



***Kerapan Sapi* and Community Socio-Economic Life: A Social Studies Perspective**

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Abstract

Kerapan Sapi is a longstanding Madurese cultural practice that brings together cultural expression, social interaction, and economic activity. This study examines *Kerapan Sapi* and community socio-economic life in Murtajih Village, Pamekasan, from a Social Studies perspective. It focuses on how the event is organized, how community members participate, how economic activities emerge around the event, and what local wisdom values can be interpreted from these interactions. A qualitative field research approach was used. Data were obtained through observation, interviews, and documentation involving the village head, community members, and traders. Data were analyzed through data condensation, data display, and conclusion drawing, with source and method triangulation used to strengthen validity. The findings show that *Kerapan Sapi* functions as more than a cultural spectacle. Its preparation and implementation involve cooperation, participation, social interaction, and cultural transmission, while visitor concentration creates opportunities for food and beverage sales, clothing and toy trading, parking, and other services. The event also promotes local products, although traders face seasonal demand, competition, limited capital and selling space, and weather-related risks. These findings show that *Kerapan Sapi* provides a contextual representation of social, cultural, and economic life relevant to Social Studies.

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1. Introduction

Madura is widely recognized for *Kerapan Sapi*, a traditional bull-racing practice that remains visible in contemporary community life. In Murtajih Village, Pademawu District, Pamekasan Regency, the event extends beyond the race itself and involves preparation, community coordination, cultural performance, visitor mobility, and small-scale economic activities. Studies of *Kerapan Sapi* indicate that the tradition contains economic, social, identity, and cultural dimensions, while festival forms can attract visitors and encourage local participation [1], [13], [21]. These characteristics make *Kerapan Sapi* relevant to Social Studies because the event provides a concrete setting in which culture, social interaction, community participation, and economic activity intersect.

In Social Studies, local wisdom is valuable because learners can connect social concepts with the realities of their surrounding communities. Recent studies show that local traditions can function as contextual learning resources and can support cultural awareness, social values, tolerance, and character development [3]-[10], [28]-[30]. Place-based education similarly emphasizes learning from the social and cultural characteristics of particular places [22]. From this perspective, local wisdom is not simply heritage to be preserved; it is also social knowledge through which relationships, values, identities, and community practices can be examined.

Kerapan Sapi is particularly relevant to this approach because its implementation brings together multiple community actors. Village authorities, organizers, bull owners, jockeys, traders, visitors, and residents interact in a shared cultural space. The event therefore provides observable examples of cooperation, social participation, cultural identity, economic exchange, and community organization. At the same time, the concentration of visitors creates temporary demand for food, beverages, merchandise, parking, and other services. Research on cultural events shows that such activities can stimulate local economic interaction and rural entrepreneurship when community members participate directly [14]-[16], [18], [31]. However, the socio-economic significance of cultural events should not be reduced to a simple positive economic effect. Event-based opportunities may be seasonal and unevenly distributed, while traders can face competition, limited capital, restricted selling space, and weather-related risks. Previous research on *Kerapan Sapi* also indicates that the tradition has experienced changes in meaning, including relationships with economic value and social prestige [25], [26]. A Social Studies perspective is therefore useful because it permits cultural continuity and social change to be examined together rather than treating local wisdom as static.

Although previous studies have examined *Kerapan Sapi* in relation to cultural preservation, tourism, economic value, and social meaning, there remains a need for a village-level account that connects these dimensions as an integrated socio-economic phenomenon and explicitly interprets their relevance to Social Studies. Existing Social Studies research demonstrates the pedagogical value of local traditions, but the community socio-economic life surrounding a specific cultural event is less frequently examined as the empirical basis for such interpretation [3], [6], [18], [19]. This study addresses that gap by examining the organization and participation surrounding *Kerapan Sapi*, the socio-economic activities that emerge around the event, and the local wisdom values reflected in those activities.

The study aims to describe *Kerapan Sapi* as a form of local wisdom in Murtajih Village, examine its relationship with community socio-economic life, and interpret its significance from a Social Studies perspective. Its contribution is twofold. Empirically, it provides a village-level account of how cultural participation and local economic exchange occur around the event. Conceptually, it frames *Kerapan Sapi* as a living social phenomenon through which cultural identity, social interaction, cooperation, local economy, and social change can be studied together. The study does not test a classroom intervention; instead, it identifies an empirically grounded local context that can inform subsequent development and testing of Social Studies learning materials, media, or learning models.

2. Method

This study employed a qualitative field research approach to examine *Kerapan Sapi* as a social and cultural phenomenon in Murtajih Village, Pademawu District, Pamekasan Regency, East Java, Indonesia. The study was conducted during the *Kerapan Sapi* event on 21 September 2025. Participants were selected purposively and consisted of 10 informants: one village head, five community members, and four traders who had direct knowledge or involvement in the event and its related social and economic activities.

Data were collected through observation, semi-structured interviews, and documentation. Observation focused on community participation, social interaction, cultural practices, visitor activities, and economic activities surrounding the event. Interviews explored the cultural meaning of *Kerapan Sapi*, community participation, economic opportunities, and challenges experienced by traders. Documentation included photographs and field notes.

