THE REFLECTION OF EDUCATIONAL VALUE IN THE DEXTERITY FIGHT ART OF GARUT’S SHEEP

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ABSTRACT

Purpose: This article examines DFAGS from various aspects including religious, aesthetic, ethical, social, environmental, and cultural values.

Method: A qualitative approach with a field study design was used to assess the problem.

Results and conclusion: As a result, ethical and aesthetic values are demonstrated in the practice of competitions, animal care, and accompanying art instruments. The value of socio-cultural education and entrepreneurship is derived from the folkloristic function of performing arts as [i] the projection of thoughts and beliefs, [ii] uniting the collective in the same hope, and [iii] providing recreational facilities that have the potential to boost the community's economic sector.

Research implications: The study highlights the importance of cultural values and their impact on various aspects of society such as religion, ethics, social norms, environment, and entrepreneurship.

Originality/value: The study contributes to the literature on cultural products and their values by providing a comprehensive analysis of DFAGS from various perspectives.

Keywords: Cultural Values, DFAGS, Ethical Values, Religious Education, Social Values.

O REFLEXO DO VALOR EDUCATIVO NA ARTE DE COMBATE À DESTREZA DAS OVELHAS DE GARUT

RESUMO

Objetivo: Este artigo examina o DFAGS de vários aspectos incluindo os valores religiosos, estéticos, éticos, sociais, ambientais e culturais.

Método: Foi utilizada uma abordagem qualitativa com um desenho de estudo de campo para avaliar o problema.

Resultados e conclusão: Como resultado, os valores éticos e estéticos são demonstrados na prática de concursos, cuidados com animais, e instrumentos de arte de acompanhamento. O valor da educação sociocultural e do empreendedorismo deriva da função folclórica das artes performáticas como [i] a projeção de pensamentos e crenças, [ii] a união do coletivo na mesma esperança, e [iii] o fornecimento de instalações recreativas com potencial para impulsionar o sector económico da comunidade.

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The Reflection of Educational Value in the Dexterity Fight Art of Garut’s Sheep

Implicações da pesquisa: O estudo salienta a importância dos valores culturais e o seu impacto em vários aspectos da sociedade, tais como religião, ética, normas sociais, ambiente e empreendedorismo.

Originalidade/valor: O estudo contribui para a literatura sobre produtos culturais e os seus valores, fornecendo uma análise abrangente da DFAGS a partir de várias perspectivas.


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1 INTRODUCTION

Garut is a district located in West Java Province, which boasts a diverse range of arts and culture. One of the most well-known arts in Garut Regency is the Dexterity Fight Art of Garut's Sheep, abbreviated as DFAGS. DFAGS is a competition or game that showcases the agility of Garut sheep in accordance with set regulations. This art is practiced by sheep breeders who display their domesticated sheep accompanied by gamelan music and pencak silat (Heriyadi et al., 2012). The unique characteristic of the arrowroot sheep (Heriyadi et al., 2012) is reflected in its inclusion of pencak silat accompaniment, which not only emphasizes fighting but also artistic value. During the event, the Sundanese culture and art are apparent in every aspect, including greetings, attire, and the accompaniment of pencak silat and various Sundanese songs. This event serves as an opportunity for breeders to showcase their superior Garut sheep and increase their selling price.

DFAGS has undergone changes from the past to the present (Ziaulhaq et al., 2007). It originated from the activities of nobles initiated by the 5th Regent of Garut RAA, Soeria Kaertalegawa. Initially, the activity was carried out with the rule that the sheep that survived until the end was deemed the winning sheep. The owner of the winning sheep would then showcase their silat skills to celebrate or make a vow, accompanied by the beat of gongs and drums. During the celebration, some owners would even distribute money. However, at that time, winners did not receive significant or expensive prizes, only t-shirts or souvenirs were given as prizes.

Meanwhile, the current DFAGS has different regulations from the previous iteration. The rule is no longer to determine the winner based on the sheep that survive until the end, but rather the sheep that receive the highest points during the judging process. The sheep are evaluated from various aspects by the jury, which includes their physical appearance, cleanliness, health, and fighting techniques. Any sheep that collapses or falls during the competition will be disqualified for both. This rule is implemented to ensure the safety of the sheep, so the owner must find a balanced opponent for their sheep to compete against.

