

Local Wisdom Management to Maintain the Local Environment (A Study of the Naga Baru Klinting folklore in Rawa Pening Ambarawa)

Hari Suryanto¹, Retnowati², Purwanto³

Faculty of Humanities President University, Bekasi Indonesia¹

Faculty of Business President University, Bekasi Indonesia^{2,3}

Correspondence Email: harisuryanto@president.ac.id

ABSTRACT

Folklore that we can find in Nusantara (Indonesian archipelago) has its uses as an educational tool to remind us of an event and the name of a place and to entrust a message of prohibition and a moral message, a social protest, a hope, and an environmental protection. Naga Baru Klinting is a folklore developed in Ambarawa, Central Java. Rawa Pening is an area where the folklore is told. This oral folklore is one proof of the nobleness and high achievements of cultural science that were accepted by the ancient society. The value management system is delivered in the form of a story based on environmental and social conditions regarding the Naga Baru Klinting folklore. The concept of life that still upholds the relationship between Man-Nature-God makes life harmonious. Unfortunately, however, Rawa Pening is currently facing a situation resulted from the water hyacinth plants and waste that pollute the water. Naga Baru Klinting folklore has a moral message of controlling oneself to ensure personal safety in order to prevent an individual from doing improper actions. With a management system through folklore, it is expected to restore public awareness to conserve and care for natural resources and the environment as a supporting life force which brings goodness and prosperity to the local people and entire nation.

Keywords: Management, Local Wisdom, Folklore, Naga Baru Klinting, Rawa Pening.

INTRODUCTION

The cultural uniqueness and diversity in Indonesia is priceless. Along with the occurrence of massive development, the act of exploring the environment is getting increasingly out of control. One way to restore public awareness about the importance of the environment is through a cultural approach that once lived in their past days. Rawa Pening was once very clear and kept a Naga (dragon) legend named Baru Klinting. The son of Endang Sawitri and his father, the King, were living in reclusion in a cave on the slopes of Mount Telomaya. Baru Klinting wants to meet his father. Upon arrival, Baru Klinting was accepted and asked to also live in reclusion in the forest. The time of village party arrived, the harvest was abundant in the village forest where Baru Klinting was living in reclusion. The villagers go to the forest looking for animals for a feast. These village locals did not find any animals and finally found Baru Klinting's body which they thought was a root of a tree. Then, they rushed to cut the body of Baru Klinting for food. Baru Klinting, who changed his form to become a shabby boy, came and asked for alms, but the villagers rejected his plea and told him to leave. A grandmother saw the incident and invited Baru Klinting to her house. She then served him food and drinks. After eating and drinking, Baru Klinting told her, if later she heard a roar, then she was asked to climb into the mortar. Baru Klinting returned to the village where the party was held and held a contest by sticking a stick on the ground.

Whoever is able to pull the stick, the person shall leave the village. None of the villagers was able to pull out the stick. Finally, Baru Klinting pulled out the stick and spurred in torrential water, and the flood became greater and the village became a swamp. The grandmother alone survived by riding a mortar like what was ordered by Baru Klinting. The legend has a moral message that greed can turn people into ignorance. The Baru Klinting Festival aims to restore the spirit of concern for nature and the environment, which is performed to bring people together and work together to preserve nature. The problem currently faced by Rawa Pening is siltation, water hyacinth, and waste that pollute the water. Rawa Pening used to be very clear and it held a legend about a dragon named Baru Klinting. It is hoped that with a cultural approach, the community will easily accept the values and appeals of the message delivered to care for environmental sustainability. The story of Baru Klinting legend has a moral message in which individual self-control becomes a personal safety net so as not to commit improper deeds. The Baru Klinting Festival in this study aims to restore the spirit of concern for nature and the environment, the community gather to work together and rebuild the preservation of nature.

