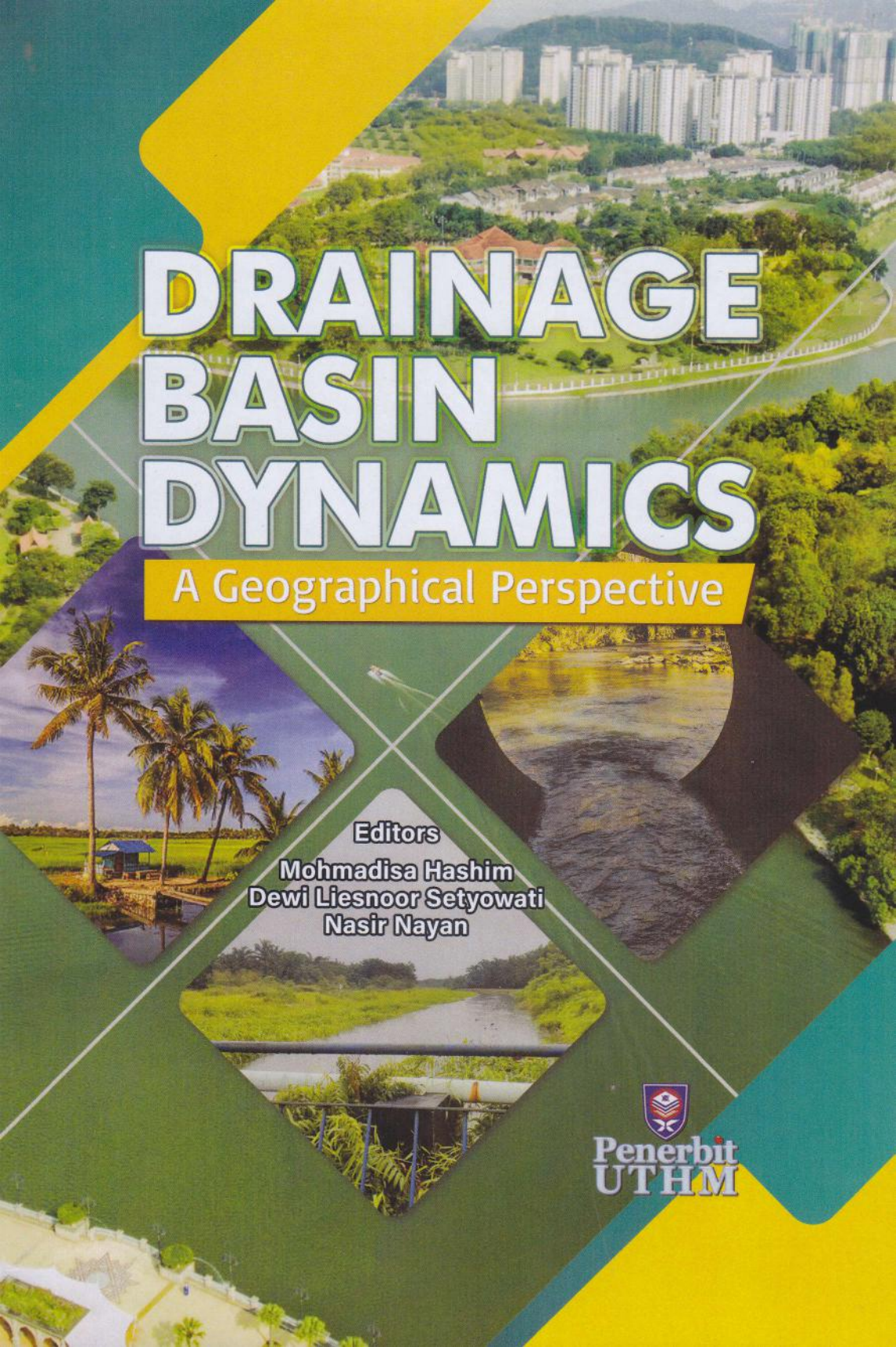
DRAINAGE BASIN DYNAMICS
A Geographical Perspective
Editors
Mohmadisa Hashim
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Penerbit UTHM

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CHAPTER

15 Preservation of Local Wisdom of Iriban Tradition in Semarang Regency Watershed Area, Indonesia

Thriwaty Arsal

Introduction

Indonesia is a big country and is known to be multicultural. Each region in Indonesia has its cultural characteristics that should be developed and maintained as a national identity to be appreciated by the younger generation. The forms of local wisdom that existed in Indonesia are very diverse, including myths, folklore, oral traditions, *dolanan*, songs, and customs. Local wisdom will persist if the community maintains and implements existing views, rules, values, and norms. However, cultural developments in this era sometimes make local wisdom becomes increasingly forgotten by the community. Local wisdom exists with a very long process and has ancestral values in it with the existence of culture as concrete evidence. Gradually, culture is only used as an object or symbol without having any significance. This fact makes the value of local wisdom contained in a culture becomes increasingly forgotten by the next generation who only prioritizes a development without looking at the culture or local wisdom. Local wisdom has a close relationship with traditional culture in a region. In local wisdom, there are many views and rules so that the community has more foundation in determining an action such as people's daily behaviour. In general, ethics and moral values contained in local wisdom are taught from generation to generation, passed down from generation to generation through oral literature (among others in the form of proverbs, proverbs, and folklore), and manuscripts (Suyatno, 2013). Local wisdom taught from generation to generation is a culture that should be conserved. Each region has its own culture as a characteristic and there is local wisdom contained in it. The formation and development of culture greatly affect national identity and community unity plays a role in its formation. Sedyawati (2006) argued that in each community unity that formed the nation - both small and large scale - there were processes of cultural formation and development that functioned as national identity. Society has an important role in the formation of culture to continue to survive in the

development era - both directly and indirectly - by utilizing capabilities so that humans can master nature.

