reunite the Banjar Tribe community in establishing friendship between others. The tradition that is still preserved to this day is the tradition of the traditional event *of the dragon head father*.

The tradition of the traditional event of *the dragon head father* is a traditional event activity that has meaning and value in the implementation of the tradition. The tradition *of the dragon head father* is basically held at celebrations such as weddings, circumcision and others. The tradition *of the dragon head father* has been carried out since ancient times until now in Sungai Snake Village. Basically, the tradition of *the dragon head father* has a function to honor the ancestors of the Banjar tribe. In fact, now the tradition of *the dragon head father* is only as entertainment for some of the Banjar tribal people in Sungai Snake Village. The *procession of the dragon head* tradition has meaning and value in its procession.

The tradition of traditional events essentially has a function and role for the community to increase friendship, togetherness, mutual cooperation, respect and concern for the

implementation of traditions. Local wisdom values can be used as a way and formula to limit the development of global culture in Indonesia (Bakhrul and Riadi 2023). Departing from this explanation In the current era of globalization, a phenomenon that occurs in the midst of traditional *societies* *This dragon head father* is starting to be rare. In the current era of globalization, the phenomenon that occurs in the community of the tradition of *the dragon head father* is starting to be rare. Furthermore, in people who have partners outside the Banjar tribe, they choose to leave Sungai Snake Village and live in other areas that then do not inherit the tradition of *the dragon head father*. The tradition of the traditional event of *the dragon head father* has begun to be abandoned by the banjar tribal community in Sungai Ular village, Secanggang District, Lalat Regency.

Currently, the tradition of *the dragon head father* is faced with the challenge of modernization, urbanization and changes in values in the younger generation that can affect its implementation in the future. The changes made seem to be problems in the dragon head tradition experiencing changes in meaning and value as well as social changes in the implementation of traditions that are not economical and take a long time in the implementation of the *dragon head father* tradition in Sungai Ular Village, Secanggang District, Langkat Regency. The tradition of *the dragon head father* has a function and role in the life of the community as the foundation in the life of the community.

Based on the above explanation, researchers are interested in conducting research that is considered important to be carried out. This is a form of analyzing more deeply about the tradition of *the dragon head father* as local wisdom in Sungai Snake village. The explanation above is the background of the topic of the research problem. So the researcher chose the title "**The Tradition of *Bapapai Kepala Naga* as Local Wisdom and Education of the Character of the Banjar Tribe in Sungai Ular Village, Secanggang District, Langkat Regency, North Sumatra**" as the researcher's study.

METHOD

This study uses a descriptive qualitative approach. Qualitative research methods are often also referred to as naturalistic research methods because the research is carried out in natural *conditions* (*natural setting*). Research is carried out on natural objects, natural objects are objects that develop as long as they are not manipulated by research and the presence of researchers does not affect the dynamics of the object (Sugiyono 2016). qualitative approach with ethnographic research type. The selection of informants in the study uses *a purposive sampling* technique, namely with a certain category. The instrument in the research is the researcher himself. The data collection technique was carried out by direct observation in the field, in-depth interviews and then documentation studies were carried out through notes, photos, videos and audio recordings in Sungai Ular Village, Secanggang District, Lalat Regency. Source triangulation, triangulation method is used as a test for the validity of the data found. The data analysis technique using the Spradley model starts with domain analysis, taxonomic analysis, component analysis, and finally cultural theme analysis. The Spradley model (James, 1997) was used to analyze the data in this study. Spradley divides data analysis in qualitative research based on qualitative research stages. The validity of the data is measured using trust, distraction, and accountability can then be recognized.

RESULTS AND DISCUSSION

Results

Local wisdom in foreign languages is often referred to as local *wisdom*, local *knowledge* and local intelligence as (*local geniours*). Local wisdom can also be interpreted as a thought about life. This thinking is based on clear reason, good mind and contains positive things. Local wisdom can be translated as a work of reason, deep feelings, character and form of temperament, as well as encouragement for human glory (Siti 2024). Local wisdom can also

be referred to as the way people behave and act in response to changes in the physical and cultural environment. Culture as a community belief is a common belief that exists in a region and is dynamic, meaning that the world changes with the passage of time. Then the community also participates to encourage cultural change, this is due to experience and can create stone technology that will affect the lifestyle of individuals (Maya et al. 2022). Local knowledge is the result of the dialectical process between the individual and the environment and the individual's response to environmental conditions. At the individual level, local wisdom emerges through the cognitive work process of individuals in an effort to regulate values that are considered the most appropriate choices for them (Ayu 2024). The tradition of *the dragon head father* in its implementation is based on moral principles that are upheld for generations by the banjar tribe community in Sungai Ular Village which can be called local wisdom as a form of identity of the banjar tribe culture in Sungai Ular Village. The tradition of *the dragon head father* as a form of local wisdom owned by the banjar tribal community is one of the forms to foster peace and welfare. The tradition of *the dragon head father* also plays a very important role for the community, namely as an identity and marker, then this tradition is also a unifying factor that unites the community in terms of mutual trust and belief. Then it is also a cultural component that emerges and survives in society.

