

# Preserving the Local Wisdom\_Jurnal.

*by - -*

---

**Submission date:** 20-Feb-2024 06:21PM (UTC+1000)

**Submission ID:** 2299493362

**File name:** Preserving\_the\_Local\_Wisdom\_Jurnal.pdf (630.66K)

**Word count:** 2743

**Character count:** 15799



## Preserving the Local Wisdom of Sukowilangun Village through Cultural Rituals Towards a Cultural Heritage Tourism Village

Sri Widayati, Lian Agustina Setiyaningsih, Arif Syaivul Affandi, Alfarizi Dwi Saputra, Sufiyanto, Diyah Sukanti Cahyaningsih  
Universitas Merdeka Malang, Indonesia

✉ [lian.agustina@unmer.ac.id](mailto:lian.agustina@unmer.ac.id)\*

### Abstract

The public service emphasizes cross-generational collaboration in Sukowilangun Village. The main aim to elevate cultural rituals in the form of birth, marriage and death rituals and "Jaranan" to become cultural heritage. One of the activities undertaken was pavilion flooring and the addition of important facilities has improved the quality of cultural workshops, increasing engagement, especially among the younger generation. In addition, documentation of cultural activities, such as the "Jaranan Turonggo Setyo Budoyo" dance, provides valuable insight into the community's cultural heritage, while emphasizing their commitment to preservation. The creation of a video documenting the project process showcases intergenerational collaboration and innovation, emphasizing the importance of upholding ancestral cultural values in society. Overall, this initiative not only preserves the local wisdom but also fosters unity and continuity. This underlines the potential of technology and collaboration in safeguarding cultural heritage and passing it on to future generations. The recommendation is to maintain a social media presence to increase external community awareness of the cultural product.

**Keywords:** Local Wisdom, Cultural Rituals, Tourist Villages, Cultural Heritage, Jaranan

### ARTICLE INFO

*Article history:*  
Received  
March 11, 2023  
Revised  
November 02,  
2023  
Accepted  
November 07,  
2023

Published by  
ISSN  
Website  
This is an open access article under the CC BY SA license

CV. Creative Tugu Pena  
2774-7077  
<https://www.attractivejournal.com/index.php/bce/>  
<https://creativecommons.org/licenses/by-sa/4.0/>



### INTRODUCTION

Preserving cultural heritage is an important effort that not only preserves the unique traditions and wisdom of a community but also makes a significant contribution to the promotion of cultural tourism. Sukowilangun Village, located in Malang Regency, East Java, stands as proof of the wealth of local wisdom and traditions that have been passed down from generation to generation. At the heart of the village are the cultural rituals of marriage, birth and death. A practice that is deeply rooted and encapsulates the essence of the village's cultural heritage. This ritual is more than just a ceremony, it is also a symbolic form of the village's commitment to preserving ancestral wisdom and exploiting the potential of becoming a Cultural Heritage Tourism Village. Communities are a force for innovation (Setiyaningsih & Fahmi, 2020; Widayati et al., 2021) and developing cultural heritage values (Harmawan et al., 2017; Nailatul Fauni et al., 2022).

Local wisdom can be characterized by cultural heritage that is still preserved, for example in Japan, even though it is characterized by technological sophistication, it still maintains the culture of death rituals (Jacqueline I. Stone, 2020; Tsuji, 2018). Meanwhile,

Indian tribes also have wedding rituals (Maunaguru, 2020). In Indonesia itself, there are many ethnic groups who have various rituals that are closely related to beliefs and history. For example, in Kalimantan, the Dayak tribe has its own way of holding weddings with dance (Lie et al., 2020; Roji et al., 2001). Meanwhile, the Batak tribe also holds death rituals in different ways according to the clan (Purba & Slamet, 2019; Simbolon & Limbong, 2022). In Java itself, there are many ways to convey and express gratitude for the development of children who have just set foot on the ground. This ritual is generally known as Nedhak Siti (Addini et al., 2023; Setiawan & Setyowati, 2021).

