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# Designing *Tangghe'* Bull Racing to Effort Revitalize Culture Non-Violent Karapan Sapi

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## ABSTRACT

The results of the research show that, in the effort to revitalize the *Tangghe'* bull racing culture, there must be a deliberate attempt to eliminate the stereotype of violence often associated with Karapan Sapi cultural events. This can be done by discontinuing the use of *rekeng* (whips) and by encouraging the government to take firm action in establishing regulations that prohibit the torture and mistreatment of racing bulls. Essentially, Karapan Sapi is a traditional folk celebration held after the harvest season, not a spectacle of cruelty. The study also found that the revitalization efforts in Langsar Village should focus on preserving the sociocultural, socioeconomic, and sociopolitical aspects of the tradition. Moreover, the modern practice of *Tangghe'* bull racing should not be reduced to a mere competitive sport, as this could lead to a shift in cultural values. The revitalization process must begin with several key stages: preparation, investigation, transformation, regulation, establishment, testing, and implementation. The results indicate a positive response from the local community, with the average response score of (4), meaning that most people agree with the idea of preserving the *Tangghe'* bull racing culture without violence.

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## Introduction

Bull racing a tradition and symbol of Madurese identity (Astuti, 2014). Historically and anthropologically, cows are not only agricultural tools but also symbols of social status and communal pride. This tradition has evolved since the 19th century and has evolved into a modern prestige event, symbolizing the social structure and cultural values of Madurese society (Ilmiyah and Widodo, 2022). The use of *rekeng* has come under public scrutiny, as it has negatively stigmatized Madurese culture as a culture of violence. Semiotic studies reveal that *rekeng*, as a symbol of violence, has transformed the tradition of bull racing from a folk festival to a symbol of power and domination through animal suffering. Various proposals from community leaders, religious leaders, academics, and even local governments have called for the elimination of violence in bull racing by reinstating the *pakopak* (without *rekeng*) model, which uses only a simple whip made of non-sharp materials (Habibi Sahid, 2016).

The Indonesian Ulema Council (MUI) has issued a fatwa prohibiting the implementation of bull racing using the rekeng model in several Madura districts since 2013, but implementation has been minimal due to resistance from bull owners and a strong traditional tradition. Positive law enforcement against animal cruelty in bull racing (Article 302 paragraph 1 of the Criminal Code) has never been carried out in practice due to a lack of public awareness or the courage of law enforcement officials to take action. A systematic and sustainable approach to designing a bull racing format that aligns with local cultural values while upholding the principle of nonviolence. This initiative is relevant as an effort to revitalize the *tangghe'* (local tradition) bull racing culture through a redesign of the event that prioritizes socio-cultural aspects, ethical values, and strict regulations to ensure cultural preservation does not conflict with religious norms, laws, and animal welfare.

The design method used is a systematic series and ethnographic approach to the bull racing culture. In this design, the designer starts from an understanding of the phenomena and problems that occur in society related to the design topic. The types of data used in the discussion are primary and secondary data. From this design, it can be concluded that simulation game media can help revitalize the bull racing culture. (Amanda Ekaratih Siswojo, Aris Rahmansyah, and Yayat Sudaryat, 2015)

### Method

This research uses a qualitative approach with a case study research design. The research design uses a case study because the researcher investigates the events and processes of the implementation of the Tangghek Bull Race Culture as an effort to revitalize non-violent bull races in Langsar Village, Saronggih District, Sumenep Regency. A case study is a careful examination of a program, event, activity, process, or group of individuals (Creswell, 2010). Cases are limited by time and activity and researchers collect complete information using various data collection procedures based on a predetermined time. The research was conducted on 30 owners of the Tangghek bull race and other supporting informants were jockeys and the Tangghek bull race committee.

### Data Analysis

The data analysis in this study refers to the interactive analysis model proposed by Huberman and Miles. Huberman and Miles (Indrawati, 2011) state that the first step in the interactive analysis model is data reduction, which involves summarizing, selecting the main points, focusing on important aspects, and identifying themes and patterns. Data reduction in this study was carried out after data was obtained from observations, interviews, and documentation. The primary data were then selected and focused on the important points, resulting in a clear and systematic presentation.