Mungmachon (2012) argued that many people suffered due to the influence of globalization which has negative effects, leaving old traditions and causing problems in the environment and social life. Alexandra *et al.* (2019) stated that one of the efforts to overcome floods is done by maintaining the local wisdom for the community of Gubug, which was *selametan* ceremony. This tradition aimed as a form of prayer to God to be given a safe life and avoid floods. According to Juniarta *et al.* (2013), the values of local wisdom are essential as a basis for community empowerment in environmental management. This local wisdom is also a form of culture in the form of actions or traditions that have high life values, which can be performed in daily life in the form of human activities. Local wisdom is carried out by the local community of the area. Even though it has local value, local wisdom is a cultural product that has been continuously passed down by the local community in the past. It needs to be strengthened and preserved in the modern era which has experienced many socio-cultural changes as it is now. This is done to maintain the situation and conditions, as well as the values that have been believed for the survival of the community concerned.

According to Dahliani and Setijanti (2015), in the era of globalization, cultural integration will occur, and, in this case, local wisdom can follow technology by considering the local character, climate, and natural conditions. Ubol (2015) said that there is a concept of lifelong learning for the community in preserving the existing local culture and the existence of strategies to develop human qualities that can adapt, be independent, resilient, and spiritually. On the other hand, Martini and Tisngati (2017) considered that local culture as a source of local wisdom can be preserved in the form of an annual traditional ceremony. There is community confidence in cultural values to always be carried out for the prosperity and safety of people's lives. Meanwhile, according to Kongprasertamorn (2007), the development method can stimulate local wisdom to protect the environment as in the fishing community in collecting shells using traditional fishing gear. Based on the description, it was revealed that local wisdom, which is now widely embraced by the community, is still very relevant to be used in daily life. The tribal people who teach not to be greedy with nature are clear proofs that the values of our local wisdom have meaning and logic which, if elaborated, should

make Indonesian people not easy to underestimate their own culture. Local wisdom, if seen from the perspective of the values of meaning and logic, realizes the importance of having self-identity. If all Indonesians regard our culture as a doctrine that must be preserved, then Indonesia may have advanced, modern, and cultured society.

Local wisdom that will be discussed in this chapter is local wisdom in the watershed area. One area that has local wisdom is the watershed in Lerep Village, West Ungaran District, Semarang Regency, Java Province. Local wisdom found in Lerep is the *Iriban* tradition, as a form of watershed conservation in Lerep Village. The *Iriban* tradition is carried out once a year and is followed by all members of the community - both men, women, adults, and adolescents, even children. The *Iriban* tradition is local wisdom related to river flow as a form of watershed conservation in Lerep Village, Ungaran Barat District, Semarang Regency. The watershed which is the site of *Iriban's* traditional activities is the Garang (Kaligarang) watershed. *Iriban* tradition is an activity to clean a river or river irrigation channel. The goal is for the next generation to respect and appreciate water, to be grateful for the gift given by God in the form of water by maintaining the flow of rivers, and maintaining local wisdom from globalization. The river has a function for the people of Lerep Village, namely, meeting the needs of clean water for household consumption, irrigation for agricultural land, and needs related to the economic life of the community.

The main principle for the formation of local wisdom of the river includes: (1) the experience of life always coexists with geographical conditions such as rivers, (2) the value system that is local wisdom, and (3) the authority of the device (traditional institutions) and the government to encourage community participation in protecting the river. Community participation needs to be enhanced in the conservation of river basins, as planners, implementers, and supervisors of conservation activities. It is also necessary to provide incentives to the community in the form of facilitation of activities, such as environmental development, provision of insurance, education subsidies, or infrastructure development (Setyowati *et al.*, 2018). Another alternative that can be done is through a formal education approach. In addition, efforts to preserve water resources can be done by implementing a compulsory planting program for students, making bio-pore, and so on.

The river is one of the natural resources that can sustain the life functions of living things. One important thing is the availability of water that can attract organisms to stay alive. Besides being a waterway to the ocean, rivers are very important in supporting human life. Rochgiyanti (2011) said that the Kuin River in Banjarmasin is used by the community to become a floating market to meet economic needs and as a means of transportation for residents in carrying out social mobility, such as going to work and going to school. Based on the description in the introduction, the author reveals the purpose of the results of the study to determine the form of local wisdom preservation of the *Iriban* tradition of the watershed area in Lerep Village. The research method used in this chapter is qualitative. This research was conducted in Lerep Village, Ungaran Barat District, Semarang Regency. While data collection techniques are done by observation, interview, documentation, and data validity using triangulation.