DFAGS is not just a sheep show, but also has educational value. The value of education in this context refers to the attitudes and behaviors that are oriented towards humanity and cannot be separated from cultural values, norms, customs, and regulations that form part of the principles and ideals upheld by society (Puspandari, 2012). This paper uses the value of education as a benchmark for developing maturity in behavior and speech in everyday life. DFAGS definitely has educational value. From a different point of view, this art is not an arena for exploiting sheep, but rather a means for preserving and increasing the value of Garut sheep. Sheep that participate in agility matches require special care (Kmjurnalistik, 2020) to maintain their cleanliness and health, which shows the affection of the owner towards the animal, rather than exploitation. In 2017, the Garut Regency Government and the West Java Sheep and Goat
Breeders Association [HPDKI] issued a circular implementing strict regulations for DFAGS to ensure the safety and security of the sheep, and to anticipate any injuries or deaths in agility competitions. The art of agility is always monitored and supervised by the judges, jury, and referees, as well as regulation of the sheep's weight class [similar to the rules in boxing]. DFAGS is carried out with strict regulations to ensure the safety and security of the sheep, and to prevent any injuries or deaths in agility competitions.

Not much research has been conducted on DFAGS, as most of the existing studies focus on animal husbandry, insemination, cultivation, and other related topics. For instance, Heriyadi et al. (2012) discusses the superiority of Garut sheep as the best genetic source for Indonesian livestock. Previous research tends to overlook the art factor of DFAGS. One study that examines DFAGS in terms of its structural and functional aspects is carried out by Hidayatuloh et al. (2019). The study finds that DFAGS is a cultural heritage that is sustained through the social structure and social function of the sheep breeder community. This research applies AR Redeliffe Brown's structural functional theory and reveals that DFAGS has important values and functions in sheep farming communities, serving as a cultural heritage that needs to be preserved.

Efforts to preserve DFAGS are also being made through the creation of illustrated stories for documentation. For example, Prasetyo (2020) created an interesting illustrated book with the DFAGS theme. This way, this iconic art can be documented and can increase the interest of readers, especially children. Another research that focused on DFAGS as the subject was conducted by Rohman. The study designed a public service advertisement to promote Garut Sheep Dexterity Art, aimed at promoting DFAGS as a socially educational public service advertisement that attracts tourists to visit Garut Regency (Rohman, 2017). This is expected to help DFAGS to continue to exist in the midst of an increasingly modern society. The promotion of cultural preservation as previously done is the actualization of the value of cultural education as a means of building awareness of cultural pluralism. Cultural arts with dimensions of education will have a multidimensional, multilingual, and multicultural character in it (Kussunartini et al., 2009).

This study, "Reflection on Educational Values in the Dexterity Fight Art of Garut’s Sheep," will examine the diverse educational values contained in DFAGS, including religious, aesthetic, ethical, social, environmental, and cultural values. The richness of the value content in DFAGS emphasizes that this art is not an arena for animal exploitation but rather an ancestral cultural heritage that requires values and meanings that are beneficial to life and the maintenance of a noble cultural identity (Bandeira Pinheiro, 2022).

2 METHODS

This research adopts a qualitative paradigm, as it utilizes descriptive data on the value of education present in the DFAGS obtained in a natural setting. The study is located in Garut Regency, West Java, which is the center and origin of the Dexterity Fight Art of Garut’s Sheep. Data mining is done by interviewing informants as data sources. Interviews were chosen because descriptive data can be obtained through writing or speech, as well as the behavior of the object under study (Bogdan & Sari, 1982). The sources of research data are obtained from informants who are actors and observers of art and culture, as well as from video and audio documents that are relevant to the research theme. The interview technique used is an indirect interview, as this type of interview allows the informant to speak freely and naturally without restrictions, but still in line with the interview guidelines. The data obtained were analyzed by being classified and analyzed to answer research questions in a descriptive form, which were then used to draw conclusions.
3 RESULTS AND DISCUSSION

3.1 The Dexterity Fight Art of Garut’s Sheep: Events, Changes, and Order

Garut sheep is a source of pride for the people of Garut due to its superior characteristics that are not found in other types or breeds of sheep. One of the unique features of Garut sheep is the anatomy of the rams, which have horns with various shapes, and their specific characteristics reflect their nature as fighting sheep. The superior qualities of Garut sheep have made the community and sheep breeders passionate about their sheep. Initially, DFAGS was an activity that was exclusive to the nobles or courtiers, which was initiated by RAA Soeria Kartalegawa, the 5th Regent of Garut. Then, the fighting (as it was previously called) began to spread to the wider community because what the aristocrats favored usually influenced the people (Ziaulhaq et al., 2007).

As time goes on, there have been conflicting opinions regarding the activity of pitting sheep. Some people view this activity as inhumane and unethical because the sheep are pitted against each other until one of them dies or falls. Moreover, this activity is often associated with gambling and betting, which further worsens its negative reputation. To address this, the Indonesian Sheep and Goat Breeders Association (HPDKI) changed the activity of pitting sheep to DFAGS in 1970 (Hidayatuloh et al., 2020). This change transformed DFAGS into a typical art of the ningrat community.

