The Transformation of The Swing Procession: From Hereditary Tradition to The Modern Era

Iwan Ramadhan¹, Mualimin²
¹Tanjungpura University, Pontianak, Indonesia
²Sakarya Üniversitesi, Serdivan, Türkiye

Abstract
The tradition of riding ayun in ethnic Malays in West Kalimantan is one form of cultural preservation that has undergone a significant transformation in the face of the modern era. This study aims to describe changes in the meaning, implementation, and interpretation of the swing riding tradition in the context of the modern era. The research method used is a qualitative method with an analytical descriptive study approach. Data was collected through observation and interviews with local communities who still preserve the tradition of riding Ayun. The results showed that the tradition of swinging rose experienced changes in meaning, implementation, and interpretation. The influence of technology and globalization plays an important role in this change. Technology enables the use of social media and event planning apps to make it easier for families planning traditional events to ride the swing. In addition, technology also allows the use of modern equipment in the implementation of traditions, such as the use of audio-visual equipment to display information about the tradition of swinging or documentation of the birth of a baby. On the globalization side, the tradition of swinging can become better known in different parts of the world through social media platforms and websites. This can help in expanding the appreciation of this tradition on a global level. This research suggests that cultural transformation can occur in hereditary traditions such as swing rides. Therefore, cultural preservation needs to be done in the right way so that the tradition remains relevant and can be passed on to the next generation. In addition, the study also shows that technology and globalization can play an important role in cultural preservation. Therefore, there needs to be an effort to leverage technology and global connectivity to promote and preserve local culture.

Keywords: Transformation, Procession Ride Swing, Modern Era

Correspondence: Iwan Ramadhan, iwan.ramadhan@untan.ac.id Department of Sociology Education, Tanjungpura University, Jl. Prof. Dr. H. Hadari Nawawi, Bansir Laut, Southeast Pontianak, Pontianak, West Kalimantan, Indonesia, 78124
1. Introduction

Indonesia is a country rich in cultural diversity. Each region in Indonesia has unique and different cultural riches. According to Rahaju (2016), culture is a knowledge system that includes ideas and ideas contained in the human mind so that in everyday life culture is formless (Purwanto, Imran, & Ramadhan, 2022). One of the cultural riches owned by Indonesia is the tradition of riding swings on ethnic Malays in West Kalimantan. This tradition is one form of cultural preservation that is still being carried out today. Indonesia develops diverse community traditions (Aditya et al., 2023). Malay ethnicity is one of the ethnicities that inhabit the territory of Indonesia. In Indonesia, ethnic Malays account for about 3.4% of the population, most of whom live in the provinces of North Sumatra, Riau, Riau Islands, Jambi, South Sumatra, Bangka Belitung, as well as West Kalimantan. Malays are the dominant group in West Kalimantan province (Mardiyanti et al., 2023). A Malay ethnic person is someone who adheres to Islam, uses the Malay language, civilized Malay also recognizes a Malay so "anyone" who is Muslim can be classified as a Malay. In Kepri a person who converts to Islam and is circumcised or circumcised is called a Malay convert. With this, the referrals of people who convert to Islam, can happily be accepted in society as Malays.

The tradition of riding ayun in Malay ethnicity in West Kalimantan is one form of cultural preservation that is still being carried out today. Differences in groups between ethnicities can be seen from various aspects of people's lives which concern values and norms, customs and habits that are reflected in their daily community groups in carrying out activities (Firmansyah et al., 2022). The Naik Ayun involves extended families and community members (Batubara, 2017), in carrying out procession after procession is a reflection of life that expresses that to achieve a common goal it is necessary to provide mutual support, by carrying out a series of joint activities then from each person is expected to grow an attitude of mutual respect, mutual help, sincerely sincere. Swing riding is carried out according to the habits they have done for generations. The life of the Malay community does not have a hostile nature with other ethnicities (Jumiliani, J., Fatmawati, F., & Ramadhan, 2020). So the Malay ethnicity is known as. It is important to note that the characteristics of society are not always uniform across a particular ethnic group or region. Malay society, like any other ethnic group, can have diversity in attitudes and behavior. Factors such as history, culture, and environment can play an important role in shaping inter-ethnic interactions in a society. Humans cooperate with each other in achieving their desires (Suriyanisa et al., 2023). In research conducted by researchers, the traditional procession of swinging rides is carried out after the baby is 7, 14, or even 40 days old. The swing ride is also followed by several other traditional processions such as wastes, albarzanji readings, and hair clippers. The waste procession is done by throwing away something that is considered to bring bad luck or unwanted things. While the recitation of albarzanji is done by reading the holy book of the Quran which contains the stories of the Prophet Muhammad SAW. The procession of hair clippers is done as a sign that the baby has grown and developed properly.