The Demographic and Geographic Dynamics of the Lerep Tourism Village

Lerep is a village located in Ungaran Barat District, Semarang Regency, Central Java Province. Lerep Village has administrative boundaries as in the north is Semarang City and Bandarjo Village, in the west is Kalisidi Village and Keji Village, in the south is Nyatnyono Village, and in the east is Ungaran Village. Lerep village has its features. Aside from being a town of West Ungaran Subdistrict, Lerep is now known for having many diverse tourist attractions, including the *Karangbolo* Culinary, *Kampung Seni* Lerep, *Watu Gunung* Lerep, *Embung Sebligo* Lerep, *Curug Indrokilo* Lerep, *Solafide* Lerep, The Fountain Water Park, *Bumi Lerep Indah* (*BLI*), and *Si Warak* Swimming Pool. The tourism classifications in Lerep Village are;

a. Natural Tourism - Lerep Village has several natural potentials, including *Embung Sebligo* (Figure 15.1), *Curug Indrokilo*, and two waterfalls in the *Kalisidi* hamlet, *Curug Benowo* and *Curug Lawe*. *Indrokilo* is a village that is rich in nature tourism. *Embung Sebligo* is an artificial reservoir funded by Pertamina's corporate social responsibility (*CSR)*. The location of *Embung Sebligo* is in the same direction as the *Curug Indrokilo*, it can even be said that if you want to go to the *Curug Indrokilo*, it will pass through this reservoir, so the location of *Embung*

Sebligo is not far from the *Watu*
Sebligo does not only offer a mere
the tenacity of the surrounding re
such as prayer rooms, toilets, and
Embung Sebligo can hold 19 millio
to irrigate rice fields during the dry
durian trees. This reservoir can be u
sports that can be done are water
rowing, and Big Balloon.

Figure 15.1 *Embung Sebligo*
Source: Jadwal

b. Cultural Tourism - In addi
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dance namely *Caping Gasing* Da
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cultural tradition is also widely
the *Iriban* Culture, *Kadeso Waya*
Manten *Jaran*. Also, there is an ar
various arts in Lerep Village.

Sebligo is not far from the *Watu Gunung* swimming pool. *Embung Sebligo* does not only offer a mere view of the reservoir, but thanks to the tenacity of the surrounding residents, various supporting facilities such as prayer rooms, toilets, and adequate lighting are now available. *Embung Sebligo* can hold 19 million litres of water. The reservoir serves to irrigate rice fields during the dry season and is also used to water 3000 durian trees. This reservoir can be used as a place for water sports. Water sports that can be done are water skiing, riding a boat, windsurfing, rowing, and Big Balloon.

Figure 15.1 *Embung Sebligo* as a nature tourism destination
Source: JadwalTravel.com (2021)

b. Cultural Tourism - In addition to natural attractions that are featured in Lerep Village (Figure 15.2), cultural tourism is also widely owned in this village, including *Reog* art, Lerep traditional dance namely *Caping Gasing* Dance, and *Angklung* Art as the result of arrangement from *Karang Taruna* of Lerep Village. A strong cultural tradition is also widely owned by this village, including the *Iriban* Culture, *Kadeso Wayangan*, *Sadranan*, *Sunat Manten*, and Manten *Jaran*. Also, there is an art village which is used as a venue for various arts in Lerep Village.

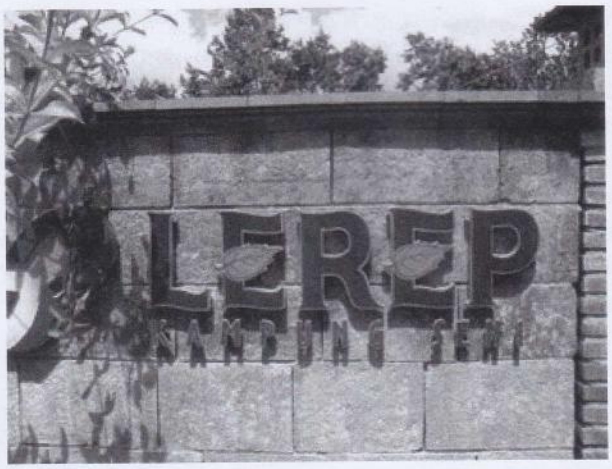

Figure 15.2 Lerep Art Village as a cultural tourism destination
Source: Seputar Semarang.com (2021)

Kampung Seni Lerep is in Lerep Village, West Ungaran District, Semarang Regency, Central Java, about 20 kilometers south of the city of Semarang. *Kampung Seni Lerep* has a land area of 10,000 m^2. It was first proposed and then realized by Handoko starting in 2006. *Kampung Seni Lerep* is not only a means of cultural introduction (cultural-historical journey) and the meaning of art is not just as a cultural heritage. More than that, art becomes a seedling ground for various thoughts (seedling state of mind), and the process of embodying the mind (the processes of thinking development), to interpret a process of cultural work as ‹human intellectual work›. Various facilities that can be used while in the *Kampung Seni Lerep* area include *Joglo Indrakila*, *Joglo Ondrowina, Griya Gladi, and Teater Terbuka*. *Joglo Indrakila* is the main building in *Kampung Seni Lerep*. Whereas the art show was presented at the *Teater Terbuka*. On an area of 150 square meters, *Teater Terbuka* serves as a venue for art performances - both modern and traditional shows. The setting is a 45-meter-long bridge, so the theater is perfect for visitors who want to appreciate art such as drama shows.

