

# *Cilegon Golok Festival as a Form of Preserving Banten Cultural Values*

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## **Abstract**

The Golok Festival is an event that aims to preserve the typical weapon of Cilegon City, namely the Golok, besides that the Golok Festival is a gathering place for the silat warriors who used to fight for Cilegon City during the colonial period. This study aims to describe the history and uniqueness and meaning of the Golok Festival as a form of preserving Banten cultural values. This type of research uses historical research methods with all its problems, namely heuristics, verification, interpretation and historiography. The results of the analysis show that the Golok Festival was first held on November 10, 2015 which was held at the Cibeber Perumnas Roundabout, Cilegon District. The warriors in Cilegon always carry a machete in every activity with a cultural background, because basically the machete is a complement to the silat warrior's attire. The role of the machete is always with the warrior, so Golok is used as a festival event to remind the warriors' struggle against colonialism. A machete is a large knife made of iron or steel that is used for splitting and cutting. During the struggle, the machete became a tool or weapon for war, because at that time Indonesia did not have sophisticated weapons. For example, the armed incident of the Cilegon people against the rule of the Dutch East Indies on July 9, 1888.

*Keywords: festival, golok, value*

## **1. Introduction**

Indonesia is known as a country with the greatest cultural wealth in the world, this cultural wealth is a legacy from our ancestors. We need to preserve and empower this culture so that it does not become extinct with time. One thing we need to know from this culture is for example the various traditional weapons that were once familiar with the lives of our predecessors. In the life of the Indonesian people in the past, traditional weapons had an important role in their practical function as a means of self-protection, a tool of war, or a tool for survival. Each region has its own uniqueness and distinctiveness regarding traditional weapons, this is what causes diversity for each region and is a characteristic of the area. One of them spread in Banten Province is Golok. Golok Banten has long been a work of original Indonesian art. The beauty of the machete can be seen from the handle and scabbard (Solihin, 2011). There is a unique and historic impression when you see the sheath and hilt on the machete. The impact of a sledgehammer crushes steel to make machete blades and the skill of the carver turns out to make the sheath and hilt of the machete have produced objects of high value. In everyday life usually a

machete serves as a work tool. For rural communities in ancient times, machetes were part of people's lives because machetes became a means to help with daily work, especially for farmers or planters. The silat champions always tuck a machete at their waist to defend themselves. However, it turns out that machetes are not only limited to work tools.

Golok Banten is a historical object which is a symbol of civilization in the era of the Banten Kingdom. In the past, machetes were used as a means of defense against enemies or people who intended to threaten safety. The Banten machete was used by the champions to defend themselves from enemy attacks and as a symbol of honor and status as a champion. Not only the Ciomas area which has a machete in the Banten area, but at the western end of the Banten area also has other heirlooms, namely in the Cilegon area. The heirloom is the Cilegon heirloom machete. Although Cilegon is now an industrial city in which there are many factories (Ali, Mufti: 2016). But it does not rule out the existence of a culture that is preserved in the Cilegon area. Because if we go back to history, Cilegon is an area that has been included in the history of Indonesia and there are several figures who became the national fighter figures of the Republic of Indonesia, including K.H. Wasyid and Brigadier General K.H. Sham'un. these two figures were people who were very instrumental in their time, K.H. Wasyid was a leader of the Cilegon people's resistance movement against the Dutch government or known as the "Geger Cilegon" incident (Michrob, Halwany and Mudjahid Chudaeri, 2011).

K.H. Syam'un is an educational figure in Cilegon who succeeded in building the first Islamic boarding school in Banten with a more advanced concept called Al-Khairiyah and the many branches of Al-Khairiyah in Banten and outside the region. Therefore, judging from its history, Cilegon is considered to have an important place in the history of the movement. During the period of resistance against the invaders, one of the weapons that the people used was none other than a machete. In this case, none other than the Cilegon city government in 2015 determined that the Ciwandan machete became Cilegon's heirloom machete in the Golok Day Festival event. Mr. Jamhari is the master of the Cilegon heirloom machete maker as well as the head of Peguron Bandrong in the Ciwandan area and he is 65 years old. There is something interesting and needs to be discussed from this Cilegon heirloom machete, namely this machete is only produced 12 pieces in one year and its manufacture also ends in the month of Mulud (Rabiul Awal). This has also become the focus of the author to find out more about the Cilegon heirloom machetes which are cultural treasures in the Banten area, especially in Cilegon.