In preserving the culture of naik ayun in ethnic Malays in West Kalimantan, local people maintain and preserve this tradition by teaching it to the younger generation. In addition, the community also holds traditional events regularly to introduce the tradition of swing riding to the wider community. In this modern era, the preservation of the culture of riding ayun on the Malay ethnicity in West Kalimantan is still carried out with passion and love for the indigenous culture of Indonesia. In conclusion, the tradition of riding ayun in ethnic Malays in West Kalimantan is one form of cultural
preservation that is still being carried out today. The swing ride is also followed by several other traditional processions such as wastes, albarzanji readings, and hair clippers.

The tradition of riding Ayun is an important part of the cultural heritage of ethnic Malays, which has been passed down from generation to generation. However, with the entry of the modern era and the influence of globalization, this tradition underwent a significant transformation. Changes in the meaning, implementation, and interpretation of the tradition of swinging are interesting phenomena that need to be understood in the context of cultural transformation. A number of cities and regencies in Indonesia have various cultures in each region (Mayang et al., 2023). In the modern era, the tradition of swinging is not only influenced by traditional and religious values, but also by social dynamics, technology, and the demands of the times. This change in the meaning of tradition is reflected in how the processions are interpreted by the younger generation, social changes, and family structures. This raises questions about how the swing riding tradition adapts to changing times and how the meanings and values embodied in this tradition change over time.

In this context, research on the transformation of the swing tradition becomes important to understand how this tradition survives and changes in the face of the modern era. Through a deep understanding of this transformation, we can explore new meanings that emerge, understand the impact of these changes on society, and appreciate the efforts to preserve cultural heritage in facing the challenges of the times. Thus, this study aims to describe changes in the meaning, implementation, and interpretation of the swing riding tradition in the context of the modern era.

2. Method

The method used in this study is a qualitative method with an analytical descriptive study approach. This approach allowed researchers to describe in detail the preservation of the swing riding culture in ethnic Malays in West Kalimantan. The data collection techniques used were observation and interviews, which allowed researchers to understand the meaning of the swing riding tradition, the purpose of implementation, the procession involved, as well as the tools used. Data analysis is done using descriptive analysis techniques, which allow researchers to describe the data in detail and in depth. In addition, researchers also use data triangulation to ensure the validity of the data obtained, by comparing data from different sources. This qualitative method allows the researcher to understand the phenomenon under study in depth, focus on the quality of the data, and allows the interpretation of the meaning of the data obtained. Thus, this method is expected to provide a comprehensive understanding of the preservation of the swing ride culture in the Malay community in West Kalimantan.

3. Results and Discussion

3.1. Changes in the Meaning of Tradition

Changes in the meaning of the swing tradition are an interesting phenomenon to observe in the context of cultural transformation from hereditary traditions to the modern era. Social change occurs as a human perspective in responding to life (Ramadhan, Iwan., Dewantara et al., 2020). The tradition of riding ayun, which at first may have a very thick meaning with religious values and togetherness, is now experiencing a shift in meaning influenced by social dynamics, technology, and modern values. In the past, the tradition of riding a swing was considered a form of gratitude and gratitude to God for the birth of a healthy and safe baby. The processions performed in this tradition, such as the recitation of
Albarzanji, banishes, and hair clippers, have very deep meanings in religious and spiritual contexts. In addition, this tradition is also a symbol of togetherness and solidarity in society, where all community members participate in celebrating the birth of a child.