Lake Rawapening Catchment Area (DTA) is 27,345.98 hectares and the condition has experienced degradation caused by land conversion from forest land (stands) to agricultural land. This land use conversion tends to expand on steep slopes of 25-40% to very steep or > 40% (Apriliyana, 2015). This resulted in an increase in the rate of erosion and sedimentation in Rawapening Lake. The mining of andesite and sirtu excavation also causes landslides to occur, so land vulnerability to landslides is included in the category of "high" so that it falls into a category which is quite dangerous for the preservation of Lake Rawa Pening (Paimin et al., 2012). The condition of the DTA with the land use is followed by increased activities both in the lake and in the DTA such as domestic, agricultural, and industrial activities that will have an impact on the quality of lake water (Nurmalita et al., 2013). The lake border area which is supposed to be an area of tidal land and a conservation area has been utilized for agricultural land. Human activities in lake waters such as fish farming using *karamba*, capture fisheries, tourism, taking of peat soils, and various activities such as household waste, fish food scraps, remnants of agricultural, industrial, and erosion activities will cause a decrease in water quality which if not addressed will cause damage to the lake ecosystem.¹

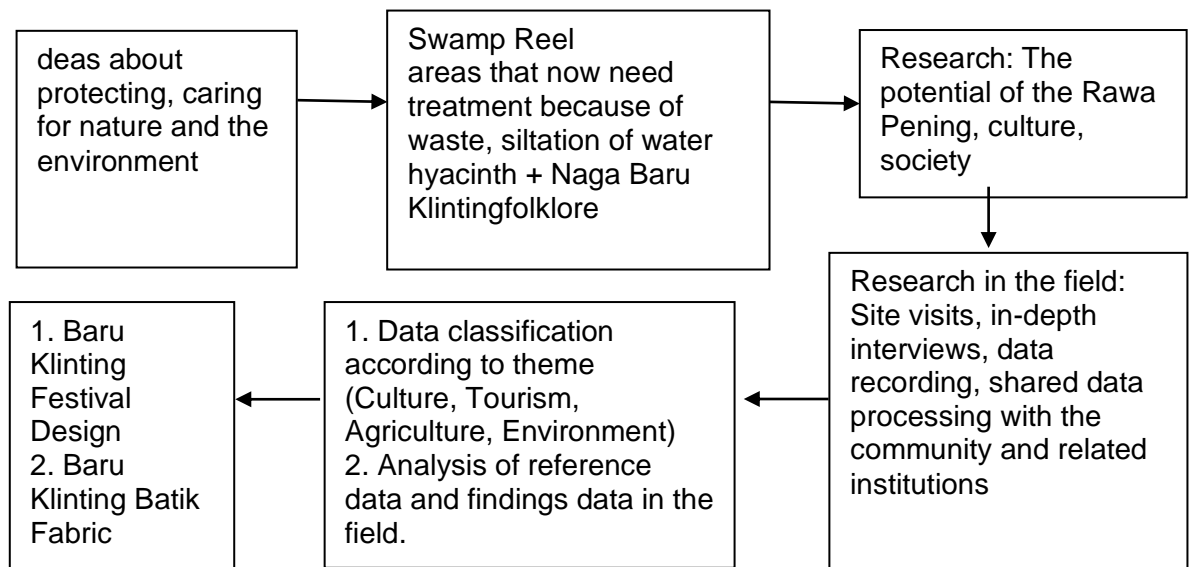
The aim of this study is to restore public awareness to well preserve and care for natural resources and the environment through a cultural approach. It takes the role of the community and the government to work together to build and preserve the environment better. By continuing to campaign for protecting the environment through festivals such as Baru Klinting and making identity through batik cloth, it is expected to provide support to arouse awareness of protecting nature and the environment. This study uses qualitative methods, by conducting in-depth interviews and observations of the community to explain the potential of Rawa Pening and the culture of the community. Qualitative methods are used to understand in depth, describe and explain in detail the Baru Klinting Festival to preserve the environment. The analysis of reference data and data findings in the field will be used as the design of the Baru Klinting Festival event. This can be achieved by analyzing individual or group experiences. Experience can be related to life or practice that emphasizes the analysis of knowledge and stories. This can be achieved through interaction, communication,

¹Agatha Sih Piranti, Diana Rus Rahayu, Gentur Waluyo, Evaluasi Status Mutu Air Danau Rawa Pening, Jurnal Pengelolaan Sumberdaya Alam and Lingkungan Vol. 8 No. 2 (August 2018)

and document analysis. All collected data were analyzed based on the research objectives. Information obtained from observations surrounding the Rawa Pening community were analyzed to illustrate the overall situation of Rawa Pening. The location of this research is Ambarawa District, Central Java, precisely in Candi Sari Village, Banyubiru Village, and Sruwen Village. The three villages were chosen because they are very famous as areas that were originally very beautiful and had beautiful and clean nature.