## **2. Theoretical framework**

R. Linton (1947) in his book "The Cultural Background of Personality" says that culture is a configuration of learned behavior and the results of behavior, whose constituent elements are supported and passed on by members of a particular society. Culture can also be interpreted as the whole form of art, which includes

literature, music, sculpture or carving, visual arts, dance, and various forms of creative work that prioritizes beauty (aesthetics) as a necessity for human life. Others interpret culture as a symbol, object or material object that contains a certain value. This symbol can be in the form of movement, color, sound or smell attached to the symbol. Certain people (not all) value the color black as a symbol of grief, a soft voice (speech) symbolizes politeness (although in other areas a loud voice means openness), and so on.

Theoretical studies are taken from the literature that supports the research, and contains an explanation of the basic concepts and principles needed for problem solving. Previously, there was a discussion about "Ciomas machete as a Banten culture" by Kurnia Wijaya, S. Hum. The author wants to improve from the previous research. In this case the author takes the main points of discussion to be refined in his research. The following is a description of the sources that the author uses as research support:

The book, entitled "Golok Ciomas Hikayat and Its Specialties" by Oman Solihin and Akhmad Supriatna, from this book the author takes a comparison of the Ciomas machete and the Cilegon heirloom machete, starting from the method of manufacture, the requirements for making the machete and others.

Journal in the name of Muttaqien entitled "Golok Walahir as the Cultural Identity of the Sindangkerta Village Community, Tasikmalaya Regency. Risa Noprianti with the title "The Meaning of the Mulud Ritual in Realizing the Popularity of the Ciomas Golok" in the Patanjala Journal. Journal written by Nurholis, with the title "Description of the Identity of the Ciomas Community in the Oral Literature of Golok Ciomas in Serang Banten Regency" in the al-Tsaqafa Journal, 13 (2), 283-302. Thesis on behalf of Kurnia Wijaya entitled "The Effect of Ciomas Machete on Banten Culture" Department of SKI, Faculty of Ushuluddin, Da'wah and Adab, from this thesis the author takes the main points of discussion to be used as comparisons in making this paper.

### **3. Research methods**

The historical research method is a method or method used as a guide in conducting research on historical events and their problems. In other words, historical research methods are instruments for reconstructing historical events into history as stories. Within the scope of history, this research method is referred to as the historical method (Kuntowijoyo, 1994: 17). History is the study of the science of the past. According to Kuntowijoyo, history is the science of humans, time, something that has social meaning, as well as something specific and detailed. As a science, history is related to scientific research procedures. History has its own method of revealing past events in order to produce critical, scientific and objective historical writings.

The historical method is a process for testing and reviewing the veracity of past records and relics by critically analyzing existing data so that they become verifiable historical presentations and stories. The historical method can also be

interpreted as a method of research and historical writing by using systematic methods, procedures, and techniques in accordance with the rules of historical science (Daliman, 2011: 17-18). The stages of this research method will be explained as follows:

#### 1) Heuristics

Heuristics is a work step to collect sources or collect historical evidence. The word heuristic comes from *heuriskein* in Greek which means to seek or find. Whereas in Latin, heuristics is called the art of searching or has the same meaning as the term *Arts Invention* in English. Sources or historical data are divided into two types, namely written sources and unwritten sources (Sjamsuddin, 2012: 71).