Local wisdom must be maintained to continue the history and value of the heritage of our ancestors. In recent years, Sukowilangun Village has realized the potential of its cultural heritage as a source of economic development through tourism. The ritual has become a significant attraction, attracting curious tourists and scholars eager to explore the village's unique way of life. This shift towards cultural tourism has triggered two goals: preserving local wisdom and increasing economic growth. Preserving the local wisdom of Sukowilangun Village is a multifaceted effort. First, it involves the active involvement of the community in maintaining and passing on their traditions. The elders and community of Petrabaja play an important role in passing on their knowledge to the younger generation, ensuring the continuity of these rituals. Second, it involves documenting rituals, their meaning, and their historical context, thereby creating a comprehensive cultural heritage archive that can serve as an educational resource for local residents and tourists.

In addition, the transition to a Cultural Heritage Tourism Village requires careful planning and sustainable development. The influx of tourists must be managed in such a way as to maintain the authenticity of the Nyagarkan Ritual and minimize negative impacts on the environment and society. Infrastructure, accommodation and tourism facilities must be designed to blend perfectly with the natural landscape and cultural identity of the village.

In the study (Njatrijani, 2018) preserving local wisdom through certain values is a noble mission that combines tradition and progress in harmony. Because by appreciating and sharing cultural heritage, people not only maintain their unique identity (Widiatmaka, 2022) but also begin the journey towards economic development (Darsanto et al., 2021) through cultural tourism (Sugiyarto & Amaruli, 2018). Therefore, this dedication opens up opportunities to preserve culture so that it becomes a cultural heritage and publicize it so that many parties know about the cultural heritage that exists in the area.

## **METHOD**

Metode yang dipergunakan dalam merealisasikan beberapa program di kegiatan pengabdian keada masyarakat ini disesuaikan dengan letak geografis dan kondisi masyarakat yang dikelilingi oleh nilai budaya. Dalam pengabdian ini langkah pertama ditempuh dengan melakukan indentifikasi permasalahan, kemudian dilanjutkan dengan perancangan dan organizing (Bleich et al., 2018), selanjutnya mengimplementasi program (Davis et al., 2017).

Mengidentifikasi permasalahan dan kebutuhan masyarakat meliputi kegiatan: a) perbaikan lantai Pendopo dan penambahan fasilitas pendukung kegiatan sarasehan yang dilakukan mitra berupa: sound system, LCD projector, layar projector dan instalasi pendukung; dokumentasi berupa booklet dan video dokumenter.

Figure 1. Methods for Implementing Community Service (Service Data, 2023)

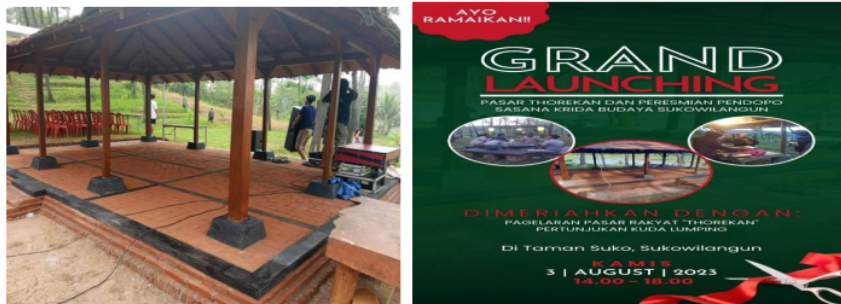


The planning itself involves the community in discussing the design of the pavilion floor, and the concept of creating a website and Instagram account. Implementation is carried out by collaborating between servants and partners. The Petrabaja community also participated in testing systems for checking buildings, holding cultural gatherings and holding cultural rituals. Evaluation is carried out in the form of monitoring partners. Work procedures to support the realization of community service activities are carried out in 5 stages, namely: 1) Socialization; 2) Design; 3) Manufacturing; 4) Operationalization; 5) Technology operational assistance.