Local wisdom if interpreted is in line with the function of culture. culture as a form of education in Indonesia. The education system is based on culture. Education can be described as a development of the individual's self-potential. Local wisdom has relevance to moral and cultural values. The process of adaptation and interaction in a community can provide distinctive characteristics, thus realizing the local culture of the local community. Local culture arises from customary practices related to demographic, geographical, and lessons in preserving and sustaining life (Apriati et al. 2024).

Education aims to change the soul and personality of children through the process of teaching and training to improve the moral, intellectual and physical quality of human beings in accordance with their natural and social order (Sertiawan and Dora 2024). According to KBBI, education comes from the root word "education" which refers to the development of ethics and intelligence of the mind. The goal is to create a learning environment that encourages the development of students' potential such as spiritual strength, self-control, personality, intelligence, morality and skills that are useful for themselves and the [source society](https://kbbi.web.id/pendidikan.html)

The existence of the banjar tribe in North Sumatra began with the banjar ethnic group immigrating due to the occurrence of the Banjar war in Kalimantan in the early 20th century around 1905. The Banjar people were forced to migrate because Sultan Muhammad Seman, who became the king of the Banjar Kingdom, was martyred at the hands of the Dutch. With the war, the area where the Banjar people live becomes unstable in their leadership. Banjar people find it difficult to be able to meet their daily needs and their economy. Basically, the Banjar area has a less productive level for farming because most of it is swamps and forests, so it is difficult for Banjar people to farm. This made most of them send to immigrate to safer areas with the aim of improving their economic situation (Ponirin and Hariyati n.d.).

The existence of the Banjar ethnicity itself when there was a massive migration that occurred in the previous archipelago which can be known as Proto Melayu and Deutro Melayu by both bringing their respective cultures. The massive migration that hit the archipelago also experienced a displacement that caused their cultural shifts. As a result of the massive migration that hit the archipelago, the banjar people in Kalimantan decided to immigrate to areas in Indonesia.

North Sumatra is one of the areas that is the destination of the Banjar people. The Banjar people need a struggle for immigration to North Sumatra in the form of patience to get to the destination that they hope can make a difference in their future lives. The Banjar ethnic group who came from Kalimantan initially immigrated in North Sumatra only in certain areas such

as in Langkat, Deli Serdang, Serdang Berdagai, Asahan and Labuhan Batu Regencies. The Banjar ethnicity is famous for its spirit of farming and trading so that the Banjar people who live in North Sumatra have farming and trading jobs.



Source : Researcher September 25, 2024

Figure 1. Banjar traditional house *bubungan tinggi*

The Banjar tribe adheres to the kinship system according to the paternal and maternal lineage which is referred to as the Bilateral kinship system. The banjar tribe to determine their kinship group, is usually seen through the blood lineage of the father and mother. For example, kinship by taking a character or a certain ancestral family as the base of descent. But in community life, sometimes the father's line is more dominant than the mother's line, this is because the father plays a more important role in certain things that cannot be carried out by the mother, for example, in marriage the child who becomes the guardian is the father, then in carrying out congregational prayers the imam is the father in Islamic law adopted by the Banjar tribal community.