The second step in the interactive analysis model is data display. Data presentation involves designing rows and columns in a matrix for qualitative data and determining the types and formats of data to be included in the matrix boxes. In this study, the data is presented in narrative text describing the research subject, specifically the Tangghek bull racing cultural festival, as a form of social capital for the Langsar village community, Saronggi sub-district, Sumenep Regency.

The third step in the interactive analysis model is data verification. In this study, data verification is carried out by connecting the data with H. Blumer's symbolic interaction theory.

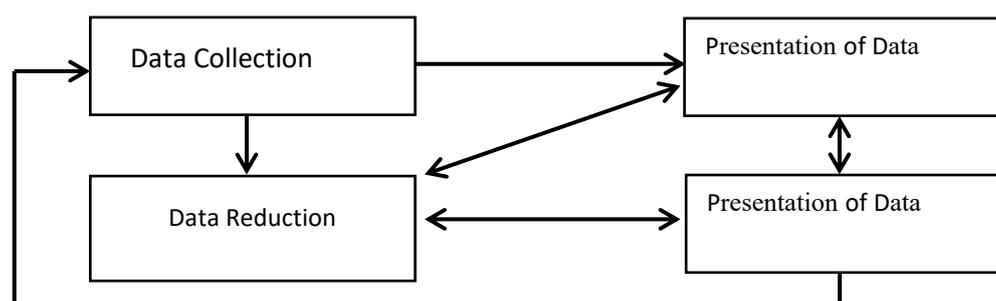


Figure 1. Data Analysis Model

## Results and Discussion

### A. General Description of Research Location

Langsar Village holds significant historical significance, a village that should be known by the community, especially those residing in Langsar Village. Etymologically, Langsar means long and slender, spreading, fortunate, and happy. Historically, combined with its origin, Langsar Village is a long and slender area stretching from west to east. Since the Dutch colonized Indonesia, Madura has been a prime target.

Some former community leaders also believe that Langsar Village is a combination of the words Lang and Sar, meaning *Lang* and *Sar*. Lang in Madurese is an excerpt from the words "*Tak Kening Lang-Lang*" (Cannot be prevented). It means that the Langsar community, if they have enthusiasm, desires and will, cannot be prevented. While the word SAR in Madurese is an excerpt from the word "*Kasar*" (Coarse). The Langsar Village area is geographically located in the easternmost part of the peak of the southern highlands of Sumenep City, southeast of Saronggi District. The boundaries of Langsar Village are as follows:

- North: Kebun Dadap Barat Village and Kebun Dadap Timur Village
- East: Tanjung Village
- South: Pagar Batu Village
- West: Tana Merah Village and Lobuk Village
- Area: 9.41 Ha

Langsar Village is located at 115°7.20 South Latitude (S) and 8°7.10 East Longitude (E), with an altitude of approximately 950 meters above sea level, with an average rainfall of 20 mm/year and an average temperature of 30°C. Langsar Village is located in the highlands with peat and alluvial soil structures. Agricultural land use patterns are dominated by cassava, chilies, corn, sweet potatoes, peanuts, green beans, green beans, and herbal chilies.

### B. Analysis of the Tangghe' Bull Race Design Without Violence

#### 1. According to Preparation

The table 1. above shows that the answer strongly agree SS on each question has the largest number of voters (95 people) with a percentage of 79% and a score of 475, and those who strongly disagree STS have a number of voters 2 people with a percentage of 2% and a score of 2 so that in the table above it can be concluded that from each preparation question asked to respondents 79% of people chose strongly agree (SS), 7% answered agree (S), 0% answered neutral (R), 13% answered disagree (TS) and 2% answered strongly disagree (STS), so that the average voter strongly agrees on each question in the preparation item. So that the average obtained on each question and answer is obtained on average (4 points) which means that the average respondent agrees (S) on each question in the preparation item. This is in accordance with the opinion of (Kosim, 2007) which states that in every preparation carried out in the bull racing event, daily care is needed, such as bathing, massaging, feeding and giving herbal medicine. In addition to being given care, the prospective bulls are also trained in the field from an early age to strengthen the mental and habits of the bulls during the competition. This has become the initial concept that bull racing does not need to involve violence.

