

Research Article

Local Knowledge Conservation Based on Indigenous Tourism Village

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Abstract.

In the current era of globalization, there are many new cultures have emerged from the outside and are spread in all aspects of life. This can be worrying about the condition of local wisdom in several areas of traditional villages in Indonesia, which, with the development of technology in the era of globalization, is feared to have an impact on the behavior of people who are increasingly abandoning local wisdom. The purpose of this paper is not only commercial, but also to preserve the local culture so that it is not degraded by the changing times in the era of globalization. The method used in this research is a literature case study in the form of traditional tourism villages in Indonesia, such as Cirendeu Traditional Village, Ngadas Traditional Village, Tenganan Traditional Village, Kemiren Traditional Village, and Naga Traditional Village. The results of this study reveal how important the role of tourism villages is. These villages serve as the main activity center for local residents who already have a deep understanding of local wisdom values, where they can support each other and apply these traditional teachings in their daily activities, following in the footsteps of their predecessors. In the framework of further research, it is recommended to look for ways to improve accessibility, both in terms of the ease of reaching tourism village locations and communicating with the local government. This action has the potential to have a greater positive impact on the development and sustainability of these traditional tourism villages while allowing more people to interact with its rich culture.

Keywords: globalization, local knowledge, traditional villages

1. INTRODUCTION

Indonesia is known for diverse culture. Some areas there are original traditions that are still carried on in daily life, and become local knowledge of the community. Local knowledge is a habit passed down through oral tradition from one generation to the next or a reflection of the life of the local community. This is in accordance with the explanation from Mazlan and Omar [1]. That local knowledge is the ability of the community to contain beliefs and teachings that apply to certain groups. This knowledge comes from parents, traditional leaders or elders from local groups in the traditional village area. Traditional village itself is a designation for an area that still maintains local

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knowledge, it is not uncommon for traditional villages to be used as cultural tourism spots because of the cultural values that are still strong in people's lives [2].

In the current era of globalization, many new cultures have sprung up from outside that are spread in all aspects of life. This is worrying about the condition of local wisdom in traditional villages, especially the behavior of people who are starting to abandon local wisdom as their trademark [3]. Conservation of local knowledge in the era of globalization is urgently needed to maintain the original values of Indonesia so that they are not faded away by globalization. Community conservation efforts can be carried out by implementing local knowledge in daily life as an ancestral heritage that must be carried on from generation to generation.

Traditional villages in Indonesia are located in several regions, namely (1) the Cireundeu Traditional Village which adheres to the Madrai or Sunda Wiwitan belief system and there is a meditation place called "Puncak Salam" and the Cireundeu indigenous people use cassava as their main food which is commonly referred to as "Rasi"; (2) Ngadas Traditional Village which has many traditional ceremonies such as karo, kapat, kapitu, kawolu, kasangan and kasada; (3) Tenganan Traditional Village which adheres to the Bali Aga (pre-Hindu) custom and has a pandan war tradition known as Mekarékaré and the existence of double-tied Gringsing woven crafts; (4) Kemiren Traditional Village which has a tradition of the Barong Ider Bumi Parade; (5) Kampung Naga still maintains local knowledge by dividing its territory into 3 areas, namely clean, dirty and forbidden forest areas as well as the community's expertise in disaster management as seen from the shape of the stilt houses with natural materials such as bamboo booths and wooden planks painted using white chalk and the roof is made of palm fiber, all the frame of the house is attached using nails made of bamboo so that if an earthquake occurs it will not collapse the house because the material used is very light.

The purpose of this writing is not only for commercial purposes but also for the conservation of local culture so that it is not degraded by the changing times in the era of globalization.

2. METHODS

The method used in this study is the literature study method. Kartiningsih argues that literature study is a process of collecting data from the results of reading and noting a topic being discussed [4]. The topic of discussion in this study is the conservation of local knowledge and traditional tourism villages. Data sources used include scientific journals, theses, internet theses and other relevant sources. This study uses case studies in the

form of traditional tourist villages in Indonesia, such as Cirendeu Traditional Village, Ngadas Traditional Village, Tenganan Traditional Village, Kemiren Traditional Village and Dragon Traditional Village.

3. RESULTS & DISCUSSION

3.1. The concept of Conservation of Local Knowledge and Indigenous Tourism Villages

Local knowledge or often referred to as local wisdom is knowledge related to life strategies in the form of activities carried out by local communities in meeting their needs and life problems [5]. Local knowledge is a tradition passed down through oral tradition from one generation to the next or a reflection of the life of the local community. Local knowledge is usually passed down from generation to generation, and is seen as something of value in people's lives. Local knowledge is characteristic of the culture of a local community. This is in accordance with the explanation from Mazlan and Omar that local knowledge is the ability of the community to contain beliefs and teachings that apply to certain groups [1]. This knowledge comes from parents, traditional leaders or elders from local groups in the traditional village area. Traditional village itself is a designation for an area that still maintains local knowledge, it is not uncommon for traditional villages to be used as cultural tourism spots because of the cultural values that are still strong in people's lives [2].