**RESULT AND DISCUSSION**

In this service, the main targets to be achieved are documentary videos of cultural events and religious ceremony booklets. Activities are carried out in several stages. The first stage is completing documentary activities and building a pavilion to support Sarah Sehan's cultural activities. This activity is carried out jointly between servants and partners. The form of collaboration can be seen from the joint work process and supports the concept proposed by the service.

Figure 2. New Hall and Grand Launching Flyer (Data Serve, 2023)



This service partner is the Petrabaja community, which has existed since 2015, with 18 members. Based on the results of evaluations carried out by partners, it shows that the problem with the growth of community members is caused by a lack of facilities in the pavilion where the Sarasehan event is held, where the pavilion floor is still solid earth without plaster, and a lack of other supporting facilities. The first activity that has been implemented is building the pavilion floor and adding supporting facilities such as a sound system, LCD projector and projector screen. Improvements and additions to these facilities will improve the quality of the Sarasehan activities, so that it will be more attractive for the general public, especially the younger generation, to take part in the Sarasehan event.

Figure 3. Petrabaja Community Cultural Workshop(Data Serve, 2023)



The second activity is the implementation of a cultural sarahsehan after the floor and supporting facilities have been equipped at the service location. This activity was held with the help of the participation of the local community and the young generation there. The addition of these facilities increases the level of participation so that the number of participants taking part in the sarahsehan has increased, from initially only 18 people, now growing to 25 people.

Figure 4. Jaranan Turinggo Setyo Cultural Ritual (Servant Data, 2023)



The third result that has been carried out is a cultural documentary of cultural activities in Sukowilangun and around the Petrabaja community. One of the documentaries that can be made by partners and servants is a documentary about the Jaranan Turonggo Setyo Budoyo cultural dance. The music used is a little more modern than jaranan in general. Communities in this area work together with service providers to organize performances to document the process of implementing the uri uri budoyo. The partner carries out every step of the jaranan procession while the servant carries out documentation in the form of photos and videos. The process of making the video takes place according to the conditions of the wedding and birth rituals to be documented. After that, a complete version of the religious and cultural rituals around the Petrabaja community was created.

Figure 5. Cultural Rituals and Documentary Video Making (Servant Data, 2023)



The fourth result that has been completed is the creation of a video of service activities. This video tells about the jawal process from the first service to the end of the service. The collaboration of various parties in Sukowilangun Village makes a major contribution to creating innovation. The touch of technology provides another color and enthusiasm for the elderly in the Petrabaja community. In other words, these two generations collaborate with each other and create creativity based on local wisdom. An agreement that has been passed down from generation to generation is to respect and preserve the cultural values of ancestors by continuing to hold these rituals in each home.

#### CONCLUSION

This community service succeeded in collaborating across the older and younger generations in Sukowilangun. Several service activities are carried out according to the steps contained in the service method. First, repairs and improvements to the pavilion floor as well as the addition of important supporting facilities such as a sound system and projector have improved the quality of cultural workshop activities. This not only makes these events more interesting but also increases participation, especially among the younger generation. Second, documentation of cultural activities in Sukowilangun and its surroundings, including the Jaranan Turonggo Setyo Budoyo dance, has provided valuable insight into the rich cultural heritage of the community. This documentary is a testament to the community's commitment to preserving their traditions and making them accessible to a wider audience. Third, the creation of videos documenting the entire service project process shows a collaborative spirit and innovative approach that bridges generations. This highlights the importance of respecting and preserving cultural values passed down from ancestors by continuing to hold these rituals in one's home. In general, this activity not only contributes to preserving the local wisdom of Sukowilangun Village, but also fosters a sense of unity and continuity in society. This is a testament to the power of collaboration and technology in safeguarding cultural heritage and ensuring its transmission to future generations. The recommendation in this service is consistent social media management in order to increase socialization to the external community regarding the cultural products created..

#### ACKNOWLEDGEMENT

We would like thank you to the Ministry of Research, Technology and Higher Education (Kemenristek Dikti) for funding this community service activity through the PKM (Community Service) national grant, and also to LPPM Merdeka University Malang and Petrabaja Community Partners who support and actively participate in the program.