However, with the entry of the modern era and the influence of globalization, the meaning of the tradition of swinging began to change. Changes in the meaning of this tradition can be seen from various aspects, ranging from shifts in religious values to adjustments to the demands of the times. For example, in the modern context, the tradition of swinging can also be interpreted as a form of appreciation of the role of mother and family in the process of birth and care of the baby.

In addition, the change in the meaning of the swing riding tradition is also reflected in how the processions are interpreted by the younger generation. Young people who are exposed to modern values and technology tend to give new meaning to this tradition, such as seeing it as a place to strengthen social relationships, promote togetherness, or even as a form of creative expression in celebrating birth. Changes in the meaning of the swing riding tradition are also influenced by social changes and family structure. In modern society, where gender roles and family dynamics are shifting, the meaning of the tradition of swinging is also changing according to the demands of the times. For example, this tradition can be interpreted as a form of celebration of gender equality and the active role of fathers in the care of babies. Thus, the change in the meaning of the tradition of riding ayun is a reflection of the dynamics of culture and community values in the face of changing times. Although the meaning of this tradition has shifted, the values of togetherness, gratitude, and spirituality remain an integral part of the swing riding tradition, albeit in a more modern context. The tradition of riding ayun, which at first may have a very thick meaning with religious values and togetherness, is now experiencing a shift in meaning influenced by social dynamics, technology, and modern values. In the past, the tradition of riding a swing was considered a form of gratitude and gratitude to God for the birth of a healthy and safe baby. The processions performed in this tradition, such as the recitation of Albarzanji, banishes, and hair clippers, have very deep meanings in religious and spiritual contexts. In addition, this tradition is also a symbol of togetherness and solidarity in society, where all community members participate in celebrating the birth of a child.

However, with the entry of the modern era and the influence of globalization, the meaning of the tradition of swinging began to change. Changes in the meaning of this tradition can be seen from various aspects, ranging from shifts in religious values to adjustments to the demands of the times. In the modern context, the tradition of swinging can also be interpreted as a form of appreciation of the role of mother and family in the process of birth and care of the baby. In addition, the change in the meaning of the swing riding tradition is also reflected in how the processions are interpreted by the younger generation. Young people who are exposed to modern values and technology tend to give new meaning to this tradition, such as seeing it as a place to strengthen social relationships, promote togetherness, or even as a form of creative expression in celebrating birth. Changes in the meaning of the swing riding tradition are also influenced by social changes and family structure. In modern society, where gender roles and family dynamics are shifting, the meaning of the tradition of swinging is also changing according to the demands of the times. For example, this tradition can be interpreted as a form of celebration of gender equality and the active role of fathers in the care of babies.

Thus, the change in the meaning of the tradition of riding ayun is a reflection of the dynamics of culture and community values in the face of changing times. Although the meaning of this tradition has
shifted, the values of togetherness, gratitude, and spirituality remain an integral part of the swing riding tradition, albeit in a more modern context.

### 3.2. The Influence of Technology and Globalization

The influence of technology and globalization on the tradition of swing riding has brought significant changes in the implementation, perception and documentation of this tradition. In the context of technology, advances in communication and media have influenced how the tradition of swinging is organized, understood, and promoted. This as said by Soekanto and Sulistyo (2017) is influenced by humans also referred to as social creatures or zoon politikon, which means humans are creatures that live, socialize, and interact (Rivena et al., 2023). On the other hand, globalization has also had an influence in expanding the scope and understanding of this tradition at the international level. First of all, the influence of technology is seen in the preparation and implementation of the tradition of swing rides. With the advancement of technology, the preparation of traditional swing riding events can become more efficient. For example, families planning a traditional swing ride event can use event planning apps or social media to communicate and coordinate in preparing everything necessary. In addition, technology also allows for the use of modern equipment in the implementation of traditions, such as the use of audio-visual equipment to display information about the tradition of swinging rides or documentation of the birth of babies.