c. Educational Tourism - Educational tourism that Lerep village has is very numerous and varied such as *Kampung Sapi Indrokilo*, besides *Kampung Sapi*, Indrokilo offers education on how to make black coffee, palm sugar, sugar palm fruit, spicy ginger, and many more. On the other hand, educational tours that are no less interesting are the SOKAKU ASOK PROCLIM (*Kampung Iklim*) in Soka. In *Kampung Iklim* we can

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learn how to treat waste properly. *Kampung Iklim* is a package offered by Lerep Tourism Village, Ungaran Barat District, Semarang Regency where this package offers not only a tour but also provides education about the *Kampung Iklim* Program. *Kampung Iklim* Program is a program of the Ministry of Environment and Forestry to increase the involvement of the community and other stakeholders to strengthen the capacity of adaptation to the impacts of climate change and increase greenhouse gas emissions, and to improve the welfare of the community. Lerep Tourism Village›s effort to succeed in *Kampung Iklim* program is to create an educational tourism package that shows how to treat the earth and provides an example of a subscription to climate change issues on the earth that must be addressed globally.

d. Culinary Tourism - The culinary in Lerep Tourism Village can entertain tourists visiting the village. Some culinary in the famous Lerep Village are *ceplus* coffee, *lodek*, *suweg* porridge, *tumpi*, and *tempe* chips. The culinary tourism that Lerep Village has is very numerous and varied, including the culinary market of Lerep Tourism Village. In addition, the manager of the Lerep Tourism Village held a traditional snack market in the area on one of the main roads in the Lerep Village. *Pasar Kuliner Ndeso* was established with the aim of introducing regional tourism in Lerep Village and the food served was made from agricultural products from the Lerep village. In this *Pasar Kuliner Ndeso*, residents who sell foods are not allowed to use plastic wrap, Styrofoam, or cardboard. Therefore, as a substitute, the sellers use banana leaves, teak tree leaves, and packs made of rattan and bamboo. In addition, food packages sold at the packages *Pasar Kuliner Ndeso* are not made of aluminium but containers made of clay and wood stoves for cooking. Thus, even in cooking and warming food, the sellers do not use a stove. It aims to avoid environmental pollution due to plastic and other waste that is not easily biodegradable.

Lerep tourism village is a large village with a large regional potential compared to other villages in the vicinity. In addition, Lerep tourism village has an area of 682 hectares, consisting of 68 *RTs*, ten *RWs*, and eight *Dusun*, namely *Dusun Indrokilo, Dusun Lerep, Dusun Soka, Dusun Tegalrejo, Dusun Lorog, Dusun Karangbolo, Dusun Kretek*, and Mapagan Residentials. Meanwhile, the 20 village officials consist of 18 men and 2 women. Also, the number of *Linmas* in Lerep Village was 55 people. Besides having a large area, this village also has abundant natural

potential. The condition of the road to the Lerep Village Office is quite good, the road to Lerep Village is paved. Lerep village can be reached by using a type of public transportation, *ojek*, car, motorcycle, and other types of private vehicles. However, the contour of the hilly Lerep Village area requires caution when driving a vehicle towards the area. Based on data from West Ungaran in 2018, information can be obtained that the length of the road that goes through Lerep Village, namely the provincial road along the 1.00 Km, the district road along the 6.00 km, and the village road along the 11.00 km. The road conditions in Lerep Village for 11.00 km have been paved. Then in Lerep Village, there is also a health facility building in the form of a *puskesmas*, three general doctor clinics, five midwife clinics, one *poskesdes* (PKD), eleven *posyandu*, and two pharmacies.

Lerep village economic facilities according to West Ungaran data in 2018, consist of 1 mini market, 104 grocery stores/ stalls, 73 stalls/ food stalls, 3 restaurants, and 1 hotel. Then, in Lerep Village there are also 12 mosque buildings, 42 mosques/ *langgar*, and 5 Christian churches. Judging from the number of sports facilities in Lerep Village, there is 1 soccer field, 2 badminton fields, and 3 volleyball fields. The number of educational facilities in Lerep Village is based on West Ungaran data in 2018, consists of 6 private kindergartens, 5 public elementary schools, 2 private primary schools, 1 state junior high school, and 7 *Madrasah Diniyah*. Lerep has an area of 6.82 km^2 and a population density of 1,311/ km^2. This village is located on the plateau slope of Mount Ungaran and has an exotic natural beauty that is rarely found in other regions. This village consists of 8 hamlets, namely *Dusun Indrokilo, Dusun Lerep, Dusun Soka, Dusun Tegalrejo, Dusun Lorog, Dusun Karangbolo, Dusun Kretek*, and Mapagan Residentials. Furthermore, the village of Lerep has a population of 13,498. The population divided by sex consists of 6,819 men and 6,679 women. With an area of 6.82 km^2, it is discovered that the total population density per km^2 is 1,742.05. The number of family heads in Lerep village is 4,177. Also, Lerep villagers have an average high school education. The following is a classification of population-based on education level (Table 15.1).