## REFERENCES

- Addini, S., Harahap, A. M., & Zulkarnain, Z. (2023). Tradisi Tedhak Siten Masyarakat Jawa Ditinjau dari Ajaran Islam Studi Kasus Desa Parbalongan, Kecamatan Tanah Jawa, Kabupaten Simalungun. *ANWARUL*, 3(6), 1122–1131. <https://doi.org/10.58578/anwarul.v3i6.1609>
- Astuti, I. I., & Nindy Lestari, S. (2022). NILAI-NILAI DAN MAKNA SIMBOLIK UPACARA KIRAB 1 SYURA DI LOKA MUKSA SRI AJI JOYOBOYO. *ENGGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya*, 3(1), 79–90. <https://doi.org/10.37304/enggang.v3i1.7732>
- Bleich, E., Souffrant, J., Stabler, E., & van der Veen, A. (2018). Media Coverage of Muslim Devotion: A Four-Country Analysis of Newspaper Articles, 1996–2016. *Religions*, 9(8), 247. <https://doi.org/10.3390/rel9080247>
- Darsanto, D., Effendy, K., & Nuryanto, N. (2021). ANALISIS PENINGKATAN PEREKONOMIAN DAERAH MELALUI UMKM DALAM MENGELOLA PRODUK KEARIFAN LOKAL DI KOTA TERNATE PROVINSI MALUKU UTARA. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 5(3). <https://doi.org/10.58258/jisip.v5i3.2186>
- Davis, D. E., Hook, J. N., McAnnally-Linz, R., Choe, E., & Placeres, V. (2017). Humility, religion, and spirituality: A review of the literature. *Psychology of Religion and Spirituality*, 9(3), 242–253. <https://doi.org/10.1037/rel0000111>
- Harmawan, B. N., Wasiati, I., & Rohman, H. (2017). Collaborative Governance Dalam Program Pengembangan Nilai Budaya Daerah Melalui Banyuwangi Ethno Carnival. *Electronical Journal of Social and Political Sciences (E-SOSPOL)*, 4(1), 50–55.
- Huda, M. T., & Khasanah, I. K. (2019). Budaya Sebagai Perikat Hubungan Antara Umat Beragama di Suku Tenger. *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 2(2), 151–170. <https://doi.org/10.20414/sangkep.v2i2.801>
- Jacqueline I. Stone. (2020). With the Help of “Good Friends.” In *Critical Readings on Pure Land Buddhism in Japan* (pp. 182–220). BRILL. [https://doi.org/10.1163/9789004401501\\_009](https://doi.org/10.1163/9789004401501_009)
- Kariadi, D., & Suprpto, W. (2018). TRADISI MEMAOS SEBAGAI MEDIA EDUKATIF UNTUK MEMBANGUN JIWA RELIGIUS GENERASI MUDA. *EDUDEENA*, 2(1). <https://doi.org/10.30762/ed.v2i1.560>
- Lie, F. O. , Purwanti, S. , & Boer, K. M. (2020). Makna Simbol Ritual Kematian Pada Suku Dayak Bahau Busang Di Kabupaten Mahakam Ulu. . *Ejurnal Ilmu Komunikasi*, 8(4), 26–36.
- Maunaguru, S. (2020). Thinking With Time: Reflections on Migration and Diaspora Studies Through Sri Lankan Tamil Marriage Migration. *American Behavioral Scientist*, 64(10), 1485–1496. <https://doi.org/10.1177/0002764220947757>
- Nailatul Fauni, R., Sukmayadi, T., Ahmad Dahlan, U., Ringroad Selatan, J., Banguntapan, K., Bantul, K., & Istimewa Yogyakarta, D. (2022). *Jurnal Penelitian Ilmu-Ilmu Sosial Nilai-Nilai Kearifan Lokal yang Terkandung dalam Dieng Culture Festival (DCF) Di Banjarnegara untuk Membangun Karakter Bangsa* (Vol. 3, Issue 2). <https://journals2.ums.ac.id/index.php/sosial>
- Njatrijani, R. (2018). Kearifan Lokal Dalam Perspektif Budaya Kota Semarang. *Gema Keadilan*, 5(1), 16–31. <https://doi.org/10.14710/gk.2018.3580>
- Purba, F. A., & Slamet, S. (2019). MAKNA SIMBOLIK TOR-TO RSOMBAH DALAM UPACARA ADAT KEMATIAN SAYUR MATUA PADA MASYARAKAT SUKU BATAK SIMALUNGUN. *Gelar : Jurnal Seni Budaya*, 16(2), 219. <https://doi.org/10.33153/glr.v16i2.2490>
- Roji, M., Istiandini, W., & Ismunandar, I. (2001). Fungsi Tari Sabek'n Apa'k Sebagai Ritual Dalam Upacara Nyobeng Suku Dayak Bina'eh Kabupaten Bengkayang. . *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa (JPPK)*, 8(2), 35–45.
- Setiawan, E. , & Setyowati, R. D. (2021). PELAKSANAAN TEDHAK SITEN PADA MASYARAKAT JAWA DILIHAT DENGAN PENDEKATAN SOSIAL BUDAYA:(Studi