At this stage, the author conducts literature and collects written sources, especially those related to the subject of the "Cilegon Heritage Golok in Banten Cultural Dynamics". Collecting data related to the discussion the author searches for sources through books that the author gets from the nearest library, including his books, namely: 1. A book by Oman Solihin and Akhmad Supriatna entitled "Golok Ciomas Hikayat and Its Specialties", 2. Thesis entitled "The Influence of Ciomas Machete on Banten Culture" on behalf of Kurnia Wijaya, Department of SKI, Faculty of Ushuluddin, Da'wah and Adab.

Apart from written sources, the author also conducted direct interviews with figures related to the discussion, as for these figures, namely: 1. Cilegon heirloom machete maker master Abah Jamhari, 2. interviews with members of the Indonesian heritage weapons association (TOSAN). AJI namely Kang Rudi, and 3. interview with the Head of DISBUDPAR in Cilegon City, namely TB Heri Mardiana.

#### 2) Criticism

Source criticism is an attempt to analyze, separate, and find a source to find the validity of the source. In this case, what must be done is to select whether the data is accurate or not, both in terms of form and content, so that it can be accounted for. If the source is a written source, it needs to be examined in terms of physical and content, in other words, this step is expected to obtain valid and credible data (Sjamsuddin, 2012: 74). Source criticism consists of two, namely external criticism and internal criticism.

#### 3) Interpretation

Interpretation is the process of interpreting historical facts that have been discovered. There are two kinds of interpretation, namely analysis and synthesis (Sjamsuddin, 2012: 90). Analysis means deciphering, so this is where historical facts will be found. Meanwhile, synthesis means unifying, which is uniting the results of the author's interpretation of the data obtained, both written data and unwritten data. In this interpretation process, it is very possible for subjectivity because at this stage the writer interprets the facts that have been obtained.

#### 4) Historiography

Historiography is the preparation of chronological descriptions so that they become a complete historical description, namely to connect events with one another. This

process aims to become a historical series. Each discussion is pursued through description and analysis by always paying attention to the chronological aspect of an event (Susanto, 1964: 22). Historiography is the last stage of this research, namely writing, presenting, or reporting the results of historical research that has been carried out. The author relates one event to another so that it becomes a meaningful series and is presented systematically.

#### **4. Results and discussion**

##### **a. History of the Golok Festival**

Golok Day Festival is an annual festival organized by the Department of Tourism and Culture (Disparbud) of Cilegon City, which is also included in the series of Cilegon City's Birthday (HUT) activities. Golok Day Festival is a cultural event to preserve the typical machete weapon of Cilegon City and as a gathering place for martial arts warriors, especially in Cilegon City. Golok became an inseparable part of the lives of the silat warriors who used to fight for the city of Cilegon during the colonial period. In every activity with a cultural background, the warriors in Cilegon City always carry a machete because basically the machete itself is a complement to the silat warrior's clothing. Because the role of the machete, which is always with the warriors, is what makes the machete a festival event to remind the warriors' struggle against the invaders in the past.

Golok Day was first held in 2015, and had a chance to set a *muri sewu golok* record in Cilegon City. In addition to exhibiting machetes that exist throughout the archipelago, in a series of festival activities also exhibiting the pride of Cilegon residents, namely the Cilegon Heritage Golok. In 2015 it was attended by  $\pm$  1500 people who took part in enlivening the festival. The pioneer or originator of the Golok Day Festival itself came from a warrior figure in the City of Cilegon, namely Abah Jamhari, who was also the maker of the Cilegon Heritage Golok. The event was also the idea of the Mayor of Cilegon, who at that time was still held by Mr. Dr. Tb. Iman Ariadi, S. Ag. M. Si, and supported by Mr. Bukhori who at that time was also the Head of the Service and Head of the Division, namely Mrs. Heni Anita Susila, M. Pd who is now the Head of the Cilegon City Education Office. Every year the Golok Day Festival carries the theme "The Miracle of Culture", and there is no reason the organizers keep using the same theme from year to year, which is clearly "The Miracle of Culture" is a branding.