Table 15.1 I

No.	
1	No / N
2	Not gra
3	Gradua
4	Junior
5	High sc
6	Diplom
7	Acaden
8	Diplom
9	Strata I
10	Strata I

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Table 15.1 Distribution of population by education level

No.	Education	Total
1	No / Not yet in School	2632 people
2	Not graduated from elementary school	850 people
3	Graduated from elementary school	3170 people
4	Junior high school	2349 people
5	High school	2993 people
6	Diploma I	28 people
7	Academy / D III	339 people
8	Diploma IV / Strata I/ bachelor's degree	1027 people
9	Strata II	108 people
10	Strata III	2 people

Geographically, the village of Lerep is at coordinates 07° 06' 30" to 07° 08' 50" South Latitude and 110° 21' 45" to 110° 23' 45" East Longitude. Most of the Lerep Tourism Village area is a hilly area with the highest settlement is *Dusun Indrokilo* with an altitude of ± 940 m a.s.l and the lowest settlement is Mapagan Residential with an altitude of ± 310 m a.s.l. In areas with flat soil conditions, the area reaches 127.12 ha, undulating areas reach 209.77 ha, steep areas reach 236.36 ha, and very steep areas covering 109.07 ha. In addition, the temperature in Lerep Village ranges from 24 °C to 34 °C. The distance from the District Government is approximately 1.85 km and from the District Government Center, approximately 18 km – approximately 471 km from the National Capital City. Meanwhile, the area by type of land use as shown in Table 15.2.

Table 15.2 Area and land use (ha)

No.	Land Use	Area (ha)
1	Rice fields	149.83
2	Dry fields/garden	166.18
3	Plantation	151.59
4	Community Forests	14.45
5	Pool/Pond	0.05
6	House	183.11

Lerep village has several potential water sources consisting of springs and rivers/river. However, currently, almost 50 percent of these springs have decreased water discharge, especially during the dry season (Figure 15.3). The springs in Lerep Village include *Mata Air Dimpil, Mata Air Si Lutung, Mata Air Si Wudel, Mata Air Si Bulus, Mata Air Tok Songo, Mata Air Wonosari, dan Mata Air Tegal Gawok*. River in Lerep Village is Pangus River, Siprodongan River, Belan River, Plilit River, Sidingklik River, and Bulus River (Lerep Village Government, West Ungaran District, Semarang Regency 2018). The people in Lerep Tourism Village as a whole use PLN electricity sources with details, which use as many as 2,650 meters and without meters as much as 168. 393 main sources of household drinking water are bottled water, 512 use protected wells, 34 use unprotected wells, 1,067 use protected springs, 188 use unprotected springs, while 624 use plumbing. Based on data from West Ungaran in 2018, information was obtained that the status of residential buildings in the Lerep Village community-owned was 2,622, there were 9 rented, 112 were contracted, and others were 75. In addition, information on the acquisition of cable telephone mastery and cellular is that households that use cable 20, who use cellular 2201, and who use both cellular cable 434.

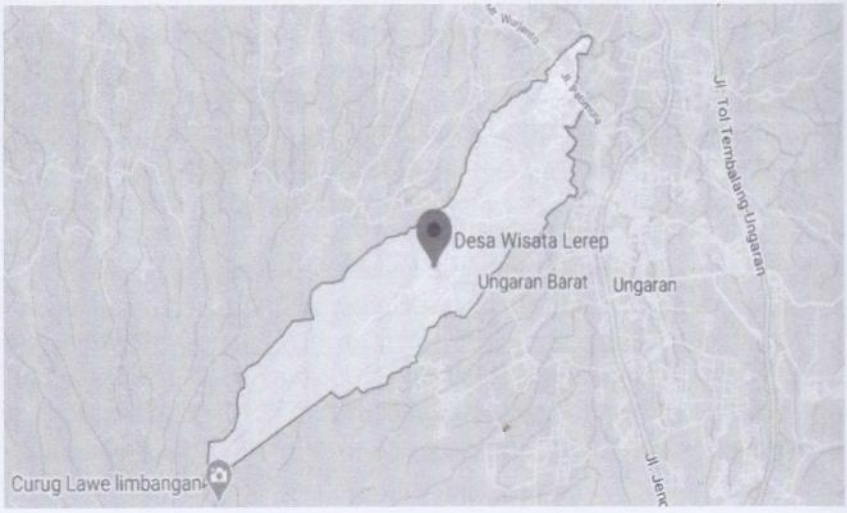

Figure 15.3 Map of Lerep Village
Source: Google Maps (2020)

Lerep Village is one of the villages that has been named a tourism village by the Semarang Regency government because it is rich in natural and cultural potential, especially regarding river cleanliness. Therefore, to keep rivers and springs clean, Lerep Village carried out a tradition of maintaining river cleanliness to prevent flooding. Mawardi (2012) argued that the management of water resources must be adapted to local conditions and local wisdom in each region because each region has different characteristics. The community has a dependency on the water that is quite large and cannot be separated. Community dependence on water has resulted in the emergence of local wisdom related to water and respect for water as a source of life. The watershed in Lerep Village has a very important and strategic role because it is a source of livelihood for the community. The river flow is very beneficial for the community because the water contained in the water source is flowed through pipes to meet the daily needs of the local community (Figure 15.4). Whether it's used for bathing, drinking, cooking, even used to irrigate fields and fields, as well as for other needs. Water is flowed down to people's homes through pipes that have been managed by the local village government such as PAM. The community is charged a fee of Rp.500 / m^3 for the indigenous population. While the tariff charged for migrants is Rp.1000 / m^3. In addition, the fees for installing PAM are also subject to a tariff of Rp. 500,000 for native residents and Rp. 1,000,000 for migrants.