Data were analyzed using an interactive process of data condensation, data display, and conclusion drawing and verification [24]. The data were organized into themes related to local wisdom and social participation, socio-economic activities, opportunities and constraints, and implications for Social Studies education. Data credibility was established through source and method triangulation by comparing information from the village head, community members, and traders with findings from observations, interviews, and documentation.

3. Results

3.1. *Kerapan Sapi* as Local Wisdom and Community Social Life

The findings show that *Kerapan Sapi* in Murtajih Village is maintained as a Madurese cultural practice and is experienced by residents as more than a competitive race. Its implementation involves the village government, organizing committee, community leaders, bull owners, jockeys, traders, and the wider public. Preparation includes arranging the race area, coordinating participants, preparing the bulls, and organizing supporting activities. The presence of traditional cultural elements, including saronen music and decorated bulls, reinforces the event's cultural character. The event therefore functions as a public space in which cultural identity is displayed, experienced, and transmitted across generations.



Figure 1. Community participation and bulls around the **Kerapan Sapi** event in Murtajih Village.

Community involvement also demonstrates the social dimension of the tradition. Residents participate in preparation and implementation, while visitors gather from different areas. The observed cooperation and mutual assistance illustrate *gotong royong* and social solidarity in practice. The event thus provides a visible setting in which local values are enacted through collective activity and cultural participation.

3.2 Community Socio-Economic Activities Surrounding the Event

The research indicates that the concentration of visitors during *Kerapan Sapi* increases economic activity around the event location. Residents use the occasion to open temporary stalls and provide goods and services, including food and beverages, clothing, toys, parking, and other visitor-oriented services. Existing shops also benefit from increased demand. The economic activity is therefore distributed across different types of community businesses rather than being limited to temporary stalls.

Table 1. Forms of socio-economic activity identified around the **Kerapan Sapi** event.

Activity	Community actors	Opportunity	Main constraint
Food and beverages	Local traders	High visitor demand and rapid sales	Competition and seasonal demand
Clothing and toys	Small traders	Access to visitors from outside the village	Limited capital and selling space
Parking and services	Residents/service providers	Additional event-day income	Dependence on visitor volume
Existing local shops	Permanent business owners	Higher customer traffic	Weather and fluctuating demand

Traders also reported opportunities to increase sales and introduce local products to visitors from outside the village. The event consequently operates as a temporary marketplace and a promotional space. However, the benefits are event-based and seasonal. Traders face competition because many residents use the same opportunity, while limited capital and selling space restrict participation. Weather conditions can also reduce visitor numbers and sales. These findings show that the event creates economic opportunities without automatically guaranteeing stable or long-term business growth.

Figure 2. Local trading activity during the **Kerapan Sapi** event in Murtajih Village.

3.3 Opportunities, Constraints, and Community Participation



Figure 3. Community crowd and cultural interaction during the event.

The findings further show that *Kerapan Sapi* creates opportunities for residents to expand their customer base and introduce products to visitors. Community members remain enthusiastic because the event can provide additional income and strengthen social connections. At the same time, business competition is high, capital is limited for some traders, selling locations are constrained, and weather conditions influence visitor attendance. The community and village government contribute to event organization and order, including the provision of trading areas and support for security and public comfort.

Table 2. Social Studies dimensions reflected in *Kerapan Sapi*.

Social phenomenon	Empirical expression	Social Studies concept
Community cooperation	Collective preparation and event organization	Social interaction and participation
Cultural performance	Saronen music, decorated bulls, and ritualized event practices	Cultural identity and heritage
Local economic exchange	Food, merchandise, parking, and service activities	Local economy and livelihood
Visitor interaction	Interaction among residents and visitors from different areas	Social relations and mobility
Changing meaning	Continuity alongside commercialization and prestige	Social change and cultural transformation
Community development	Local products, temporary markets, and village support	Community empowerment and development

Table 2 illustrates the relationship between empirical expressions of the cultural event and relevant social studies concepts. The findings indicate that the event functions not only as a cultural performance but also as a space for social interaction, economic exchange, and community development. Community cooperation is reflected in collective preparation and organization, demonstrating social interaction and participation. Cultural performances, including Saronen music, decorated bulls, and ritual practices, represent local cultural identity and heritage. The event also generates local economic activities through food sales, merchandise, parking services, and other temporary services. Interaction between residents and visitors further expands social relations and mobility. At the same time, the continuity of traditional practices alongside commercialization and prestige demonstrates changing meanings and cultural transformation. Finally, the emergence of local products, temporary markets, and village support indicates the potential of the event to contribute to community empowerment and local development.

4. Discussion

4.1. *Kerapan Sapi* as a Living Form of Local Wisdom

The results demonstrate that *Kerapan Sapi* functions as living local wisdom because it is maintained through community practice, participation, and intergenerational transmission. The event brings together cultural expression, social organization, and collective participation. This interpretation is consistent with research showing that local traditions can function as sources of social values and cultural identity in Social Studies [3], [4], [11]. In particular, studies of local wisdom-based Social Studies emphasize that values such as cooperation, solidarity, tolerance, responsibility, and identity become more meaningful when learners encounter them through real community practices [3], [6], [18].

