

The Inheritance of Local Wisdom Value as an Effort of Environmental Preservation of Telaga Mangunan

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ABSTRACT

The inheritance of the values of local wisdom is an effort to foster a sense of concern for the environment from the negative impacts caused by the current globalization that cannot be avoided. This effort is needed because the impact of globalization can be a serious threat to the younger generation if they do not have an awareness of the importance of traditional values that exist in society. The research objective was to analyze the form of inheritance of Telaga Mangunan's local wisdom in environmental preservation. Qualitative research methods, with a case study approach, were used in this research. The research was conducted in Tlogohendro Village, Petungkriyono District, Pekalongan Regency. The research informants were youth groups, guardians, village heads, and local community leaders. The data were collected through interviews, observation, and documentation study. The data were analyzed using descriptive qualitative method. The results showed that the local wisdom of Telaga Mangunan's community is being maintained and developed as an effort to conserve the environment. The people of Tlogohendro Village have implemented the inheritance of local wisdom values as an effort of environmental care through *Nyadran* tradition, with an enculturation process and socialization media, which are expected to provide understanding to the younger generation regarding the importance of preserving local wisdom as a part of environmental preservation.

Keywords: Cultural heritage, Environmental preservation, Local wisdom

INTRODUCTION

Telaga Mangunan is known as Telaga Sigebyar Mangunan, located in Mangunan Tlogo Hamlet, Tlogohendro Village, Petungkriyono District, Pekalongan Regency, Central Java. This lake is a lake located at the foot of the Kendeng Mountains, at an altitude of 1,500 meters above sea level. The water conditions are very clear, making this lake possesses a beautiful view. Telaga Mangunan looks exotic during the day when thick fog appears then slowly fades away, presenting a very beautiful natural view.

Telaga Mangunan area is surrounded by beautiful natural forests, in the form of hilly areas that have natural potential with beautiful views. This area is one of the areas that are considered by the district government to be promoted to become a world-class tourist area. This region is also known as 'the land above the clouds'. The branding emerged after natural explorers travelled around Petung area and discovered astonishing sights, which have become trending topics on social media and online news related to tourism.

Aside from being a beautiful tourist area, this area also has a cultural tradition, that is attractive to visitors to nature tourism. One form of local wisdom that develops in the community is *nyadran* tradition. *Nyadran* tradition is closely related to environmental preservation which has been going on for generations through the proverb and behavior of parents towards their children.

The implementation of *Nyadran* tradition is a form of gratitude for the provision of sustenance in the form of abundant agricultural products. With this activity, people in this mountainous region hope to be free from all disasters.

The community obtains and develops wisdom in the form of knowledge or ideas, customary norms, cultural values, activities, and tools as a result of environmental management. Often knowledge of the local environment is used as an accurate guide in developing life in the community. According to Rika (2010), one way to maintain local wisdom is to develop attitudes, behaviors, lifestyles, and traditions that have positive implications for the maintenance and preservation of the environment. These traditions are known as one of the implementations of local wisdom.

Local wisdom maintained by a community will experience changes, just like a culture. It indicates that local wisdom is a form of community culture. This change is influenced by various factors. Sartini (2004) explained that culture will change with the influence of population growth, movement, or entry of other residents to a particular community, entry of new equipment as a product of modernization, and easy access to or from a community. Relationships between individuals or groups can also affect culture. Furthermore, Soekanto (2002) divided the factors of change in culture and social change into two categories, namely internal factors, and external factors.

The government is developing Telaga Mangunan into a natural and cultural tourism object that has the potential to have a positive impact on the surrounding environment, such as what happened to Tlogohendro Village as a result of the promotion of Petungkriyono as a tourist spot. Local wisdom requires an effort so that it can function to protect the environment to maintain its existence. This effort must be realized by an awareness of the role of local wisdom, which is very important in dealing with problems, and by not destroying the

environment itself. The objective of the research was to analyze the form of inheritance of Telaga Mangunan's local wisdom to increase its environmental preservation.