Figure 15.4 Water supply to residents' houses from the water source of the Iriban
Picture by Thriwaty

Form of Local Wisdom of Watershed Communities

Various forms of tangible local wisdom found in Lerep Village related to the watershed are the *Iriban* tradition or other designations for cleaning up river flow. *Iriban* is one of the traditions of local wisdom carried out by the Lerep Village community in the form of cleaning up rivers or cleaning waterways at spring as a form of community concern for the environment, especially in waterways which are a source of livelihood for the Lerep community. The *Iriban* tradition is carried out so that water sources and running water channels are kept clean. Thus, the flow of water will continue smoothly without any blockage that can cause flooding. *Iriban* is done by every level of society and is followed by adults and teenagers. *Iriban* activities are usually dominated by men, both adults, and adolescents, but women are allowed to participate in these activities (Figure 15.5).

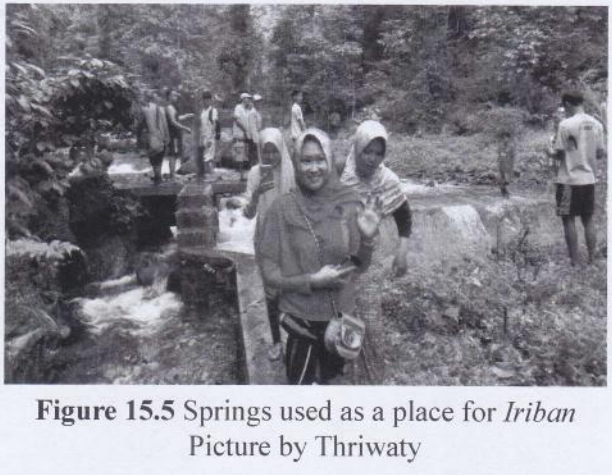

Figure 15.5 Springs used as a place for *Iriban*
Picture by Thriwaty

In the *Iriban* activities carried out by the community, they do not only clean up the river and springs but also eat and pray together after the cleaning is finished (Figure 15.6). The group prayer activities are done before the feast. The prayers are prayers of hope for the good of the village and the entire community, led directly by local religious leaders.

Figure 15.6 *Iriban* tradition in Lerep Tourism Village
Picture by Thriwaty

The *Iriban* tradition is carried out by the people of Lerep Village twice a year on *Rabu Kliwon* at 07.00 in the morning. Usually, to carry out river cleaning, the community bring their clean-up equipment from home. The cleaning equipment that was carried such as hoes, broomsticks, sickles, grass clippers, garbage bags, and buckets. The equipment is usually brought by men. Whereas women usually bring kitchen utensils to cook food ingredients at the activity site. Food ingredients are also brought by each resident to be cooked directly at the activity site after the clean-up activity. Food ingredients brought such as chicken, rice, chili sauce, spices, and vegetables that will be cooked into *urab/gudangan*. All these materials are brought in raw because they must be cooked and eaten at the place where the *Iriban* activities are carried out, which is around the spring (Figure 15.7).

Figure 15.7 Chicken roasting process in *Iriban* tradition
Picture by Thriwaty

The people of Lerep Village have their unique procedure for cooking/ processing raw materials brought in *Iriban* activities. For example, in cooking chicken, people do it by roasting it in bamboo that has been prepared without seasoning the chicken or arguably cooking without seasoning it. After being cooked, then the chicken is placed on a banana leaf that has been provided in the form of a mat and served together with rice, *urab/gudangan*, and sambal. The activity of eating together must be done on the spot and should not be taken home, this can significantly increase the sense of togetherness (Figure 15.8).

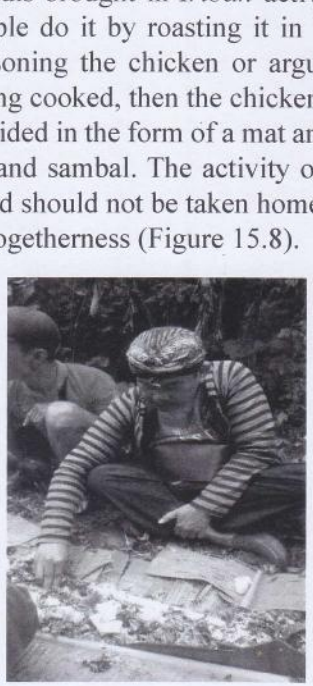

Figure 15.8 One of the residents eating *urab/gudangan* in *Iriban*
Picture by Thriwaty