The banjar tribal people have traditional ceremonies as well as religious ones. Marriage always happens to everyone for both women and men. Marriage is always carried out to avoid slander. Therefore, the community always includes traditional events in marriage, including the banjar tribe which has traditional ceremonies that are often carried out in the implementation of marriages. In the marriage procedure, there are several events that are carried out to perfect the traditional event. Among them are; 1) Marriage or marriage contract is usually carried out in the most sacred procession at every marriage event, including in the banjar tribal community, this is one of the sunnahs of the Prophet PBUH. 2) Badudus or bapapai, is a ceremony to bathe the bride before the marriage ceremony is held. This traditional ceremony is carried out by elderly women. Water or water used for bathing is water mixed with flowers and various symbolic objects that have a certain meaning. In the implementation of this badudus, it is carried out according to traditional procedures. 3) The bride's makeup, like in other brides, the banjar bride is also in makeup, but in the life of the banjar bride, the person who becomes the bride's makeup artist is a woman for the bride and a man for the groom (Faidah et al. 2021), 4) Manu the groom, This ceremony is carried out starting from the groom's house to be prepared to be taken to the bride's house. While praying, the groom steps down from the house (usually starts with the right foot), then the prophet's prayer is recited by the elders or community leaders and the elderly, then everyone in the audience is sowing yellow rice. 5) Maarak Pangantin Lalaki, at this stage the bridal group begins to move can use a vehicle or on foot. Then the group stopped and was treated to the art attractions brought by the group. The groom is protected or in an umbrella that moves in a dance-like style, and the groom's entourage moves slowly towards the house where the wedding ceremony takes place. Batatai, also known as the bride and groom side by side, is the culmination of a wedding that is full of activities that are loaded with the cultural philosophy of the Banjar tribe. Furthermore, the batapung tawar was carried out by the parents of the bride and groom and their families.



Source : Researcher August 25, 2024

Figure 2. Banjar Tribe Bride

The tradition of Bapapai Kepala Naga is a tradition carried out by the Banjar people in Sungai Snake Village with the order of implementation such as taking water adus, opening night and the peak event, namely Bapapai Kepala Naga. The tradition of Bapapai Kepala Naga has become a tradition that has been carried out for generations through previous generations and other generations by the banjar community in Sungai Ular Village. From the results of the observations that the researcher found, people who have a dragon head lineage are expected to make this tradition, but in the field there are still many people who are reluctant to carry out the tradition. The tradition of Bapapai Kepala Naga has been carried out from generation to generation by the community. In the implementation of the Bapapai Naga Head tradition, handlers or hosts are needed for the smooth running of the tradition. Furthermore, Piduduk and Offerings are needed in this tradition as a form of respect for the ancestors of the banjar people who are believed by the community in Sungai Ular Village, Secanggang District, Lalat Regency. The following is further explained about the perostomy in tradition, including

The procession of maambil banyu adus is a procession of taking water for the bridal shower. In taking adus water, there are several stages, including reciting prayers that are followed by the bride and groom and parents. Then warm up by hitting musical instruments such as cages, gongs and violins are played at the same time. In the procession of taking the adus water, it is usually carried out with joy reflected in the number of people who participate in taking the adus water.



Source : Researcher August 24, 2024

Figure 3. Enthusiasm of the community in taking adus water

The *night of Sembuka* or semi-opening is carried out on the night after the taking of the *adus water* and before the tradition of *Bapapai Kepala Naga*. The meaning contained in the *opening night* is contained in the procession that will be explained. *The opening night* is held after *ba'da isha*. At the *opening night* procession, the bride and groom are decorated with traditional banjar tribal clothing, a distinctive color, namely yellow, complete with accessories on the bride's head and headband accessories on the bride's siblings. On the night of the *opening*, the person accompanying the bride is the bride's brother.



Source : Researcher August 24, 2024
Figure 4. Rotating the manan fireplace

The peak event of the dragon head father was basically carried out to pay tribute to the ancestors of the banjar tribe community in Sungai Ular Village. Before the implementation of the tradition of *Bapapai Kepala Naga*, it usually has gone through several processions such as *maambil banyu adus* in the afternoon before the traditional event, and the implementation of the opening night which is held at night before the traditional *Bapapai Kepala Naga* event. The tradition of *Bapapai Kepala Naga* which is carried out is the peak event on the bride's happy day in the implementation of traditional events using symbols. Symbols as the meaning of messages are a necessity for a community group towards religious activities and the belief system they adhere. In the procession of each custom, there is always the meaning of certain symbols at the stages and processions of the implementation of these customary rituals (Darmawati 2022).

The tradition of the Dragon Head *Bapapai* should provide an assessment or meaning which is then manifested in symbolic forms such as the use of *piduduk* as a symbol of respect for the ancestors of the Banjar people, then the use of the dragon head symbol as a form of the story of a princess who is married to Prince Suryanata who comes from Java. The wedding was carried out in a festive manner, the bride and groom were paraded along the river using a canoe in the shape of a dragon. From this story, the dragon head becomes a symbol in the traditional event of the dragon head father. Then the symbolic *baadus* is interpreted in the form of a bath as a form of cleaning the bride both from the outside and from the inside. These things are believed by the community as a form of inheritance from the previous generation to the next generation. So that in the implementation of the tradition still holds an important role regarding the meaning contained in each procession or symbolic in the tradition of the Dragon Head *Bapapai* in Sungai Ular Village, Secanggang District, Langkat Regency.