DFAGS involves a contest to choose the category of seed king and seed queen. Each contest produces superior sheep that attract a lot of attention and high selling prices. The superior quality of these sheep can be attributed to the special care given by their owners. Treatment of fighting sheep involves rubbing their horns with candlenut to make them black and shiny, as well as regular shearing.

Sheep need special treatment. These treatments include giving vitamins, bathing with warm water, massaging the sheep, to giving the sheep exercise training by swimming in the springs. This activity is carried out in order to get superior sheep that are ready to compete in the field. [interview with ER, 20 August 2022]

DFAGS, which competes in pairs, has special regulations in place to ensure the safety of the sheep. These rules are enforced by a panel of judges, a jury, and referees. DFAGS also has rules regarding the classes of sheep that will be competing. Class A is for sheep weighing 60-80 kg, Class B is for sheep weighing 40-59 kg, and Class C is for sheep weighing 25-39 kg. The regulations also specify the number of hits allowed between the sheep, which is limited according to the class of sheep. Class A allows for 25 hits, Class B allows for 20 hits, and Class C allows for 15 hits. In the pair class, the assessment is based on various aspects such as coat color, height, weight, horn compatibility, stroke style, and more. The evaluation is based on aspects such as hitting, fighting style, agility, physical beauty, and stamina of the sheep. It is important for the younger generation to understand the educational value of DFAGS. This is expected to help create a cultured generation that will have the desire to preserve this art form in the future.

3.2 Value of Religious Education and Environmental Education

Religion comes from the Latin word religare which means binding or tethering, while in English, it refers to the concept of faith. The value of religious education teaches the rules of human relationships with God, other humans, and the natural environment (Asmuni, 1996). The natural environment includes animals and plants. The value of religious education is a value
that regulates human behavior in life on the basis of faith in God (Alim, 2011). The value of religious education can be taught directly or through various ways, including the arts. If examined carefully, DFAGS reveals the value of religious education. The history behind the change in the name of pitting sheep to DFAGS has an element of religious education.

The incident of changing the rules and the name of this art from "Pitting Lamb" to "Dexterity Fight Art of Garut’s Sheep" happened because there was interference from religious leaders at that time to avoid the practice of gambling. [RK, Interview June 26, 2022]

Initially, the activities of DFAGS involved pitting sheep against each other and were often associated with gambling practices. However, this has led to both support and opposition within the community. Those who are against the practice argue that it is a deviant behavior that goes against humanity, while gambling is also seen as contrary to the value of religious education. In various religions, gambling is considered a despicable activity that is prohibited. For example, in Christianity, while the word "gambling" is not explicitly mentioned, several verses in the Bible refer to the prohibition of the lottery (Latupeirissa, 2019). Similarly, in Hinduism, the Manava Dharmasastra book IX [Atha Nawano dyayah] Saloka 221-228 clearly mentions the prohibition of gambling.

In Islam, which is the majority religion in Indonesia, gambling is strictly prohibited and considered a grave sin that is akin to worshipping idols. This is stated in QS. Al Baqarah: 219, where it is mentioned that both gambling and liquor are sins, and though they may have some benefits, the sins associated with them are greater. All religions, either explicitly or implicitly, have teachings that prohibit gambling.

3.3 Value of Ethical Education

Ethics can be understood as the knowledge of good and bad, or right and wrong, of human behavior and actions, which also includes obligations (Abdullah, 2006). The value of ethical education is the process of teaching, nurturing, shaping, and conducting mental and physical training in formal or informal ethics (Abdullah, 2006). This will produce humans who have a high culture in carrying out their duties and responsibilities in society. The value of ethical education is applied not only to fellow humans but to all living things that exist. This is in line with the concept of environmental ethics (Kmjurnalistik, 2020), which demands that ethics and morality be applied also to biotic and ecological communities. Environmental ethics is a critical reflection on norms and principles in dealing with events related to moral choices concerning natural life. One theory of environmental ethics is animal centrism (Elliott, 1995), whose moral concern is the animal world, not just humans. DFAGS, involving Garut sheep as the main character, certainly has a strong ethical education value in accordance with the environmental ethics theory of animal centrism. In DFAGS, the sheep owners really take care of their sheep. It can even be said that the care given is special and exceptional. The value of ethical education teaches animal owners to fulfill their obligations to their pets and not to exploit them.

Sheep participating in DFAGS receive special treatment. Regarding the treatment of fighting sheep, what is usually done is to rub the sheep's horns with candlenut to make them black and shiny and perform regular shearing.