RESEARCH METHOD

This study uses qualitative method by conducting in-depth interviews and observations by being involved in the community and the environment of Rawa Pening. This method is used to understand deeply, describe, and explain in detail. This is achieved by analyzing the experiences of individuals or groups. Experience can be related to life or practice that emphasizes the analysis of knowledge, and stories. This can be achieved through interaction, communication and document analysis. Furthermore, documentation is conducted with the aim of obtaining the results of recorded events, both in the form of written notes; such as activity archives, activity reports from start to finish, as well as through mass media, such as print and electronic media which can corroborate information against previously collected data. This documentation is in the form of film that records every research event carried out.



Data in qualitative research is carried out through, i.e. interviews, observations, document collection and checking. Data refer to a group and/or community of Rawa Pening in text and numeric forms, and often comes from the results of experiences, observations involved or the experience itself, and in-depth interviews.

Data sources were obtained from in-depth interviews and observations involved. In addition to using case studies in the communities around Rawa Pening, this study also conducted a comprehensive semi-structured interview in data collection. The purpose of observation involved in the Rawa Pening community is to directly know, understand, learn, and be directly and naturally involved in the daily life of the Rawa Pening community. Researchers in qualitative research, while in the field, will see the data talking as it is. This is also the basis of knowledge in analyzing the behavior of the Rawa Pening community.

RESULTS AND DISCUSSIONS

A. Folklore as media in protecting the environment

According to James Dananjaja, Folklore is divided into three: 1. Oral Folklore is known as mental facts (mentifact). The folklore function according to James Dananjaya, quoting the opinion of Bascom, is as follows: 1) folklore functions as a projection system, i.e. as the imagination of a collective, 2) folklore functions as a means of ratifying institutions and cultural institutions, 3) folklore functions as a means of educating children, 4) folklore functions as a means of coercion and supervision so that community norms will always be obeyed by their collective members.² Naga Baru Klinting is a folklore that develops in Ambarawa and its surrounding areas. In this Folklore story there are many signs, such as location and advice. These signs are associated with verbal folklore which include folk language, traditional expressions, traditional questions, folk poetry, folk prose stories, folk singing. The story of Naga Baru Klinting is included in the oral literature of folk prose stories. In the past, our ancestors were smart in leaving messages and prohibitions into a story to be passed down through generations. Folklore in this country not only lives in the realm of art, but also grows in the social and cultural community. This is very possible because the content in folklore describes the space and events that are almost the same as the soul of their era. From what is implied in a story, there are many signs, messages, and values that can be identified to be analyzed. Folklore grows in the culture of society and is rumored to be hereditary.

Linton (1953) explains that culture is the configuration of behavior learned from the results of behavior whose formation elements are supported and passed on by certain community members. Therefore, culture regulates so that humans can understand how they should act, act, determine attitudes if they want to build and establish relationships with others, society, and the natural surroundings.³ The understanding of culture above is supported by Ihromi (1999) who explains that culture is a shared property of members of a society. If an individual does a certain thing, then it is a personal habit, not a cultural pattern. Culture must be shared by a nation or a group of people. A nation has a culture if its citizens have together a number of patterns of thinking and behavior that are obtained through the learning process.⁴ Selo Soemardjan reinforces the above opinion by explaining that culture is the work of people's taste and creativity. Community works produce material culture needed by humans to master the natural surroundings so that the strength or the results can be enshrined for the needs of society. Culture exists if there is a conceptual awareness and modern human consciousness to see its existence. With this awareness, concepts, and language, humans then give meaning to the world they see. Meaning of oneself and the world around it is a reality for everyone to wrestle various realities around them (Haryanto:2000). Cultural ability is to unite through values to the supporting community. By using stories and managing them for the sake of protecting the

²Folklor Indonesia: ilmu gosip, dongeng, dan lain-lain/James Danandjaja Author: Danandjaja, James

³*Consumer Research*, 22, 305-313 Linton, Ralph. (1953), *The Cultural Background of Personality*. New York. D Appleton-Century Co, Inc.

⁴When we talk about shared habits in a society, this is the concern of cultural anthropology. Then what is meant is culture. When we talk about habits that are shared by a group (sub group) in a society, this is the focus of sociology, Then, what is meant is a special part of culture (sub culture).

environment, folklore is a language of communication that is more acceptable to the community or supporting communities.