According to the informant, actually the origin of the Golok Day Festival was to introduce the original machete typical of Cilegon City and introduce *debus* and Cilegon martial arts to the wider community. The Golok Day Festival itself already exists at the Asian level, in other words the information has spread to the Asian scene, even yesterday the Cilegon City government invited foreign countries such as the Netherlands, Morocco, and Japan to be able to attend the festival, and they were also participants. In addition to inviting foreign countries, the Cilegon City government also invited 8 regencies/cities to participate in the Golok Day Festival.

The reason why it can invite participants from abroad is because the purpose of holding the Golok Day Festival is not only because it wants to introduce machetes and pencak silat in Indonesia but can also be introduced abroad. At that time they invited through the intermediary KEMENPAR (Ministry of Tourism) so that the invitation could arrive.

Before it was called the Golok Day Festival, it used to be called the Pencak Silat Festival, which consisted of only fighting between Ancab (Sub-branch), fighting moves, and fighting drums. But the initiator, Abah Jamhari himself, said that we have a typical Cilegon machete that must be promoted and introduced to the wider community. Therefore, the name Golok Day Festival was born, where the series of events not only introduced Cilegon golok and other machetes, but also introduced various types of pencak silat in Cilegon City. The series of activities in one day can be up to 4 activities, for example the Machete Workshop Activity where the resource person is Abah Jamhari himself, the maker of the Cilegon Heritage Golok and also BCB Banten (Cultural Heritage Center) participating as resource persons. This workshop was held so that everyone knows how the process of making machetes is from the beginning until it becomes the machete itself. In addition to workshop activities, there are also Pencak Silat Festivals, Rampak Gendang, Patintung (music used in pencak silat) and so on.

In every activity there must be various obstacles experienced, such as the occurrence of accidents / injuries, weather conditions that you never know, and also the last one is security and order constraints which on that day everyone is free to carry a machete so security must be tight because it avoids contact. physically between one ancab and another who wants seniority. To prepare for the Golok Day Festival, the agency/organizer prepares it a year before the event takes place. And for the source of funds for the Golok Day Festival, it comes from Cilegon City APBD funds. The Golok Day Festival still influences or is still related to the Children's Dolanan Festival, this festival is an inter-school festival that takes place in the DRPD office hall of Cilegon City. If the Golok Day Festival displays various types of machetes, then the Children's Dolanan Festival displays various kinds of traditional children's games such as engklek, enggrang, dampu, gatrik, fortification and other traditional games.

#### **b. The Uniqueness of the Golok Day Festival**

Every cultural event certainly has its own uniqueness, as well as the Golok Day Festival. Of the 8 regencies/cities in Banten Province, only Cilegon City holds the Golok Day Festival, and uniquely also in the festival we can find out all the moves and styles of pencak silat that exist throughout the city, in Cilegon City alone there are more than 1000 moves and the streams. In addition, we can also find out various types of machetes, because each region carries a weapon typical of its respective regions. And the event featured a giant machete that came from 2 areas, namely Golok in Ciomas and Cilegon City. Golok Ciomas itself has a length of approximately 8 meters, while Golok Pusaka Cilegon is 5 meters. The presence of

this giant machete made the enthusiasm of the community even higher. There we can also witness and practice directly the process of making a machete and how to care for a machete that is good and right.

The cultural event featured various types of machetes both in terms of size, material, motifs and others. The machetes displayed are not only from Cilegon City but also from all over Indonesia. In addition, in 2018 the event was attended by a silat champion who has traveled across Europe, he is also an actor in the action film *The Raid 2* and was also involved in the 2015 *Star Wars* film, he is Cecep Arif Rahman. The presence of participants from abroad also made the Golok Day Festival an event that was eagerly awaited by the public. Several Caucasian fighters, one of whom was named Mark Christiani, a fighter from Switzerland, participated in exhibiting the moves he had mastered in agile manner that captivated thousands of spectators.