In the aspect of perception, the influence of technology also affects the way people understand and appreciate the tradition of swinging rides. Easier access to information through the internet and social media allows people to gain a broader understanding of the meaning and procession of the swing riding tradition. In addition, technology also allows for intergenerational collaboration in maintaining this tradition, where the younger generation can use digital media to learn and share information about the swing riding tradition with the older generation. On the globalization side, its influence is seen in the way the tradition of swing riding is understood and promoted at the international level. Through global connectivity, the tradition of swinging can become better known in different parts of the world. For example, through social media platforms and websites, information about the tradition of swinging rides can be accessed by people from different cultures and backgrounds. This can help in expanding the appreciation of this tradition on a global level. In addition, globalization also allows for cultural exchange and cross-cultural collaboration in the implementation of the swing riding tradition. For example, the international community can engage in learning and understanding the tradition of swing riding, as well as participating in related events. This can enrich the experience and understanding of the tradition of swinging at the global level. Thus, the influence of technology and globalization has brought significant changes in the implementation, perception, and understanding of the tradition of swinging. Although it brought change, this influence also opened up opportunities to expand appreciation of this tradition at the local and global levels.

The influence of technology and globalization on the swing tradition has been significant in changing the way this tradition is organized, understood, and promoted. Technological advances and global connectivity have brought significant changes in the implementation, perception, and documentation of the swing riding tradition. In the context of technology, the use of social media and event planning apps allows families planning traditional events to swing to communicate and coordinate in preparing everything necessary. In addition, technology also allows the use of modern equipment in the implementation of traditions, such as the use of audio-visual equipment to display information about
the tradition of swinging or documentation of the birth of a baby. On the globalization side, its influence is seen in the way the tradition of swing riding is understood and promoted at the international level. Through global connectivity, the tradition of swinging can become better known in different parts of the world. For example, through social media platforms and websites, information about the tradition of swinging rides can be accessed by people from different cultures and backgrounds. This can help in expanding the appreciation of this tradition on a global level. In addition, globalization also allows for cultural exchange and cross-cultural collaboration in the implementation of the swing riding tradition. For example, the international community can engage in learning and understanding the tradition of swing riding, as well as participating in related events. This can enrich the experience and understanding of the tradition of swinging at the global level. However, the influence of technology and globalization can also have a negative impact on the tradition of swinging, such as the loss of traditional and religious values contained in this tradition. Therefore, there is a need for efforts to preserve and develop the tradition of swinging that accommodates the changing times, but still maintains the cultural values contained in this tradition.

3.3. The Role of the Young Generation

The role of the younger generation in the tradition of swinging is an important part in maintaining the continuity and relevance of this tradition in the midst of changing times. Young people have a key role to play in learning, passing on and updating the swing riding tradition to remain relevant and meaningful to their communities. First of all, the younger generation has the responsibility to learn and understand the meaning and procession of the swing riding tradition. They need to gain knowledge from elders and community members who have experience in carrying out this tradition. By understanding the cultural roots and values embodied in the tradition of riding ayun, the younger generation can become guardians of the authenticity and integrity of the tradition.

In addition, the younger generation also has a role in maintaining and continuing the implementation of the swing riding tradition. They need to be actively involved in traditional processions, from preparation to event. Through direct engagement, young people can strengthen emotional and spiritual ties to these traditions, as well as ensure that the tradition of swinging remains an integral part of their identity and community life. Furthermore, the younger generation also has a role in updating and adapting the tradition of swinging to the context of the changing times. They can bring innovation and creativity in the implementation of this tradition, without losing the original values and goals of the swing riding tradition. For example, they can leverage technology for documentation, promotion, and learning about the swing riding tradition, making it accessible to other younger generations.