B. Culture and Function

Culture includes rules that contain obligations, prohibited actions, and permitted actions. Culture is not obtained automatically through heredity, but through a continuous learning process that is passed on from one generation to another. Culture has preceded the birth of a certain generation and will not die with the age of the generation concerned. Culture is needed by humans and behavior is manifested. Culture is not static but dynamic, culture is fluid, and continues to experience changes caused by several factors such as: 1) There are elements of discovery, new creations made by members of the community supporting the culture, 2) There is an element of contact with other communities. The more frequent contact between cultures, the faster changes will occur in that culture. Conversely, if there is no contact with a culture, that culture will be very slow to change. Culture has a great function in society. There are various forces that must be faced by society such as natural forces and other forces that are not always good for the community. The strategies and needs of the community to deal with these strengths can largely be met by a culture originating from the community itself. Since human ability is limited, the cultural ability which is the result of their creation is also limited in meeting their needs. Therefore, culture will not survive if it can no longer meet the needs of humans and members of the community where the culture exists. Conversely, if culture can meet the needs of humans and society, the culture will function and be needed in the lives of its people.

From the description above, the following points can be concluded as a basic assumption about culture. First, culture can be adjusted. This assumption refers to the fact that many cultures survive and even develop shows that the habits developed by a society, adapted to the specific needs of the environment. Culture is said to be adaptive, because culture equips people with ways of adjusting themselves to the physiological needs of their own bodies and adjusting to their physical-geographical and social environment.

Second, Culture is an integration. The intention is that the elements or traits integrated into a culture are not a collection of habits that are just randomly collected, nor are they a collection of norms and habits. Culture is a neatly arranged structure in which a certain component has a very close relationship with many other components.

Third, Culture is always changing. Culture is not static, but is always changing. Even without the inclusion of foreign cultural elements, a culture in society will definitely change with the passage of time, for example, ways of dressing, ways of learning, dating, and so on. The old one is replaced by the "new" one, because the old one might already be considered "ancient". Therefore, it becomes increasingly clear that human culture is not something that only arises once nor it is simple. However, it is a matter that is continually arising and sinking and is very complex and fluid.

C. Management of local wisdom in the Baru Klinting Tourism Festival

Zulfajri (2019) explained that, at this time, activities in the form of festivals such as cultural performances were one of the trending tourism products. This is due to the richness of the art and culture of each region which has certain unique

values and interests that are interesting to visit.⁵This cultural festival is not only to be enjoyed as entertainment, but can also be a unique experience and is an educational space for everyone who wants to learn the art and culture of a particular area. Then, it is explained that the cultural festival is also an opportunity to appreciate and preserve our local culture. When viewed from its destination, then Higgins (2017) explained that the tourism event is a systematic planning, which includes the development and marketing of an event that is planned as a tourist destination with the aim of forming an image and development.⁶Meanwhile, according to Çelik and Çetinkaya (2013) tourism event is planning, development, and marketing activities that develop natural and physical tourism resources and destinations with the aim to create an image and as a tourist attraction.⁷Tourism events are an important segment in the tourism industry that has the potential to provide considerable economic, social, cultural and environmental benefits for locations that are used as activity events (Buultjens and Cairncross, 2015:70).This research conducts observations and identification of tourism and cultural potential that can be investigated to support the Baru Klinting Festival. This festival involves the public, researchers, cultural figures and related institutions of policy makers. The Baru Klinting Festival is held in Rawa Pening (Bukit Cinta) with the aim of being a medium to revive the public to care for nature and the environment. Some of these activities are:

1. Cultural Parade
This activity is performed to involve the active community around Rawa Pening by making coned rice which is paraded with some arts to a predetermined place for later use in a prayer event together to protect nature and the environment
2. Performing Arts
In order to make the Festival more lively, there are arts performances to persuade the community to care about nature and the environment.
3. Seminar
To deepen the study, a seminar forum is effective to accommodate the ideas of the experts to be able to find a way out to overcome environmental and natural problems, especially in Rawa Pening.
4. Activity Socialization
Social media has become an effective space for promoting information and disseminating it to the wider community. Therefore, the movement of this festival will be heard more internationally.
5. Baru Klinting Batik motif
Creating the Baru Klinting dragon motif as a form of communication of value through batik cloth that can be a reminder of regional identity and delivery of messages through fabric motifs.

⁵Zulfajri, T. (2019). PENGEMBANGAN FESTIVAL SEBAGAI DAYA TARIK PARIWISATA (Studi Kasus Pada Pekan Kebudayaan Aceh). *Thesis*: Institut Seni Indonesia Yogyakarta.

⁶Higgins, Freya. (2017). Event Tourism and Event Imposition: A Critical Case Study from Kangaroo Island, South Australia. *Journal Tourism Management*, Vol. 64. pp. 73-86.