Tabel 1. Preparation Stage

information	Variabel	Amount (R)	percentase (%)	Total
Preparation	STS	2	2%	2
	TS	15	13%	30
	R	0	0%	0
	S	8	7%	32
	SS	95	79%	475
Total		120	100%	539

Avarage	4
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Research Result Data Processed (2024)

## 2. According to the investigation

Table 2. shows that those who chose the answer strongly agree (SS) as many as 66 people with a total of 330 points with a percentage of 44%, the answer agree (S) as many as 23 people, with a total of 92 points with a percentage of 15%, the answer neutral (R) as many as 3 people with a total of 9 points, and a percentage of 2%, the answer disagree (TS) as many as 36 people, with a total of 72 points and a percentage of 24% and also the answer strongly disagree (STS) as many as 22 people, with a total of 22 points and a percentage of 15%, so it can be concluded that from each question in the total investigation item the average total has a total score of 525 with a total average of 4 which means that many respondents agree with each question in the investigation item. This is in accordance with the opinion of Astutik and Sarmini (2014) which states that every culture must have norms, rules, beliefs and attitudes that can drive human behavior. And also the Madurese bull racing culture is nothing other than the original culture of the Madurese people, which shows the identity of the Madurese region as an original culture that needs to be preserved because it contains a lot of social and cultural capital that unites every difference that exists between villages and between groups.

Tabel 2. Investigation Stage

Informastin	Variabel	Amount (R)	percentase (%)	Total
Investigatin	STS	22	15%	22
	TS	36	24%	72
	R	3	2%	9
	S	23	15%	92
	SS	66	44%	330
Total		150	100%	525
Avarage				4

Research Result Data Processed (2024)

## 3. According to Transformation

Table 3. shows that those who chose strongly disagree (STS) were 5 people with a percentage of 8% and a total of 5 points, disagree answers (TS) were 13 people with a percentage of 21% and a total of 26 points, neutral answers (R) were 6 people, with a percentage of 10% and a total of 18 points, agree answers (S) were 24 people with a percentage of 38% and a total of 96 points, strongly agree answers SS were 15 people with a percentage of 24% and a total of 75 points, so that the total points obtained were 220 with an average total of 3 meaning neutral and leaning more towards agreeing. And this is in accordance with

the opinion (Astutik & Sarmini, 2014) that bull racing is carried out to have a function as an entertainment event to relieve stress and relax because Madurese people will be happy when they see the bulls racing fast when running, but with the passage of time the cultural value of bull racing has changed, there are many bets and torture to get victory, this is the point of researchers to eliminate violence in bull racing because when you only want to show off the fast running of the bulls then just use shouts and whips so as not to injure and torture the bulls.

Tabel 3. Transformasi Stage

Information	Variabel	Amount (R)	percentase (%)	Total
Transformation	STS	5	8%	5

	TS	13	21%	26
	R	6	10%	18
	S	24	38%	96
	SS	15	24%	75
Total		63	100%	220
Avarage				3

Research Result Data Processed (2024)

#### 4. According to the Rules

Table 4 shows that those who chose strongly disagree (STS) were 0 people with a percentage of 0% and a total of 0 points, disagree answers (TS) were 12 people with a percentage of 20% and a total of 24 points, neutral answers (R) were 14 people, with a percentage of 24% and a total of 42 points, agree answers (S) were 15 people with a percentage of 25% and a total of 60 points, strongly agree answers (SS) were 18 people with a percentage of 31% and a total of 90 points, so that the total points obtained were 216 with an average total of 4, meaning that many respondents chose to agree. This is also in accordance with Hasan's opinion (2012) that torture in karapan cows is a deviation from the original culture that has occurred since the involvement of capital owners, the Karapan cow figure stated that the emergence of violence in karapan cow events appeared in the 1980s, it is estimated that the use of nails and other violence was due to the increasingly fierce competition