The Golok Day Festival is also related to the birth of a machete-themed film with the title "*Lanang Wanten*", because previously the festival had held a screenplay writing competition. The film is the work of kang Qizink La Aziva who is the winner of a screenwriting competition with the title "*Lanang Wanten*". One of the judges for the competition was a well-known filmmaker and book writer in Indonesia named Gina S. Noer, she is also the producer of the film *Keluarga Cemara* and the screenwriter of *Dua Garis Biru*, *Habibie & Aiunun*, *Ayat-Ayat Cinta* and others. Another judge who is no less famous is Riri Riza who is a director and the third jury is kang jejen. Released in 2017 and produced by Kremov Pictures, with a duration of ±30 minutes where the shooting location is still around the Cilegon City area. This film was shown in theaters, but if you are interested in watching it, you can come directly to the Cilegon City Culture and Tourism Office to directly request a DVD of the machete film "*Lanang Wanten*", because this film is a masterpiece and cannot be traded and cannot be shown on the website. YouTube.

Besides being able to watch and participate in festival activities, people can also visit the bazaar not far from the activity center to shop for souvenirs. The Golok Day Festival provides a number of bazaar stands for SMEs (Small and Medium Enterprises) in Cilegon City and outside Cilegon City, even the Baduy Tribe community also participates in enlivening the bazaar. The presence of the bazaar certainly provides benefits for SMEs and can also introduce the business being undertaken to the wider community.

### **c. The Meaning and Values Contained in the Golok Day Festival**

The Golok Day Festival itself displays various kinds of machetes, from this festival we know the culture or culture that exists in Indonesia. We can also know the life of warriors, where they have clean habits, are wise, calm, have high respect, maintain good manners and have good manners. We can also use the Golok Day Festival as a forum to remind the warriors of the struggle against colonialism in the past, and also to accommodate the warriors in training and introducing the moves they are good at. The warriors themselves had a big role in fighting for Cilegon

City, starting from the colonial period and the outbreak of the Cilegon Geger incident until the formation of Cilegon City.

The head of culture said that the Golok Day Festival was a thematic event based on local wisdom of Indonesian culture. This event can raise public awareness, especially Wong Banten, to pay more attention to one of this intangible culture and heritage, namely machetes, so that there are no more claims of intangible heritage by other countries as has happened in the past. Golok is not only owned by Cilegon warriors, but also Banten and Nusantara warriors. The positive impacts of the presence of the Golok Day Festival are as follows:

- 1) Maintaining and preserving culture,
- 2) Introducing Cilegon culture and other regional cultures,
- 3) Young people or people inside and outside can know and can also learn martial arts, which martial arts are not only taekwondo, karate, wushu but there is also Pencak Silat which is already under the auspices of IPSI, and also in Cilegon there are a new genre called Bandrong. Bandrong silat itself has various kinds of moves, and the bandrong flow is gembrung patintung,
- 4) Give birth to a new warrior,
- 5) Maintaining pencak silat,
- 6) Raising awareness of the importance of preserving traditional weapons,
- 7) Increasing SMEs (Small and Medium Enterprises) of Cilegon city community.

## **5. Conclusion**

Golok Day Festival is a cultural event to preserve the typical machete weapon of Cilegon City and as a gathering place for martial arts warriors, especially in Cilegon City. Golok became an inseparable part of the lives of the silat warriors who used to fight for the city of Cilegon during the colonial period. Bringing the theme "The Miracle of Culture" every year and at the festival we can find out all the moves and styles of pencak silat that exist throughout the city, in Cilegon City itself there are more than 1000 moves and styles. Abah Jamhari who is one of the originators of the Golok Day Festival as well as the creator of the Cilegon Heritage Golok hopes that the presence of this event, especially the local community, can recognize and know that the City of Cilegon itself has a distinctive Golok namely the Cilegon Heritage Golok with a length of 5 meters. This event has an international basis and has set the Muri Sewu Golok record, was attended by the martial arts champion who has traveled across Europe, who is also an actor in the action films The Raid 2 and Star Wars. So as a Cilegon citizen, you should be proud of your achievements and everything you have achieved and pay more attention to how important it is to maintain the legacy of traditional weapons.



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