The dragon head symbol in the implementation of the Dragon Head *Bapapai* has several elements as an addition to the perfection of the dragon head. Through the results of the research, there are elements in the form of a dragon head complete with accessories used such as yellow cloth and green *ikat* cloth. Furthermore, there are other elements such as young coconut leaves as a tassel of the dragon's head and the body of the dragon's head made of boards and wood

that is made strong so that later if many people ride it is still safe. Next, there is a pacak in the middle of the dragon's head. On the pacak there are offerings such as grilled chicken and other cakes.



Source : Researcher August 25, 2024

Figure 5. A pair of dragon heads



Source : Researcher August 25, 2024

Figure 6. The Bride Rides the Dragon's Head

Badudus or bapapai is a bridal shower or in Javanese tribes it is called a procession of siraman. Badusus can be interpreted as a ritual that is carried out as a way to cleanse the soul and body. Badudus is also interpreted as a tradition to reject the army which is understood by the banjar tribal people in most areas of South Kalimantan. Badusus itself is interpreted by the banjar community as a form to fortify oneself from psychiatric problems, namely from various disturbances that come from outside and from within. Or it can be mentioned as a form of means to ward off diseases, both lahi diseases and mental diseases.



Source : Researcher August 25, 2024

Figure 7. Baadus Place

Discussion

Educational Values Contained in the Tradition of the Dragon Head Father in the Banjar Tribe Community

The tradition of *Bapapai Kepala Naga* is one of the sacred rituals that is very important in the Banjar tribal community, the ritual is also not just a traditional ceremony but as an in-depth educational process that plays a very important role in shaping the character of children and teaching noble life values to the younger generation. The tradition of *the dragon head father* is carried out as a way to reject the army and cleanse the soul involving every complex component. The tradition of *the dragon head father* is one of the traditions that is carried out from generation to generation from the previous generation to the younger generation which until now is still preserved by the banjar community in Sungai Ular Village, Secanggang District, Langkat Regency. The tradition of *the dragon head father* is usually carried out on sacred occasions such as weddings and in the month of *Syuro* which is carried out every year. In the implementation of the *Bapapai Tradition*, *the head of the dragon* has several processions starting with making *offerings*, namely cakes or others as many as 40 kinds made with various kinds and various forms. The types of offerings in the implementation of the tradition are in the form of yellow glutinous rice, white glutinous rice, yellow white glutinous rice, red porridge, white porridge, red and white porridge, deraturing cingkaluk, cingkaruk beship, leman, gagauk, young diamonds, old diamonds, white glutinous rice batambak, old dodol, young dodol, grilled chicken, tapai, plantain, beranti, yellow rice, old coconut, young coconut, kinca water or water with a mixture of coconut milk and brown sugar, water, areca nut upuh broken, areca nut upuh not broken, dodol, ring cake, cigarettes and flowers. Next, prepare *Piduduk* which contains Rice, Brown Sugar and Head which will *later be distributed* to traditional guides or handlers, elders. Furthermore, the procession of *maambil banyu adus*, *the night of the opening* and the peak event, namely *the father of the dragon head*.

The following are values related to the values of Education in the tradition of *the dragon head father*, namely;

Social Values of the Community

Social values are a form of conception that lives in the mind of most people can recognize as things that are considered good, true, and valuable. Social values are also embedded in community culture as a guideline for life (Koentjaraningrat 2015). Social values have a very important role in maintaining harmony and order in society, as well as being the basis for determining norms and rules that apply in people's lives.

In line with the above explanation, the author concludes that social values in a community in an activity have an important role in directing the behavior of an individual or a group to be in accordance with the expected norms and ethics. This social value of society is the basis for

various mass activities, both formal and informal activities. The preparation and implementation of the *Bapapai Naga Head* tradition in Sungai Ular Village involves the active participation of the community which reflects the values of care, harmony, mutual cooperation, togetherness and harmony. This can be seen through the process of preparing traditions to the implementation of traditions such as *the procession of maambil banyu adus*, to the preparation of *the dragon's head* which is then concluded to be a *rewang* activity or working together in preparing everything needed.