The sheep breeders in this art treat their sheep in a special way. These treatments include giving vitamins, bathing with warm water, massaging the sheep, and even
giving them exercise training by swimming in the springs. These activities are carried out in order to obtain superior sheep that are ready to compete in the field. If we want to be respected, we must also show respect to others, including the sheep that we care for, as they are fellow creatures of God. [Interview with IRE 13 July 2022]

Both statements demonstrate the high value of ethical education held by DFAGS participants. This value will be passed down from generation to generation, along with the preservation of DFAGS.

The value of ethical education in DFAGS is also evident in its regulations. The implementation is carried out in a structured and non-arbitrary manner, with matches being supervised by a professional judge, jury, and referee. DFAGS is further divided into classes, with Class A for sheep weighing 60-80 kg, Class B for sheep weighing 40-59 kg, and Class C for sheep weighing 25-39 kg. This is to prevent sheep from being killed or injured during the game. In ethical education, this behavior is a form of respecting the lives of living things and the obligation of animal owners to protect their pets. This statement does not mean that it is not permissible to kill domesticated animals such as sheep, but as ethical human beings, if we intend to kill sheep for food, we must slaughter them properly and not in the context of fighting.

3.4 Aesthetic Education Value

Art cannot be separated from its aesthetic value. This statement is in line with the Hidayatuloh et al. (2020) that learning experience in aesthetic education, which mainly comes from the artistic process. The aesthetic experience also contains the value of artistic quality. Aesthetics itself has the meaning of beauty (Elliott, 1995). The beauty of an object is recognized if it meets the characteristics or has properties that make it beautiful. The object must have an artistic balance that fulfills its composition, such as theme, proportion, rhythm, variation, and harmony. In DFAGS, it is not only the fight that is judged, but also the physical beauty of the sheep, which is also evaluated. DFAGS includes a contest to choose the category of king and queen of the breed, also known as handsome sheep. Each contest produces superior sheep that attract a lot of attention and have high selling prices. The sheep that are considered superior and meet the perfect physique for DFAGS are those that meet the "Catur Garut Sheep Proud" criteria. This criteria contains the characteristics and traits of the sheep’s body parts that are said to be superior.

The value of aesthetic education also includes the concept of appreciation, which is an awareness of the value of art and culture. One of the appreciations made by the dance team of SMP 3 Banyu is a dance whose choreography depicts DFAGS called "Garut Sheep Dexterity Dance".

The Garut Sheep Dexterity Dance has been introduced at the national student art festival, and has also won a competition. [interview with YL, 13 June 2022]

The aesthetic value of DFAGS education can also be reflected in the large number of young people who learn and are involved in it. My 10-year-old and 6-year-old children have become interested and often watch SKDG shows. My son also sometimes takes care of the sheep that are going to compete, even if it’s just feeding them. [interview with ER, 20 August 2022]

Many students at SMP 3 Banyu school love and care for sheep. Many have followed the SKDG. SKDG is also accompanied by music and the art of pencak silat which further adds to the aesthetic value of this art. [interview with YL June 13, 2022]
Both statements prove that many young people are involved in DFAGS activities. Although DFAGS is not taught in schools as an extracurricular activity, it is a typical art of Garut Regency that continues to thrive and develop. It is possible that DFAGS will gain more appreciation in various contexts other than dance. The aesthetic value of DFAGS can also be incorporated in batik motifs, similar to the Lion Barong batik from Cirebon. By doing so, the DFAGS batik motif can become a distinct motif of Garut Regency.

### 3.5 Value of Social Education

DFAGS serves as a gathering place for Garut sheep enthusiasts and attracts audiences of all ages, genders, and professions. The activities in DFAGS serve as part of social activities and contain educational value. Social education pertains to everything related to society and living with many people (Faisal, 2010). The influence of social education is intentional, coming from educators (families and teachers) to form good individuals for their groups, able to blend in with the social environment such as being involved in community activities. DFAGS can be considered as one of the social educations because it was passed down by ancestors and implemented by interacting with many people.

The value of social education in DFAGS also includes the formation of the existing social structure in the community. DFAGS actors have a role as members carrying out their respective functions, which allows them to interact and exchange information. Social education has main elements which include educators, students, educational goals, and educational tools (Warouw, 1986). If associated with DFAGS, senior actors serve as educators, Garut sheep enthusiasts serve as students who learn about DFAGS, educational goals include preserving the typical art of Garut Sheep Dexterity Game and passing down sheep management to future generations. Educational tools in DFAGS include sheep and their equipment.