MATERIALS & METHODS

This research was qualitative research, in which the results of this research attempt to explain in detail the conditions that exist in the field. The research location was in Tlogohendro Village, Petungkriyono District, Pekalongan Regency. The process of determining this location was arranged purposively. The location selection was executed based on the consideration that the area is following the characteristics of the research because there is local wisdom which is still maintained for the sake of environmental conservation in Tlogohendro Village.

The research focus was to examine the form of inheritance of Telaga Mangunan local wisdom to increase the environmental preservation of the Telaga Mangunan. The research informants were youth organizations, guardians, village heads, and influential village communities. The data were obtained through in-depth interviews, observation, and documentation study. Source triangulation and theory triangulation were used to confirm the validity of the data. The data were analyzed using three activity lines that occurred simultaneously, namely data reduction, data presentation, and conclusion drawing/verification.

RESULT AND DISCUSSION

Local wisdom is a cultural product, while culture is a human product. However, mankind is a product of culture. In other words, culture exists because humans created it, and humans can live in the middle of the culture they created. Culture must be learned and preserved from generation to generation. Nowadays, many people are reluctant to learn about their own culture compared to foreign cultures. In contrast, foreign culture is more popular

than the local culture. Therefore, society should not forget the inherited cultures of their previous ancestors and instead preserved them.

Local wisdom that is believed by the people of Wonogiri Village and other villages included in the Bompon watershed area through land conservation methods in the form of trench erosion distribution, namely processing land resources using an agroforestry system. The Agroforestry system produces a variety of commodities that can be used as a source of income for the surrounding community, Arsal, dkk (2019). Local wisdom in the research referred to a concept from Chouinard, et al, (2008) and Setyowati, et al (2012) stating that local wisdom is generally kept in the attitude, awareness, viewpoint, behavior, and local community activities revealed in form of rituals, languages, folklores, songs, proverbs, dances, cultural values, beliefs, customary laws, agricultural practices, tools, materials, and so on. Community has wisdom to maintain environment, such as forests, soil, rivers, lakes, and hillsides Dieng area is located in highland in Sembungan Village and lowland in Dieng Kulon Village. It has different adaptation to maintain a balance with nature, which is between land conservation and local wisdom. Farmers' effort to improve prosperity and land conservation was conducted by maintaining the existing local wisdom as their ancestor heritage.

In Tlogohendro Village, there are local pearls of wisdom that are still preserved to this day, namely the tradition of *nyadran telaga* and *sedekah bumi*. Local wisdom maintained by this community is closely related to environmental preservation that has been going on for generations through proverbs and behavior of parents to their children. *Nyadran* tradition is a form of gratitude for the provision of abundant agricultural produce.

History of Telaga Mangunan's Formation

This vast expanse of water with a mountainous background is called Telaga Sigebyar Mangunan. This lake is located in Dukuh Mangunan, Tlogohendro Village, Petungkriyono District, Pekalongan. This exotic sight is complete with the natural sounds of the mountains and several Javanese eagles that fly around the lake. Telaga Sigebyar Mangunani is a new tourist spot in Pekalongan in Petungkriyono District. Of the 8 hectares of the lake area, only 2 hectares are open. Meanwhile, the other 6 hectares are still covered with peat. The water in the lake comes from springs in the Kendeng Mountains.

The formation of a lake in Tlogohendro Village cannot be separated from history. Ancient magic people also played an important role in the creation of a lake, which is still difficult to make sense of. During the colonial period of Dutch colonialism, there were many chaos and wars that caused Mataram kings, one of them Sultan Agung, to evacuate to the Pekalongan area. It was in the Pekalongan area that the history of the lake's formation occurred, just as the results of the author's interview with Mbah Harto (the guardian of Telaga Mangunan):