Religious Values

Religious values, according to Greetz, are symbols that instill meaning in human life and become guidelines for social behavior. Greetz also emphasized that religious values not only regulate actions, but also shape individual perceptions and attitudes in living daily life (Clifford 1992) This is in line with Wasilah (Sertiawan and Dora 2024) explaining that Indonesian society has a religious nature, so that various aspects of life behavior are inseparable from religious values.

Based on the above explanation, according to the results found in the field, in the implementation of the tradition of Bapapai Kepala Naga teaches the importance of togetherness and solidarity in religion in carrying out traditions. Hosts and traditional leaders play an important role as spiritual guides in giving advice to the bride. In the implementation of the tradition, it is inseparable from the recitation of dhikr, basmallah, chanting of prayers and prayers to reject bala as a form of respect also carried out by the banjar tribal community in the implementation of the tradition of Bapapai Kepala Naga in Sungai Ular Village, Secanggang District, Langkat Regency.

Cultural and Historical Values

Cultural values according to Geertz argue that symbols used by humans to give meaning and understanding to life are cultural as a pattern of meaning embedded in symbols that are inherited historically (Clifford 1992) Cultural values as a form of guiding humans in living social life and playing a role in shaping their perception of the world. Meanwhile, historical value, according to Spencer, explains that it is a part of social evolution that directs the development of a society from a simple stage to a complex stage.

Based on the above explanation according to the results found in the field, the tradition of Bapapai Kepala Naga is not only a form of celebration, but as a means of strengthening social ties and maintaining cultural heritage in the banjar tribal community in Sungai Ular village, Secanggang District, Langkat Regency. This tradition is also a form of honoring ancestors and traditions in the inherited family. In the implementation of the Bapapai Naga Head tradition, it is not only a form of preserving culture but also as a form to strengthen the value of out-of-this, as well as togetherness and appreciation for the cultural heritage and ancestral traditions that exist in the Banjar tribe. These values are very related to education in the culture of the tradition of the Dragon Head Bapapai so that it can make a very important contribution in shaping the character of individuals and communities.

Aesthetic Value

Kant argues that ethical value is a subjective experience that involves the perception of beauty and a deep feeling of something of value. In line with the opinion expressed by Hegel, aesthetics is something that approaches the expression of truth, where art is a way to achieve knowledge through symbols and forms (Setjoatmodjo and Pranjoto 1988).

Based on the above explanation in accordance with the results of research in the field, it can be stated that the aesthetic value that exists in the tradition of the Dragon Head Bapapai can be seen in the symbol of the dragon head which has visual beauty and has meaning as a form of valor and a tough, strong figure in facing everything. Furthermore, the use of cakes as offerings as many as 40 types and shapes have aesthetic value visually and have beauty value.

The tradition of Bapapai Kepala Naga provides an important role in knowledge for the bride and groom, the community and the children involved in its implementation.

Hygiene Values

According to Durkheim, the value of cleanliness is an important element in social practices and rituals. According to him, in many societies, maintaining cleanliness is a form of respect for the sacred and is part of social solidarity. Durkheim also argued that maintaining cleanliness in rituals is a way to distinguish between the sacred or sacred and the profane or ordinary so that it favors social identity. Anthropologists have the view that cleanliness is not only a physical act, but also has a deep symbolic and social dimension (Ariyono and Aminuddin 1985).

Based on the above explanation, in accordance with the results found by researchers in the field, the value of cleanliness in the tradition of Bapapai Kepala Naga is not only physical cleanliness but also cleaning the inner body of the two brides. The baadus procession in the Bapapai Naga Head Tradition with all aspects of cleanliness is not only a valuable cultural heritage but can be used as an important source of learning in the character education of the Banjar community.

CONCLUSION

Based on the findings of this study, the tradition of *dragon head fathers* in the Banjar tribal community in Sungai Ular Village, Secanggang District, Langkat Regency, North Sumatra aims to form good character, morals and morals in the younger generation. This tradition is not only a traditional ceremony but also an educational means that reflects the integration of cultural and religious values. The values taught include social values, religious values, cultural and historical values, aesthetic values and cleanliness values. Contrary to this, the results of the study show that this tradition is faced with the challenges of modernization, urbanization and changes in the values of the younger generation that can affect the implementation of traditions in the future. Therefore, it is necessary to make efforts to inherit traditions that have a positive impact on society, either through inheritance through the family or through the environment. This is expected to be able to contribute to the inheritance results to the next generation well.

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