In addition, the younger generation can also play an important role in promoting the tradition of swinging rides at local and international levels. They can use social media, community events, or cross-cultural collaboration to introduce and share information about the swing riding tradition with the wider community. Thus, the younger generation can help expand appreciation of this tradition and ensure its sustainability in the future. Finally, the younger generation also has a role to play in ensuring continuity in the teaching and implementation of the swing riding tradition to the next generation. They need to be responsible agents of change in passing on this cultural heritage to the children and youth in their communities. Through continuous education and learning, young people can ensure that the tradition of swinging rides remains alive and relevant for generations to come. Overall, the role of the younger
generation in the swing riding tradition is very important in maintaining the continuity, relevance, and authenticity of this tradition. With active involvement and strong responsibility, young people can ensure that the tradition of swinging remains an indispensable part of their identity and community life.

3.4. Adaptation to Social Change

The tradition of naik ayun, as part of the cultural heritage of the Malay community in West Kalimantan, has undergone adaptation to social changes that occur in modern society. These social changes include changes in family structure, gender roles, and the dynamics of modern society. In the face of such change, the tradition of swinging has demonstrated its ability to adapt and remain relevant in a changing social context. Culture is something that is owned by various tribes in the world and in Indonesia is one of them (Ramadhan, 2021).

First of all, changes in family structure have affected the implementation of the tradition of swing rides. In modern society, the family is no longer limited to the nuclear family, but also involves extended families and wider social groups. This affects the implementation of the swing riding tradition by involving the participation and involvement of the family and the wider community. For example, the tradition of swinging rides not only involves the nuclear family, but also involves neighbors and close friends, creating wider social involvement in the implementation of this tradition. In addition, gender roles also influence the adaptation of the swing riding tradition. In the tradition of swing rides, women's roles are usually related to food preparation and decoration, while men's roles are related to physical preparation such as installing swings. However, with the social changes taking place, gender roles in the tradition of swinging have also changed. Women and men can exchange roles in the preparation and implementation of the swing riding tradition, thus creating gender equality in this tradition.

The dynamics of modern society also influence the adaptation of the tradition of swinging rides. In modern society, time and mobility are important factors in the implementation of the swing riding tradition. When there is a change in the structure and function of society, there is also a change in its culture because one of these changes is a change in culture (Wiyono & Ramadhan, 2021). Therefore, some communities choose to hold a tradition of swing rides on weekends or holidays, making it easier for families and communities to participate. In addition, some communities also choose to hold a swing riding tradition in a place that is easier to reach, such as at home or in a city park. In the face of social change, adaptation of the tradition of swinging can also occur through the use of technology. For example, some communities use social media to promote and share information about the tradition of swing rides, making it accessible to the wider community. In addition, technology can also be used for documentation and storage of information about the tradition of swing rides, so that it can be accessed by later generations. Overall, the adaptation of the tradition to social change is an important part of maintaining the continuity and relevance of this tradition in the midst of modern society. In the face of social change, the tradition of swinging can continue to live and thrive through active participation and involvement from family and community, gender equality, use of technology, and recognition of the cultural values embodied in this tradition. Thus, the tradition of riding ayun remains an important part of the cultural identity of the Malay community in West Kalimantan while still adapting to ongoing social changes.
4. Conclusion

The tradition of swinging in ethnic Malays in West Kalimantan underwent a significant transformation in the face of the modern era. This tradition is not only influenced by traditional and religious values, but also by social dynamics, technology, and the demands of the times. The traditional swing processions are reflected in how they are interpreted by the younger generation, social change, and family structure. This raises questions about how the swing riding tradition adapts to changing times and how the meanings and values embodied in this tradition change over time. The tradition of riding ayun is also a form of cultural preservation that is still being carried out today. Through a deep understanding of this transformation, we can explore new meanings that emerge, understand the impact of these changes on society, and appreciate the efforts to preserve cultural heritage in facing the challenges of the times. Thus, this study aims to describe changes in the meaning, implementation, and interpretation of the swing riding tradition in the context of the modern era.

References


Sosial Dan Humaniora, 26(2), 100-107.


https://doi.org/10.23971/jsam.v17i1.2880