“Ketika pada masa penjajahan Belanda, Sultan Agung dari Kasultanan Mataram terdesak karena serangan Belanda dan mengungsi menuju ke daerah barat, yaitu di Padepokan Gedong. Sultan Agung berganti nama sebagai Kanjeng Sinuwun Bagus serta hidup berdampingan dengan keluarga Baro Klinting. Suatu hari, Sinuwun Bagus bertikai dengan Kyai Baro Klinting karena Baro Klinting dapat berubah menjadi seekor naga yang ketika lapar menyebabkan banyak pengikut Sinuwun Bagus yang dimangsa olehnya. Pertempuran pun terjadi, dan Kyai Baro Klinting tewas dalam pertempuran tersebut. Selesai pertempuran, Sinuwun Bagus mengusir Istri Kyai Baro Klinting, yaitu Nyai Baro Klinting, dari Gedong dan menuju ke arah selatan. Sementara itu, Nyai Baro Klinting ternyata hamil dan telah mengandung 3

bulan. Sesampainya di tanah lapang yang luas, air ketuban Nyai Baro Klinting pecah sehingga bayi yang berada dalam kandungannya lahir dan diberi nama Kanjeng Den Yatin. Karena kesaktian keluarga Baro Klinting, air ketuban tersebut akhirnya menjadi sebuah telaga. Telaga tersebut dinamakan Telaga Sigebyar.” (interview, Monday, 26 September 2019)

The formation of a lake called Telaga Sekebyar then aroused curiosity from the people of Pekalongan, even to the Cirebon Sultanate, which was then led by Kyai Jayanegara. The curious people flocked to see this rare natural phenomenon, including the Regent of Pekalongan, who at that time was occupied by Denriya. Following are the results of an interview with Mbah Harto (the guardian of the Telaga):

“Setelah 7 hari telaga tersebut terbentuk, Bupati Pekalongan (Kanjeng Denriya) meninjau telaga tersebut bersama putranya Den Sudir. Ketika malam hari Kanjeng Denriya bersama Den Sudir mengarungi telaga tersebut dengan menggunakan jukung. Sesampainya di tengah telaga, Kanjeng Denriya menyuruh putranya untuk mengukur kedalaman telaga dengan menggunakan tali sepanjang 100 m. Setelah tali tersebut dicemplungkan hasilnya ujung tali belum mencapai dasar telaga padahal pangkal tali sudah hampir habis dan menyebabkan Den Sudir tertarik dan tercebur masuk ke dalam telaga. Kanjeng Denriya berupaya mencari putranya kembali dengan berdoa di tepi telaga. Selang beberapa saat kemudian, Denriya yang masih penasaran menanyakan berapa kedalaman telaga. Den Sudir bersaksi bahwa telaga ini tidak mempunyai dasar dan tidak berujung. Denriya mencoba bertapa selama 7 hari 7 malam untuk mencari petunjuk. Dari hasil bertapa tersebut Kanjeng Denriya mendapatkan pusaka dan wangsit. Wangsit tersebut berisi bahwa Kabupaten Pekalongan dan Kabupaten Batang akan tetap aman dan tentram apabila tiap

tahunnya mengadakan sadranan setiap bulan syuro dengan menggunakan kerbau bule.” (interview, Monday, 26 September 2019).

Until now, *sadranan* tradition has been preserved and implemented annually by the Tlogohendro community and its surroundings, led by a guardian, Mbah Harto. He is 73 years old and is the sixth descendant of the previous guardian.

Local Wisdom of Telaga Mangunan Nyadran Tradition

One of the local pearls of wisdom in Tlogohendro Village that is still preserved until now is *Nyadran* tradition. This series of meaningful events are held every 1 year at the beginning of the month of Muharram (shura), namely on Thursday *Wage*. The event was attended by many community participants, ranging from children to the elderly. *Nyadran* traditional event involves all communities in Tlogohendro Village, which includes all elements in the community, where each hamlet in Tlogohendro Village is required to bring alms in the form of *tumpeng kuning*.

A few weeks before the event was held, every citizen was asked to make a generous contribution to the success of the event. A small group of the committee was formed, consisting of traditional leaders, the village government, and the community involved. The existence of the event committee was to divide the duties of each resident so that they could contribute according to their abilities.