Tabel 4. The Rules Stage

Information	Variabel	Amount (R)	percentase (%)	Total
	STS	0	0%	0
	TS	12	20%	24
Rules	R	14	24%	42
	S	15	25%	60
	SS	18	31%	90
Total		59	100%	216
Avarage				4

Research Result Data Processed (2024)

#### 5. According to the Determination

Table 5 shows that 1 person chose strongly disagree (STS) with a percentage of 1% and a total of 1 points, 65 people disagreed (TS) with a percentage of 53% and a total of 130 points, 13 people answered neutral (R), with a percentage of 11% and a total of 39 points, 11 people agreed (S) with a percentage of 9% and a total of 44 points, 32 people strongly agreed (SS) with a percentage of 26% and a total of 160 points, so that the total points obtained were 374 with an average total of 3 meaning neutral and more inclined towards disagreeing. The results of the table above are in accordance with Hasan's opinion (2012) which states that the government should be able to make regulations regarding the prohibition of torture in order to eliminate torture on karapan cows, and the government must be firm, and can start with tourist cow racing.

Tabel 5. Determination Stage

Information	Variabel	Amount (R)	percentase (%)	Total
Determination	STS	1	1%	1
	TS	65	53%	130

	R	13	11%	39
	S	11	9%	44
	SS	32	26%	160
Total		122	100%	374
Avarage				3

Research Result Data Processed (2024)

## 6. According to Testing

Table 6 shows that those who chose strongly disagree (STS) were 0 people with a percentage of 0% and a total of 0 points, disagree answers (TS) were 22 people with a percentage of 37% and a total of 44 points, neutral answers (R) were 12 people, with a percentage of 20% and a total of 36 points, agree answers (S) were 19 people with a percentage of 32% and a total of 76 points, strongly agree answers (SS) were 7 people with a percentage of 12% and a total of 35 points, so that the total points obtained were 191 with an average total of 3 meaning neutral and more inclined towards disagree. At the testing stage, there must be someone who starts to carry out bull racing without violence with government assistance and the cessation of the use of rekeng by bull riders who hit the cow's buttocks and cause injuries so that it takes several days for the cow to heal again, this is what makes the shift in the cultural values of bull racing which was originally just an entertainment party turned into a competition (Pambudi, 2015).

Tabel 6. According Stage

Information	Variabel	Amount (R)	percentase (%)	Total
According	STS	0	0%	0
	TS	22	37%	44
	R	12	20%	36
	S	19	32%	76
	SS	7	12%	35
Total		60	100%	191
Avarage				3

Research Result Data Processed (2024)

## 7. According to Implementation

Table 7 shows that 10 people chose strongly disagree (STS) with a percentage of 8% and a total of 10 points, 15 people disagreed (TS) with a percentage of 13% and a total of 30 points, 11 people neutral (R) with a percentage of 9% and a total of 33 points, 38 people agreed (S) with a percentage of 32% and a total of 152 points, 46 people strongly agreed (SS) with a percentage of 38% and a total of 230 points, so that the total points obtained were 455 with an average total of 4, meaning that many respondents chose to agree. This is in accordance with the opinion of Sahid & Rusdiana (2016) which states that acts of violence against cows in Madura bull racing are a violation of the law, this is regulated in Article 302 paragraph 1 of the Criminal Code which reads "threatened with a maximum imprisonment of three months or a maximum fine of four thousand five hundred rupiah for committing minor animal abuse." The obstacles or constraints faced by the police in enforcing Article 302 paragraph 1 of the Criminal Code are that residents or bull racing participants never realize or understand that their actions contain elements of breaking the law, even though they know that bull racing involves competing with domesticated cows which are intended for fighting.