The value of social education will lead to the process of appreciating the values taught by involving students in actual activities, but by emphasizing involvement in affective rather than cognitive aspects. This method is expected to raise students' awareness about the truth of what they have learned. In DFAGS, the value of social education is applied by involving children as spectators in the performing arts.

*My 10-year-old and 6-year-old children have become interested and often watch SKDG shows. My son also sometimes takes care of the sheep that are going to compete, even if it's just feeding them.* [interview with YL, August 20, 2022]

*Many students at SMP 3 Banyu school love and care for sheep. Many have followed the SKDG. SKDG is also accompanied by music and the art of pencak silat which further adds to the aesthetic value of this art.* [interview with YL, August 20, 2022]

This statement proves that the children are involved in the Garut Sheep Dexterity Game due to the influence of their parents or their environment, some of them are not even just spectators but have been actively involved in it as DFAGS jockeys.

### 3.6 Value of Cultural Education

Culture encompasses the entirety of human thought and action aimed at enhancing human life and cultivating nature. Culture is defined as the cultivation or effort of the mind (Hidayatullah, 2016), and in English, culture refers to human effort or action to process nature. Culture can take various forms such as ideas, knowledge, norms, values, rules, and activities, and objects produced by humans.
Education and culture are complementary, as they share a common goal of teaching values. Education is carried out to produce cultured human beings. DFAGS, a distinctive culture and cultural identity recognized by the people of Garut Regency, has a strong cultural value content. DFAGS embodies identities passed down from ancestors that are upheld and respected. It involves Garut sheep, native sheep from Garut with a long history, accompanied by beats from Garut's traditional music and the pencak silat movement that has been taught for generations. All aspects of DFAGS are cultural heritages passed down from ancestors and continue to be taught today. A culture can only be considered a culture if it is transmitted from generation to generation.

The phenomenon of DFAGS, seen in terms of tradition and culture based on Indonesian folklore, states that DFAGS or pitting sheep is an original competitive game of the people of West Java (Ziaulhaq et al., 2007). A game that usually arises out of a habit, which then spreads, in addition to functioning as a game and entertainment, DFAGS is also a means of socializing the cultural values of the community that owns it. Along with the times and the emergence of new values in the surrounding community, DFAGS has also undergone changes. Originally a game, DFAGS has now become a distinctive culture that serves as a place for art and improving the quality of arrowroot sheep.

3.7 Value of Entrepreneurship Education and Creative Economy

The value of entrepreneurship education lies in its ability to instill an entrepreneurial mindset and spirit through educational and training institutions (Warouw, 1986). This type of education is crucial in equipping students with competencies that can prove useful in their future endeavors. In the case of DFAGS, entrepreneurship plays a key role in its economic impact (Rohman, 2017). DFAGS contributes significantly to the development of high-quality Garut sheep, which in turn increases their selling value. Entrepreneurship education emphasizes the importance of recognizing business opportunities, which is relevant to DFAGS as it presents various opportunities for business ventures. One such opportunity is the provision of sheep massage and shearing services, which may not be profitable in the context of regular livestock farming, but presents a promising business opportunity in the context of Garut sheep breeding.

*The cost for sheep care such as shearing, trimming of horns, and nail clipping is Rp. 75,000, but if shearing and nail trimming are done together, the cost is usually only Rp. 50,000. Sheep that require special care are usually massaged once a week for a month.* [interview with ER, 19 August 2022]

DFAGS offers business opportunities for traders and street vendors as it is one of the cultural attractions of Garut Regency, held regularly every June, August, and December (Kmjurnalistik, 2020). This event is free and attracts many people, including visitors from outside the area. The value of entrepreneurship in DFAGS includes driving the creative economy sector, marked by the emergence of typical DFAGS souvenirs such as t-shirts, accessories, and other knick-knacks. One of the growing businesses is in the social media sector. In the digital era, social media platforms such as YouTube, TikTok, and Instagram can generate significant benefits if used effectively. DFAGS content is able to capture the attention of the general public, especially if the content is collaborated with DFAGS, making it very interesting. In addition to being interesting, this can also be considered as a way of promoting and documenting the culture (Siqueira, 2022).
4 CONCLUSION AND SUGGESTION

The dynamic nature of the Dexterity Fight Art of Garut’s Sheep [DFAGS] shows that this ancient art has undergone significant transformations. What was once a form of sheep fighting has now evolved into a modern art that has the potential to promote and develop religious, aesthetic, ethical, social, environmental, and cultural values. Therefore, this art should receive support from various parties so that it can become an iconic symbol of Garut City. Additionally, various social media platforms can be used to promote Garut Sheep Art, while also spurring economic growth and tourism.

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