- Kasus di Desa Keniten, Kec. Ponorogo, Kab. Ponorogo). . *Opinia de Journal*, 1(1), 83-96.
- Setiyaningsih, L. A., & Fahmi, M. H. (2020). Penguatan Community Development Petani Nanas Desa Palaan melalui Digital Marketing. *Abdimas: Jurnal Pengabdian Masyarakat Universitas Merdeka Malang*, 5(2), 145-151. <https://doi.org/10.26905/abdimas.v5i2.4361>
- Simbolon, I., & Limbong, A. (2022). PERAWATAN SETELAH KEMATIAN DALAM BUDAYA SUKU BATAK TOBA: STUDI ETNOGRAFI. *Nutrix Journal*, 6(2), 40. <https://doi.org/10.37771/nj.Vol6.Iss2.862>
- Sugiyarto, S., & Amaruli, R. J. (2018). Pengembangan Pariwisata Berbasis Budaya dan Kearifan Lokal. *Jurnal Administrasi Bisnis*, 7(1), 45. <https://doi.org/10.14710/jab.v7i1.22609>
- Tsuji, Y. (2018). Evolving Mortuary Rituals in Contemporary Japan. In *A Companion to the Anthropology of Death* (pp. 17-30). Wiley. <https://doi.org/10.1002/9781119222422.ch2>
- Warjianto, A., & Nugroho, F. J. (2020). TEOLOGI PENGHORMATAN. *VISIO DEI: JURNAL TEOLOGI KRISTEN*, 2(1), 147-167. <https://doi.org/10.35909/visiodei.v2i1.89>
- Widayati, S., Fahmi, M. H., Setiyaningsih, L. A., & Wibowo, A. P. (2021). Digital Community Development: Media Pelestarian Kearifan Lokal Wisata Jurang Toleh Kabupaten Malang. *Jurnal Nomosleca*, 7(1). <https://doi.org/10.26905/nomosleca.v7i1.5490>
- Widiatmaka, P. (2022). Strategi Menjaga Eksistensi Kearifan Lokal sebagai Identitas Nasional di Era Disrupsi. *Pancasila: Jurnal Keindonesiaan*, 2(2), 136-148. <https://doi.org/10.52738/pjk.v2i2.84>

---

**Copyright Holder :**

© Sri Widayati , et al., (2023).

**First Publication Right :**

© Bulletin of Community Engagement

**This article is under:**

CC BY SA



# Preserving the Local Wisdom\_Jurnal.

---

## ORIGINALITY REPORT

---

**38%**

SIMILARITY INDEX

**35%**

INTERNET SOURCES

**18%**

PUBLICATIONS

**15%**

STUDENT PAPERS

---

## MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

---

8%

★ [discovery.researcher.life](http://discovery.researcher.life)

Internet Source

---

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off

# Preserving the Local Wisdom\_Jurnal.

GRADEMARK REPORT

FINAL GRADE

GENERAL COMMENTS

/0

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7