Tabel 7. Implementation Stage

Information	Variabel	Amount (R)	Persentase (%)	Total
Implementation	STS	10	8%	10
	TS	15	13%	30
	R	11	9%	33
	S	38	32%	152
	SS	46	38%	230
Total		120	100%	455
Avarage				4

Research Result Data Processed (2024)

**D. Total Calculation Analysis**

Table 8. Overall Total Table Conclusions

Information	Σ Total	Σ Score	Avarage
Preparation	120	539	4
Investigation	150	525	4
Transformation	63	220	3
Rules	59	216	4
Determination	122	374	3
Testing	60	191	3
Implementation	120	455	4

TOTAL	694	2520	4
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Research Result Data Processed (2024)

The table above shows that the total number of responses for each item was 694, with a total score of 2,520 and an average score of 4. This means that in the research conducted by the researcher, the results obtained showed that the average respondent agreed with the items on preparation, investigation, transformation, rules, determination, testing, and implementation of the Tangghe' bull race.

Implementing bull races without violence requires very thorough planning to change the public stereotype that bull races must involve violence. Therefore, it is necessary to identify existing problems, the cause-and-effect relationships that occur, design solutions and plans to be made, conduct testing, implement the test results, establish rules, and finally, the implementation stages listed in the design chart for the procurement of non-violent bull races below.

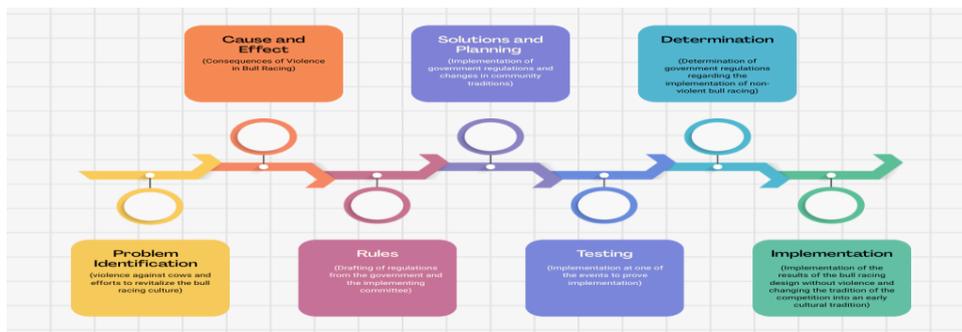


Figure 2. Flowchart for designing the procurement of non-violent bull racing

The image above shows that each point above indicates that:

### **1. Problem Identification**

The problem identification above explains that the problem that occurs in the proud cultural tradition of Madura Island is violence committed in bull racing. For each question asked according to Table 4 of the Preparation Stage, a score of 539 was obtained with an average score of (4), which means that the community agrees to eliminate the stereotype of violence in bull racing (Kusuma, 2015). The preparation stage is important because it has a big influence on the running of the event, starting from the physical stage of the cow, equipment, starting from clothes, saronin, and jockey which will later become an attraction for the public as well as a distinctive style of the Tanggek bull race.

### **2. Cause-Effect**

The cause-effect relationship aims to investigate the causes of violence and the consequences of violence committed during the bull racing process. According to Hasan (2012), the cause of violence in bull racing began in the 1980s, which led to a shift in cultural values that became a stereotype for Madurese society until now. Therefore, according to Table 5, the average community agreed not to commit violence and torture against animals, with a score of (525) and a score of (4), which means the community agrees to eliminate animal torture. Based on the research conducted, analysts will investigate whether the Tangghek bull race must be violent to support the event or vice versa, so that the final result will be that committing violence against the bull is the same as torturing the bull, which will ultimately destroy the bull race culture on Madura Island.

### **3. Solutions and Planning**

Seeing from the identification of the problems that occurred, it can be seen that there must be a supporting transformation that is carried out to support the change of tradition in this modern era, so that interviews and questionnaires were conducted with respondents in table 3 Transformation Stage so that the results were found with a value of (220) with a score point (3) where the average community agreed to make the change, in accordance with the opinion (Badriyanto, 2012) which explained that cows must be treated like how to care for and love livestock, namely without torture, as in Bangkalan which holds a bull race event without using violence.

### **4. Rules**

The necessary rules must be issued directly by the local government and must be supported by residents to change existing habits within the community. Therefore, the research in Table 7 shows that the number of rules implemented was 216, with a score of 4, indicating that the community largely agrees to implement these rules (Sahid & Rusdiana, 2016). Regarding the rules, changes must be made to each competition to reduce violence and abuse against cows. Once the rules are ratified, all participants must comply with them.