At the same time, local wisdom should not be understood as an unchanging or uniformly positive cultural inheritance. Previous studies of *Kerapan Sapi* have shown that the tradition has undergone shifts in meaning, including commercialization and the pursuit of economic or social prestige [26], [27]. The present findings do not directly measure these broader historical changes, but the continued involvement of multiple community actors indicates that the tradition remains socially meaningful in Murtajih Village. A Social Studies perspective is therefore useful precisely because it allows continuity and change to be examined simultaneously.

The social organization observed in Murtajih Village also shows that cultural heritage is sustained by community actors rather than by symbolic representation alone. The participation of village authorities, community leaders, bull owners, jockeys, traders, and visitors creates a shared social space. This finding is compatible with research on community cultural development, which emphasizes participation, community capacity, belonging, and local ownership as important elements of sustainable cultural development [14]. The implication is that the preservation of *Kerapan Sapi* depends not only on maintaining the race but also on sustaining the social relationships that support it.

4.2. Cultural Events and Community Socio-Economic Life

The economic activities found around *Kerapan Sapi* illustrate the close relationship between culture and community livelihood. Visitor concentration produces demand for food, beverages, merchandise, parking, and other services. This pattern is consistent with research showing that cultural events can stimulate local economic activity and entrepreneurship, especially when residents participate directly in the event ecosystem [13]–[16]. The findings from Murtajih Village therefore support an understanding of cultural events as social-economic spaces in which cultural participation generates opportunities for local exchange.

The socio-economic pattern also reflects the importance of community participation. Recent research on cultural festivals shows that local participation can strengthen the circulation of economic benefits while reinforcing cultural pride and social cohesion [31]. In the Murtajih context, the involvement of traders, residents, organizers, and village authorities suggests that the event operates as a temporary socio-economic ecosystem rather than as an isolated cultural performance. However, the present qualitative evidence does not permit calculation of a monetary multiplier or a causal estimate of income growth; the findings are best interpreted as perceived and observed changes in economic activity around the event.

Nevertheless, the results also demonstrate the limits of event-based economic activity. The increased demand is temporary, and traders remain exposed to competition, limited capital, limited selling space, and weather. The event should therefore not be interpreted as a permanent solution to community economic development. Instead, its contribution is better understood as a seasonal opportunity that can be strengthened through better organization, local product promotion, market diversification, and support for small traders. Previous research on *Kerapan Sapi* has likewise shown that the economic effects can extend beyond bull owners to traders, service providers, and other actors surrounding the event [25].

4.3. Implications for Social Studies

The most important implication for Social Studies is that *Kerapan Sapi* can be treated as a contextual social phenomenon rather than only as a cultural object. The event contains observable examples of social interaction, cooperation, cultural identity, economic exchange, community organization, and local development. Research on local wisdom-based Social Studies supports the use of community traditions as learning resources because they make abstract social concepts more concrete and relevant to learners' environments [4], [5], [7]-[10], [18], [19].

The findings suggest at least three possible learning themes. First, students can investigate cooperation and social interaction by examining how community members prepare and conduct the event. Second, students can analyze local economic activities by mapping traders, products, services, visitors, and the flow of exchange around the event. Third, students can discuss cultural preservation and social change by comparing the traditional meaning of *Kerapan Sapi* with its contemporary role as a public cultural and economic event. These applications are consistent with place-based education, which encourages learning from local places and community knowledge [22].

The present study does not test a Social Studies learning intervention. The educational contribution is therefore interpretive: the empirical findings identify a culturally and socio-economically rich local context that can be developed in subsequent instructional research. Future studies can translate the findings into learning modules, case-based activities, project-based tasks, digital learning media, or contextual fieldwork. This direction is supported by recent studies showing the feasibility and effectiveness of local wisdom-based teaching materials and learning media in Social Studies [5], [7]-[10].

5. Conclusion

This study concludes that *Kerapan Sapi* in Murtajih Village is a form of living local wisdom that reflects cultural identity, community participation, social interaction, cooperation, and socio-economic activity. The event involves multiple community actors and creates a shared social space through collective preparation and implementation. Visitor concentration also produces temporary opportunities for food and beverage sellers, clothing and toy vendors, parking providers, and existing local shops. These opportunities are seasonal and are accompanied by competition, limited capital and selling space, and weather-related uncertainty.

The study has limitations. Because it focuses on a qualitative case in one village and does not include systematic income measurement or a comparison with non-event periods, the findings should not be generalized as a quantified economic impact. Future research can build on these findings by examining longitudinal economic changes, comparing communities, and developing or testing Social Studies learning materials based on *Kerapan Sapi*. Such work would strengthen the connection between local cultural knowledge and evidence-based Social Studies pedagogy [28]-[30].

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Informed Consent

All respondents involved in this study have given consent as a form of willingness to participate after obtaining relevant information about the research.

Ethical Approval

All stages of research are carried out with reference to the principles of research ethics, the implementation of research has obtained permission from the school where the research is located.

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