



Optimizing the Preservation of the "Bujuk Kuning" Ancestral Pilgrimage Tradition as a Cultural Asset in Pasembon Village, Kotaanyar District, Probolinggo Regency

Ummi Maulidatus Syahro¹, Mardiana², Nailul Maziyah³, Nafilah Riyatus Sa'adah⁴, Zahida I'tisoma Billah⁵

^{1,5} University of Islam zainul hasan genggong, Probolinggo, Indonesia.

Email: ummi@gmail.com³

Abstract:

The tradition of visiting graves before marriage remains an integral part of the cultural practices of the Pasembon Village community in Kotaanyar District, Probolinggo Regency. This tradition is carried out as a form of respect for ancestors and a request for blessings before significant ceremonies. However, over time, this practice has been declining, especially among the younger generation. This study aims to identify the current state of grave pilgrimage preservation and design strategies for its revitalization using the Asset-Based Community Development (ABCD) method. The research was conducted through five stages: discovery, dream, design, define, and destiny, utilizing interviews, observations, community discussions, and local engagement. The findings indicate that through cultural socialization, the establishment of a management system for the Bujuk Kuning ancestral gravesite, and educational programs for children and adolescents, community awareness of the importance of preserving this tradition has increased. The implementation of the ABCD method has proven effective in empowering the community to maintain and sustain this tradition as a valuable cultural asset.

Keywords: Tradition, Grave Pilgrimage, Bujuk Kuning

Abstrak:

Tradisi ziarah kubur sebelum pernikahan masih menjadi bagian dari budaya masyarakat Desa Pasembon, Kecamatan Kotaanyar, Kabupaten Probolinggo. Tradisi ini dilakukan sebagai bentuk penghormatan kepada leluhur serta permohonan doa restu sebelum melaksanakan hajatan penting. Namun, seiring perkembangan zaman, tradisi ini mulai mengalami penurunan, terutama di kalangan generasi muda. Penelitian ini bertujuan untuk mengidentifikasi kondisi pelestarian tradisi ziarah kubur serta merancang strategi revitalisasi tradisi tersebut dengan menggunakan metode Asset-Based Community Development (ABCD). Penelitian ini dilakukan melalui lima tahapan, yaitu *discovery*, *dream*, *design*, *define*, dan *destiny*, dengan pendekatan wawancara, observasi, musyawarah, serta pendampingan masyarakat. Hasil penelitian menunjukkan bahwa melalui sosialisasi budaya, pembentukan sistem pengelolaan makam "Bujuk Kuning," serta edukasi kepada anak-anak dan remaja, kesadaran masyarakat terhadap pentingnya menjaga tradisi ini meningkat. Implementasi metode ABCD terbukti mampu memberdayakan masyarakat dalam menjaga dan melestarikan tradisi sebagai aset budaya yang berharga.

Kata Kunci: Tradisi, Ziarah Kubur, Bujuk Kuning

*Corresponding author.

E-mail addresses: ummi@gmail.com

INTRODUCTION

Tradition is a part of community customs that is magical and religious in nature which has been passed down from generation to generation (Aminuddin Siregar, 1985) (Agustina, dkk. 2024). Tradition originates from the word *Traditium* which means everything that has been passed down from the past to the present. Therefore, tradition is a legacy of the past that is still valid, used and believed in today. Traditions can describe people's behavior in everyday life, especially in spiritual and religious aspects (Nurhakim, 2003).

Pilgrimage is an activity of visiting a place that is considered sacred or noble to carry out prayers to people who have died. Etymologically, the word pilgrimage comes from Arabic, namely زياره- زياره- زياره "zaara-yazururu-ziyarotan" which means visiting a place (Firman Arifandi, L. 2019). In the big Indonesian dictionary, the word *ziarah* means a visit to a sacred place that is considered holy. Meanwhile, pilgrimage according to the term means an activity carried out at any time with the aim of praying, asking for God's grace for the person being buried, or as a reminder for oneself to remember death (Wawansyah, Sipa Sasmanda dan Mua'aini, 2014).

Yellow persuasion is one of the natural assets owned by Pasembon village to carry out the tradition of visiting ancestral graves. The people of Pasembon Village, Kotaanyar District, Probolinggo Regency uphold customs and traditions in activities, both in religious activities and community habits. The people of Pasembon village still adhere to their strong ancestral customs and traditions. Grave pilgrimages are often carried out by the people of Pasembon village when they are going to hold a wedding, celebration, or ask for other blessings.

Tradition is something that cannot be separated from humanity. Traditions have an important role in creating a sense of solidarity between each other in the surrounding environment. Through the tradition of interaction between one another, it will continue to be maintained. Apart from that, tradition is also a form of respect, communication, and a sign of gratitude to ancestors (Indra Kurniawan dan Arif Rahman, 2021).