Urab/gudangan that is cooked comes from vegetables picked directly from around the spring where the *Iriban* tradition is held. Because the spring is in the mountains, there are many leaves, trees, and various other plants, including banana leaves which are used as plate substitutes by the people who participate in these activities. After the event, the community continues to clean up the remnants of garbage. The tradition carried out by the local community is believed to prevent river disasters such as floods. The *Iriban* tradition or cleaning up river flow is carried out directly at the Lerep Village water source so that the water from its source can flow down properly, not clogging so as not to cause flooding or disaster for the community. The forms of local wisdom that exist in Lerep Village are generally holistic because they involve knowledge and understanding of all life in all its relation to the universe. Indigenous people understand everything related to tradition as a moral activity that cannot be explained rationally. People who do not participate and involved in the *Iriban* tradition will receive a sanction in the form of a fine of Rp. 20,000/ *KK* (Family Card). The purpose of the fine is to minimize residents who do not participate in the *Iriban* tradition of the local community.

Traditional societies, in general, have long lived side by side in harmony with nature so that they know various ways to utilize natural resources sustainably. Environmental wisdom is a form of conservation carried out by the community. Local communities often consider themselves to be native inhabitants of related areas, where local people have a high degree of interaction and understanding of the environment. Thus, local people also have the wisdom that is believed and followed by the community, including disaster risk reduction. Local wisdom embodied in the form of environmental adaptive behaviour has an important role in disaster risk reduction. Local wisdom exists in a community that has a positive impact on the community in dealing with and responding to disasters that come. Local wisdom is the extraction from various experiences that are hereditary from the ancestors or previous people who have experienced catastrophic events (Marfai, 2012).

Preservation of Local Wisdom

Local wisdom is closely related to the indigenous people. Local wisdom means that the social structure of society still contains wisdom that is developed for the common good. For communities around the watershed in Lerep Village, local wisdom is an absolute thing that contains social values and is used as a source of thought and guidelines for behaving to preserve the traditions and nature. According to Indrawardana (2012), the Kenekes or Sundanese people consider that the natural environment is not something to be subdued, but rather must be respected, nurtured, and cared for. In essence, the attitude of the Sundanese people concerning nature is more adaptable to nature. The attachment of Sundanese people or people to the natural surroundings sometimes positions humans "as if they are subject to" nature even though this is not the case. Sundanese people who are generally farmers must adjust to nature so that nature indirectly shapes the mentality of Sundanese people (past farmers) who care about nature and become a culture until now. The findings of Khaironi *et al.* (2017) states that the social-cultural activities of the Gayo ethnic community that have existed for generations should be developed as cultural tourism destinations. Whereas Martini and Tisngati (2017) believed that the local culture in Pacitan preserved in the form of an annual traditional ceremony contains community confidence in cultural values. This is because the community feels that cultural values are good to always be implemented for the sake of prosperity and safety of people's lives. Local wisdom is considered good and proven to maintain cohesiveness, kinship, harmony, and strengthen cooperation between citizens in harmony. Indigenous peoples live with local wisdom. Therefore, if people are serious about protecting their customs or traditions, they must also protect and preserve the local wisdom they have. Kawuryan (2012) said that if the values of local cultural wisdom are not maintained and preserved, it is feared that they will gradually experience the process of extinction because of globalization. Meanwhile, Mungmachon (2012) argued that people get lost because of the influences that come in then spread within the community. These influences cause many environmental and social problems, including loss of knowledge and traditional policies or local wisdom. Therefore, this research concludes that the community began to look for solutions to these problems by restoring local wisdom and remaining knowledge and integrating new knowledge.

On the other hand, according to Maharromiyati and Suyahmo (2017), local culture and global culture are equally important. Local culture is valuable for practicing independence. Individuals must find out what their ancestors used to do. This independence will encourage individuals to be able to exist amid various cultural influences. However, modern culture is also important to instill a spirit of independence because competition will be more intense. Therefore, the cultural approach is implemented in the inheritance of values so that the younger generation does not lose direction. This local cultural inheritance can be done through a process of internalization within the family, educational institutions, and the community. The impact of interventions, especially economic pressures, and the importance of meeting family needs, cause the preservation of local wisdom prone to extinction and is feared to experience fading in the communities around the watershed in Lerep Village, although local wisdom in the form of tradition is still carried out and maintained to this day. In addition to the impact of interventions, the impact of globalization makes a person experience economic pressure. A reality that is taking place slowly shows that some people, especially the younger generation around the watershed in Lerep Village, prefer to work for a living or get an education out of the city rather than attend the *Iriban* tradition which is held once a year. The change in the procession made the Iriban tradition have leeway for every citizen with regard to participation. The people in Lerep Village understand that there are young people who prefer to work or go abroad. In addition, for people who cannot follow the *Iriban* tradition, they can carry out other traditions such as *Sadranan* to establish and maintain kinship ties owned by the communities around the watershed in Lerep Village. Syarif *et al.* (2016) argued that the *Rambu Solo* traditional ceremony which is an embodiment of a community belief system that has universal values that can support national culture. The ceremonial custom of *Rambu Solo* also has a close relationship with the formation of educational character because, in its implementation, the traditional ceremony of *Rambu Solo* creates a sense of togetherness and care for the community of others and the *Rambu Solo* tradition has many values which become the glue for the Toraja people. The implementation of the *Rambu Solo* ceremony is expected to continue to be preserved and cannot be separated from the role of generations in all levels of Toraja society.