3.2. The Role of Indigenous Tourism Villages in the Conservation of Local Knowledge

Environmental conditions can influence the formation of local knowledge and it is from there that a traditional village provides support in the development of local knowledge [6]. Local people in maintaining customs and traditions in this era of globalization is not easy, it can be said that traditional villages that have survived to this day are a long process in efforts to conserve local knowledge [7]. Tourism villages have the potential to improve good villages with the characteristics of each traditional village. The use of traditional tourism villages can support local culture and local knowledge and help improve the welfare of local communities [8]. The role of the traditional tourism village is very large, namely as the main area of the local community who already understand local knowledge and mutually support and implement local knowledge in daily life in accordance with the teachings of previous generations.

3.3. Local Knowledge Conservation Efforts based on Indigenous Tourism Villages

Local knowledge in each area is of course different, there are various kinds of local knowledge scattered in several traditional tourist villages. Cireundeu Traditional Village is one of the traditional villages in the Cimahi area, this traditional village is famous for its locally based food storage. The people of Cireundeu Traditional Village use cassava as a staple ingredient to replace rice which is called "rasi", not only processed into rice but also processed into various kinds of healthy snacks and cakes to porridge for babies [7]. Through the expertise possessed by the people of Adata Cireundeu Village, they are able to change Cireundeu cassava which contains poison and bitterness into various types of food that are suitable for consumption. The ability to maintain food security is the uniqueness of this region. Next is the Ngadas Traditional Village which is located in East Java, this traditional village has many ceremonial rituals, namely the karo ceremony which is commemorated by the Tengger people on every 15th of the Tengger saka calendar, then aa kapat, kapitu, kawolu, kasangan, kasada ceremonies which are held every Kasada month is the 14th day of the Javanese calendar with the aim of honoring Sang Hyang Widhi and the ancestors, as well as the ENTAS ceremony which is used to purify the spirits of the dead and is carried out on the 1000th day after death.

Ceremonial rituals in traditional villages do not only exist in Ngadas Village, Tenganan Traditional Village also has a similar tradition, namely the pandanus oerang tradition which is commonly called (mekaré-karé). This tradition is the culmination of a series of Ngusaba Smbah ceremonies which are held at the Ngusaba Sambah ceremony every June for one month. Apart from that, the people of Tenganan village also have a double tie woven gringsing craft, which takes about 3 years to make. Art performances can also be found in the Kemiren Traditional Village located in Banyuwangi, namely the Baronng Ider Bumi ritual in which there are gandrung dance performances and Osing tribal songs. Furthermore, there is the Naga Traditional Village which is located about 30 km from the center of Tasikmalaya City. Most of the people in this village work as farmers because the area is in a rural area with a tropical climate. Kampung Naga itself divides its territory into 3 parts, namely (1) a sacred area, which means that the area cannot be visited by just anyone; (2) clean area, which area consists of residents' houses and other buildings; (3) dirty area, this area is located in a valley area that is outside the clean area used for madni rooms, livestock pens and so on [9].

3.4. Challenges and Obstacles in Conservation of Local Knowledge based on Indigenous Tourism Villages

Traditional tourism villages have an important role in the conservation of local knowledge in Indonesia. However, in its implementation, of course there are still some challenges and obstacles including (1) limited access, there are several traditional tourism villages located in remote villages so that they become obstacles in attracting tourist visits due to the geographical conditions of the area, such as poor road conditions; (2) the lack of government commitment, it is often found that traditional villages in Indonesia have opportunities in conserving local knowledge but the government has not supported adequate policies for the development of traditional tourism villages.

4. CONCLUSION

Local knowledge is the ability of the community to contain beliefs and teachings that apply to certain groups originating from parents, traditional leaders or elders from local groups in traditional village areas. Tourism villages have the potential to improve good villages with the characteristics of each traditional village. The use of traditional tourism villages can support local culture and knowledge. Indonesia has many traditional tourist villages including: (1) Cireundeu Traditional Village which adheres to the Madrai or Sunda Wiwitan beliefs and there is a meditation place called "Puncak Salam" and the Cireundeu indigenous people use cassava as their main food which is commonly called "Rasi"; (2) Ngadas Traditional Village which has many traditional ceremonies such as karo, kapat, kapitu, kawolu, kasangan and kasada; (3) Tenganan Traditional Village which adheres to the Bali Aga (pre-Hindu) custom and has a pandan war tradition known as Mekarékaré and the existence of double-tied Gringsing woven crafts; (4) Kemiren Traditional Village which has a tradition of the Barong Ider Bumi Parade; (5) Kampung Naga which still maintains local knowledge by dividing its territory into 3 areas namely clean, dirty and forbidden forest. In the use of traditional tourism villages there are also challenges and obstacles such as inadequate access to areas and the lack of support from the government in increasing the conservation of knowledge through traditional tourism villages.

The development of traditional tourist villages has the potential to become a tourist attraction in tourism in Indonesia. This development pays attention to the local values that exist in the traditional tourism village. Efforts in conserving local knowledge based on traditional tourism villages have an impact on Indonesian tourism, because many

people in general want to visit traditional tourist villages that are still thick with their local knowledge. With the traditions and culture that exist in traditional tourism villages, it can attract visitors and the results of local community handicrafts can also become a tourism product in the village. Recommendations for Developing and Promoting Indigenous Tourism Villages as a Model for Sustainable Conservation of Local Knowledge, that era of globalization is very rapid with increasingly sophisticated technology, with this development the local community can use it as a promotional medium by creating interesting content related to traditional tourism villages which can then be published on social networks such as *Instagram*, *Tik-Tok*, *Facebook* and other social media.

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