The execution stage of the event is when all the preparatory stages have been completed, all residents have gathered, and have conducted a preliminary ceremony led by Mbah Harto. Implementation of the event takes place in a courtyard at the edge of the lake. The ceremony began with prayers to honor the ancestors and show gratitude to God for the blessings and provisions the Tlogohendro community got through the abundant natural products. The event then continued with the slaughter of sacrificial animals. Every year, the animal that is used as a sacrifice is a buffalo. Then,

the heads and feet of the sacrificial animals were drowned in the holy water of the lake. After everything was done, cutting and dividing tumpeng was done to be enjoyed

together. The end of the event was praying together. Last, the residents worked together to clean the venue again so that it was clean as before.



Figure 1. Nyadran Tradition Ceremony
Source: (Research, 2019)

Prohibition

Local prohibitions that exist in the Telaga Mangunan environment are no talking dirty, prohibited from littering, not carrying items in the lake location, and prohibiting carrying illegal drugs. The following is a picture of a notice board regarding the prohibition on Telaga Mangunan.



Figure 2. Local Prohibitions
Source: Research, 2019

Myth

Myth is one of the local pearls of wisdom of Tlogohendro Village to protect the environment of Telaga Mangunan. Myths are believed to have an effective power to motivate people to preserve nature. Myths in Tlogohendro Village related to

efforts to conserve forests and springs, namely 1) illegal logging will bring disaster, and 2) doing bad things around the lake will also bring disaster.

The Inheritance of the Local Wisdom Values of the Tlogohendro Village Community as an Effort of Environmental Preservation

The multicultural style of Indonesia, with its various cultural backgrounds, is an invaluable wealth. Behind the stretch of the island, there is also a cultural wealth in the form of local wisdom values that emerge naturally along with the closeness of humans to nature. Value is everything valuable, has good quality, and useful for humans. Value, according to *KBBI*, is characteristic that is important or useful for humanity (Ministry of Education and Culture, 1990: 615). Value is also abstract (not real).

A *Nyadran* tradition, is a form of local wisdom belonging to the Tlogohendro community which contains values in it, raises and creates positive values that can be described from the enthusiasm of the community in holding *Nyadran Telaga* tradition. The values contained in *Nyadran* tradition are as follows:

Table 1. The values of local wisdom in Nyadran Tradition

No	Local wisdom values	Meaning
1.	The value of mutual assistance	The execution of Nyadran Telaga tradition has a lot of participation from the community for the sake of togetherness.
2.	Preservation value	Nyadran tradition which is held annually will preserve the existing traditions of the ancestors.
3.	The value of exchanging information	The existence of Nyadran traditional event which is followed by the community becomes a medium for exchanging information between village residents.
4.	Economic value	The village residents earn additional income from selling activities that can help the family economy.
5.	Trust Value	Tlogohendro community believes that there will be balak or disaster if nyadran tradition is not performed.
6.	Mythical value	The community believes that by consuming holy water and tumpeng rice, will bring blessings and good luck to the community.
7.	Symbol of unity	Nyadran tradition can be a symbol of the unity of people from various circles and regions.
8.	Friendship value	The implicit goal of Nyadran tradition is to maintain good relations between residents or also known as silaturahmi.
9.	Social norms	Offerings, as symbols, contain norms or rules that reflect the values or assumptions of what is good and what is not good in relation to life lessons so that they can be used as social control and behavior guidelines for the supporting community.

Source: Research data, 2020

The values that are believed to be true become a guide in daily behavior for the local community. The sustainability of local wisdom will be reflected in the values prevailing in certain community groups. These values become the guidance of life for certain groups of people, which usually also become an inseparable part of life that can be observed through their daily attitudes and behavior. Values, rules, and norms not only function to manage behavior between individuals in society but also build human relationships with the natural environment, especially to God Almighty (Sartini, 2004).