Preservation of the *Iriban* tradition in Lerep Village is inseparable from the existence of actors who play a role and support the implementation of the tradition from various parties/ circles, both adults and adolescents, community leaders, religious leaders, and village officials. Another driving factor is it's quite an important function in social life, namely the existence of a form of tolerance as a place to gather and meet relatives. Meeting and gathering of relatives are the function to glue the relatives. Therefore, the community always implements the *Iriban* tradition. These functions are interrelated so that the preservation of the *Iriban* tradition is maintained. According to Romadhon (2013), the results of his research show information that the values of local wisdom contained in the *Larung Sesaji* ceremony are religious, kinship values, humility values, beauty values, and symbolic values. Apart from being a function of kinship, the main function of implementing the *Iriban* tradition is to preserve hereditary cultural heritage. This activity is an effort to preserve the source of the spring and is a form of community gratitude to God Almighty for the existence of clean water that can be a source of life for the villagers of Lerep. Therefore, the *Iriban* tradition must be preserved and preserved as an effort to prevent flooding. Efforts that can be made are by cleaning waterways and water sources regularly so that the water flow remains smooth and does not clog. According to Alexandra *et al.* (2019), local wisdom plays a role in helping to cope with natural disasters that occur. The results showed that flooding disrupted all aspects of life including social, economic, political, and government. Efforts to overcome the floods are done by maintaining the local wisdom of the *Gubug* community, namely the *Selametan* ceremony. This tradition aims to pray to God to be given a safe life and avoid floods. In addition, there is a *Siweran* tradition which is a ceremony asking for safety through the village head and religious leaders.

Various methods are carried out by the community around the watershed in Lerep Village to maintain the tradition or local wisdom, especially for the younger generation, namely through direct socialization by inviting children to participate in traditional activities carried out. The effort to preserve local wisdom in Lerep Village is one of the manifestations of the community in loving nature and the environment by maintaining and maintaining the environment to be clean, including the flow of the river which is a source of life for the community. The implementation of the *Iriban* tradition was carried out voluntarily without coercion. The

leeway allows Lerep Village community not to be heavily burdened by the *Iriban* tradition. The community can implement it based on the choice of each activity so that the *Iriban* tradition can continue to develop in the community. There is also a need for socialization to the younger generation so that this tradition can be carried out continuously. Local wisdom in the community in Lerep Village can be passed down to a new generation from an early age or since they are teenagers, by participating in traditional activities carried out.

There is no demand for young people to continue to follow local wisdom activities in the context of preservation. In addition, there is no element of coercion on the younger generation to participate in carrying out local wisdom activities. This is because the younger generation has been accustomed to being included by their parents so that it becomes a habit that they can finally participate without being told to. Besides relying on a new generation, in the process of preserving local wisdom in Lerep Village, the role or participation of various layers of the community around the watershed in Lerep Village is needed. The various parties that need to play a role and support the implementation of the *Iriban* tradition are: (1) the community because the community carries out these activities regularly every year; (2) the role of community leaders, their role in the preservation of local wisdom is very important because community leaders can be said to guide the course of traditional activities and also those who carry out socialization so that these traditions remain sustainable; (3) the role of social institutions, namely holding socialization or groups to discuss traditional activities that will be carried out annually; and 4) the role of the younger generation, their role in preserving local wisdom is to participate in enlivening traditional activities carried out routinely (Table 15.3).

Table 15.3 Supporting parties for the preservation of the *Iriban* tradition

No.	The Parties	Role
1	Communities	Carry out the tradition regularly every year
2	Community leaders	Guiding the traditional activity and promoting tradition to be sustainable

3	Social institutions	Socialization to the community so that the *Iriban* tradition continues to be held every year
4	Young generation	Preserve and participate in *Iriban* activities

The implementation of local wisdom that runs in Lerep Village does not all run smoothly even though it has the support of institutions, young people, and the community. There are several obstacles in the implementation of *Iriban* which have hindered some residents from participating in the *Iriban* tradition. The constraints faced include, among others, young people who work as factory laborers outside the village, as well as those who study outside the city. As a strategy to overcome and anticipate or minimize the obstacles in the performance of this *Iriban*, the Lerep village government submitted a request for permission to several offices or factories where the factory workers work, so they can continue to participate in carrying out traditional village activities.

Conclusion

The community still maintains the *Iriban* tradition because it has a function for social life, even though it requires a lot of money and time. However, for the sake of the execution of this tradition, the community continues to carry out according to the time and place that has been determined, namely at the spring in Lerep Village. This is done as a form of preserving the *Iriban* tradition which is believed to be able to strengthen a sense of family, cohesiveness, and close harmony between residents. Various elements that work together in the community in the effort to preserve local wisdom play a role in carrying out and enlivening activities and anticipating obstacles experienced when performing the *Iriban* tradition.

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