### **5. Determination**

At the determination stage, after the rules are enacted, a determination is made to change the public's perspective. According to research in Table 5 of the Determination Stage, a determination was made to eliminate violence and torture in bull racing. The score obtained was 374, with a score of 3, indicating that the public agrees with the establishment of regulations prohibiting animal torture (Budi, 2017). After the regulations have been ratified, a determination is made to change the public's perspective that violence does not require violence in bull racing.

### **6. Testing**

The testing phase involved initiating non-violent bull racing activities, in line with the activities in Bangkalan cited by (Disnak Jatimprov, 2012), which covered the procurement of non-violent bull racing. The research described in Table 6 of the Testing Phase obtained a score of 191 with a score of 3, indicating that the community generally agreed to initiate non-violent bull racing. This was similar to the competition in Bangkalan Regency, where the non-violent bull racing was successfully implemented, attracting a large number of enthusiasts, without diminishing cultural values in the slightest, and the running of the bulls was comparable to that of violent bull races.

### **7. Implementation**

The implementation stage is the final stage that is expected to transform modern traditions into true cultural traditions and after conducting research in table 4.10 Implementation Stage obtained a value of (455) with a score of (4) which means the community agrees to carry out bull racing without violence (Sahid, 2016).

The image above also shows that in the karapan tradition there is no need to use violence that is torturing animals, because in the Bondowoso area according to (Badriyanto, 2012) states that the bull fighting tradition is basically an animal competition. Fighting bulls are used as a prestige for their owners' families because every victory in each competition will add to their family's prestige, therefore animal abuse is not carried out because in the Bondowoso area, cows receive special treatment within the family, such as being made a special room with various complete facilities, even their feeding place is made a plate, but this does not mean deifying cows like in India, but this is simply a manifestation of human love for the hobby they are pursuing, namely bull racing, because according to the people of Bondowoso, such a situation shows that the relationship between the cow and its owner is very close and is already considered part of the family, so there is no abuse and violence carried out, which causes no shift in culture and traditions in the Bondowoso area regarding bull racing. The existence of violence against bull racing has also been refuted by the Bangkalan community as covered by the East Java Provincial Animal Husbandry Service (Disnakjatimprov.2012) which stated that the bull racing festival was attended by 24 pairs of bulls that had passed the selection, and this was the beginning of the implementation of non-violent bull racing held in Bangkalan which was supported by a circular by the Regent based on input from animal lovers and scholars, and in the procurement the speed of the bulls was not far behind the speed of the bull racing carried out with violence, because in the event that was relied on was truly the potential of the bulls themselves, both from physical endurance, muscle mass and the rhythmic control of the running of the two bulls which were the key to victory in the non-violent bull racing event held in Bangkalan. And also this, even though it did not use violence, did not reduce the cultural value of bull racing which remained the pride of the residents of the four districts in Madura, and was proven by the owner of the bull named "*Gagak Rimang*" who often came out as the champion.

## E. Conclusions And Suggestions

### Conclusion

1. In an effort to revitalize the Tangghe' bull racing culture, efforts must be made to eliminate the stereotype of violence perpetrated in bull racing activities by discontinuing the use of rekeng. The government must take a firm stance and establish regulations prohibiting torture and violence against bulls, as the bull racing culture is essentially just a public celebration after the harvest.
2. The research above shows that efforts to revitalize the Tangghe' bull racing culture in Langsar Village must maintain the socio-cultural, socio-economic, and socio-political aspects. Furthermore, the Tangghek bull racing culture, which has now become a culture of change, which will result in a shift in cultural values, must begin with the stages of preparation, investigation, transformation, regulation, determination, testing, and implementation. The results above received a positive response from the community, as evidenced by the average score of 4, indicating that the community generally agrees to preserve the Tangghe' bull racing culture without violence.

### Suggestions

The suggestion for this research is that breeders do not understand the potential for analyzing profits in the Tangghe' bull racing tradition so that many losses are incurred at every Tangghe' bull racing competition or festival.

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