⁷Çelik, Serkan and Mehmet Yavuz Çetinkaya. (2013). Festival in Event Tourism: The Case of International Izmir Art Festival. *International Journal of Contemporary Economics and Administrative Sciences*. Vol. 3. pp 1-21.

CONCLUSIONS

These natural and environmental resources not only belong to us but also belong to future generations. Therefore, to maintain and preserve from the beginning becomes a very important part. By using folklore, the message can be conveyed better. Some things that can be obtained from restoring memories about the importance of preserving nature with a cultural approach are:

1. Restoring public awareness to properly conserve and care for natural resources and the environment.
2. Culture is an alternative to convey messages to the public.
3. The role of the community and the government to work together is needed to build and preserve the environment better.
4. Spreading awareness through culture so that it can be an inspiration for other areas through social networking.
5. Management using local wisdom can be a means to reawaken awareness through the values and messages within.

Concern for nature and the environment is needed at this time. This is needed to offset the over-exploitation of certain communities and organizations. By continuing to campaign for the preservation of the environment through festivals such as Baru Klinting, it is expected to be able to change the wrong paradigm in managing nature and the environment.

REFERENCES

- Buultjens, Jeremy and Grant Cairncross. (2015). Event Tourism in Remote Areas: an Examination of the Birdsville Races. *Journal of Place Management and Development*. Vol. 8. pp. 69-84.
- Çelik, Serkan and Mehmet Yavuz Çetinkaya. (2013). Festival in Event Tourism: The Case of International Izmir Art Festival. *International Journal of Contemporary Economics and Administrative Sciences*. Vol. 3. pp 1-21.
- James Dnandjaja, Folklor Indonesia (1991- (Ilmu Gosip, dengeng, dan lain-lain). Grafiti
- Agatha Sih Piranti, Diana Rus Rahayu, Gentur Waluyo, Evaluasi Status Mutu Air Danau Rawa Oening, *Jurnal Pengelolaan Sumberdaya Alam dan Lingkungan* Vol. 8 No. 2 (Agustus 2018):
- Darley, W.F. and Lim, J.S. (1986). Family Decision Making in Leisure Time Activities: An Exploratory Investigation of the Impact of Locus of Control, Child Age Influence Factor and Parental Type on Perceived Child Influence. In *Advances in Consumer Research*, Vol. 13, Richard J. Lutz (Ed.), Provo, UT: Association for Consumer Research, 370-375.
- Gunter, B. and Furnham, A. (1998). *Children as Consumers: A Psychological Analysis of the Young People's Market*. Routledge: London.
- Higgins, Freya. (2017). Event Tourism and Event Imposition: A Critical Case Study from Kangaroo Island, South Australia. *Journal Tourism Management*, Vol. 64. pp. 73-86.
- Ihromi. T.O (2006). *Pokok-pokok Antropologi Budaya*. Jakarta. Yayasan Obor Indonesia.

- Koentjaraningrat (1997) Pengantar Antropologi. Pokok-pokok etnografi II. Penerbit Rineka Cipta.
- _____ (1979) Pengantar Ilmu Antropologi. Rineka Cipta.
- Rook, D.W. (1987). The Buying Impulse. *Journal of Consumer Research*. Vol. 14, 189-199.
- Rook, D.W. and Fisher, R.J. (1995). Normative Influences on Impulse Buying Behavior. *Journal of Consumer Research*, 22, 305-313.
- Linton, Ralph. (1953), *The Cultural Background of Personality*. New York. D Appleton-Century Co, Inc.
- Simanjuntak, D.F., Achmad Fauzi Dh., Ari Irawan. PENGARUH EVENT PARIWISATA TERHADAP KEPUTUSAN BERKUNJUNG (Survei pada Wisatawan Domestik yang Berkunjung ke Event Pariwisata di Kabupaten Banyuwangi). (2018). *Jurnal Administrasi Bisnis (JAB)* | Vol. 61 No. 3 Agustus. Pp. 144-153.
- Zulfajri, T. (2019). PENGEMBANGAN FESTIVAL SEBAGAI DAYA TARIK PARIWISATA (Studi Kasus Pada Pekan Kebudayaan Aceh). *Thesis*: Institut Seni Indonesia Yogyakarta.
- Williams T.R (1967). *Field Methods in the study of culture*. New York: Holt, Rinehart and Winston. Suatu pembahasan menarik mengapa seorang antropologi mempelajari dan menggambarkan kebudayaan.