Local wisdom in the community of Tlogohendro Village, in the form of Nyadran tradition, contains various values. The existence of local wisdom, which is based on the nature of the Javanese people, makes people afraid to damage the environment. They have high respect for nature so that the goal of a harmonious, peaceful, and balanced relationship with nature can be established. These local wisdom values are in the form of values that apply in community life. The persistence of local wisdom until now is due to the existence of informal education.

According to Colley (2005: 43), the notion of cultural inheritance is a process of transferring values and norms transferred and given through learning by the older generation to the younger generation. The inheritance system, in this case, cultural inheritance, is a way to maintain ideas, concepts, or skills in a culture through a

learning process. According to Koentjaraningrat (2009: 184-185), the most important concepts regarding the cultural learning process by community members, are divided into three, namely internalization, socialization, and enculturation. Inheritance in this study, refers to Forte's theory, that the process of inheritance or transmission includes three variables, namely the elements that are transmitted, the process of transmission, and the method of transmission. This statement is reinforced by Berry (1999), Kontjaraningrat (2009), and Kuserdyana (2011), who stated that the process of transferring local wisdom is not only through socialization but also through enculturation.

The enculturation process is a process where an individual learns and adapts his thoughts and attitudes to the customs, norm systems, and regulations that exist in his culture. The enculturation process starts from childhood in the minds of the community, first with people in the family environment, then from friends at play. Often a person learns by imitating various kinds of actions that are seen. After the feelings and cultural values that give motivation emerge, the imitation will be internalized in the person's personality (Koentjaraningrat, 2009: 189).

The inheritance of local wisdom values as an effort of environmental preservation of lake in this study used a vertical transmission system. Vertical

Transmission is an inheritance system that takes place through a genetic mechanism that is passed down from time to time across generations, which involves the inheritance of cultural characteristics from parents to children and grandchildren. Regarding the inheritance system, Cavalli-Sforza (in Adhipura, 2013: 43) stated that there are two types of inheritance systems, namely Vertical Transmission and Horizontal Transmission. The vertical inheritance system relies only on genetic mechanisms (family or siblings) in the process of inheritance. The older generation acts as a teacher who inherits rules, skills, ideas, etc. This vertical inheritance system, is only performed on people who still have blood relations, or it is often called a biological transmission.

Based on the results of the research, the process of inheriting the values of *Nyadran* tradition is as follows: 1) **through family**, the inheritance is transferred using direct/oral socialization of customs or habits by informing about the prevailing traditions and customs. In the socialization process of an individual from childhood to adult, they learn patterns of action in interacting with all kinds of individuals around them who occupy various kinds of social roles, which may exist in everyday life (Koentjaraningrat, 2009: 186). The content of the socialization process is the tradition of the community itself and what is passed down to the next generation in the family. The process of socialization of skills among family members and community members is executed both horizontally and vertically (Juhadi, 1995: 204); 2) **through the community**, the process of inheriting *nyadran* tradition through society is carried out by accustoming them to getting to know their culture from an early age, for example, by inviting children to participate in the process of executing *nyadran* tradition; and 3) **mass media**, a means of cultural inheritance which is very important for its role in modern society is the mass media. Through

mass media, people's thinking can be developed and expanded in its process of cultural inheritance. The mass media includes both print and electronic media. For example, books, newspapers, magazines, tabloids, television, radio, and the internet, which are currently easily accessible to young people.

CONCLUSION

Local wisdom possessed by the community of Tlogohendro Village is in the form of *nyadran* tradition, which contains various values. *Nyadran* tradition, is a manifestation of local wisdom owned by the Tlogohendro community which raises and creates positive values as an effort of environmental preservation. The values contained in *Nyadran* tradition are the value of cooperation, the value of preservation, the value of exchanging information, the economic value, the value of belief, the value of myth, the value of unity, the value of friendship, and social norms. Inheritance of local wisdom values as an effort of environmental preservation used a vertical transmission system. Through socialization and enculturation media between families and communities, local wisdom is passed down from the older to the younger generation.

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