RESEARCH METHODS

Community service activities (PKM) which were held in Pasembon village, Kotaanyar subdistrict, Probolinggo district, used research methods in the form of Asset Based Community Development (ABCD). This method is based on the principles developed by John Mcknight and Jody Kretzmann who are the founders of The Asset-Based Community Development (ABCD) Institute. This asset-based approach can help communities see internal conditions and possible changes that can be made. This approach leads to change, focuses on community outcomes, and helps achieve their vision (Rinawati, Arifah dan Faizul H, 2022).

Mcknight and Kretzmann (1993) stated that the principles that local enablers (local community empowerers) must have in order to create sustainability consist of 6 principles. One of them, (1) Appreciation, (2) Participation, (3) Positive psychology, (4) Positive deviation, (5) Deep path development and (6) Heliotropic hypothesis. This principle must be implemented in the stages of service activities carried out by local

community empowerers. This approach consists of 3 periods of local community life, one of which is past, present and future (Rinawati, Arifah dan Faizul H, 2022).

Assets in this method are divided into economic assets, environmental assets, physical assets, non-physical assets and social assets (Agus Afandi, 2014). Assets are not limited to ownership of physical assets such as land and buildings. However, assets are anything that has value as wealth or treasury. Therefore, the implementation of the ABCD method is a facilitator in community communication. Not just observing the daily life of the community, but also playing an important role in encouraging community independence in improving the quality of institutions and organizations.

RESULTS AND DISCUSSION

Tradition is a part of community customs that is magical and religious in nature which has been passed down from generation to generation (Aminuddin Siregar, 1985). Tradition originates from the word Traditium which means everything that has been passed down from the past to the present. Therefore, tradition is a legacy of the past that is still valid, used and believed in today. Traditions can describe people's behavior in everyday life, especially in spiritual and religious aspects (Nurhakim, 2003).

Tradition is a culture that has been passed down from generation to generation. This culture has an important role in people's lives. Culture can include language, clothing, dance, traditional ceremonies and art. There are several cultural assets that researchers found in Pasembon Village, Kotaanyar District, Probolinggo Regency namely

Table.01
Pasembon Village Cultural Assets

KAJEN HAMLET	KRAJAN HAMLET	DAWUHAN HAMLET
Orkes	Orkes	-
Musyawarah desa	Musyawarah desa	Musyawarah desa
Sedekah bumi	Sedekah bumi	Sedekah bumi
Odhe'en	Odhe'en	Odhe'en
	Seni Kebudayaan	

Arts and Culture The series of service stages carried out using the ABCD method are divided into five steps of assistance, one of which is discovery, dream, design, define and destiny.

1. Discovery

Discovery is a stage carried out by identifying assets owned by Pasembon village. Researchers this time identified the extent of preservation of the "Bujuk Kuning" ancestral pilgrimage tradition in Pasembon village. This data was collected in several ways, one of which was by interviewing Pasembon village community leaders, observation and data documentation. The data obtained includes:

- The ancestral remains of "Bujuk Kuning" is an ancestral grave which consists of two graves. This tomb is the grave of the ancestors who built Pasembon

village. The story goes that this ancestor was one of the descendants of the Majapahit kingdom who wanted to get married, but their parents did not allow the marriage. Therefore, the bride and groom went with their bodyguards and horses to a village which was later named Pasembon. Therefore, the people of Pasembon village consider that they are ancestors who must be protected through the tradition of grave pilgrimages.

- b. The ancestral remains of "Bujuk Kuning" are located in Pasembon Village, Kotaanyar District. This relic is located in Kajen hamlet which is one of the ancestral relics in the form of ancestral graves, which is often visited to carry out pilgrimage traditions such as permission to say goodbye before carrying out a wedding, asking for prayers, asking for blessings, holding celebrations, etc.
- c. In 2025, the ancestral legacy of "yellow persuasion" will begin to lose its culture among children, teenagers, and even some village communities. Over time, this tradition was ignored and rarely carried out again.

2. Dream

Dream is one of the stages of the ABCD method which is carried out by formulating targets to be achieved. This target is related to optimizing the preservation of the ancestral pilgrimage tradition of "bujuk yellow" as a cultural asset in Pasembon village, Kotaanyar sub-district, Probolinggo regency. Researchers as KKN students held discussions with several Pasembon village community leaders, to determine the achievements to be targeted. The results of the discussion obtained are as follows:

- a. Reviving cultural values inherited from ancestors by increasing awareness by providing outreach to love local culture.
- b. Has a management system in the form of protecting, caring for, cleaning and documenting historical heritage by actively involving residents.
- c. Organizing cultural education programs for children to introduce history and heritage.

3. Design

Design is a stage carried out by designing the program that will be carried out next. This stage requires another discussion carried out by KKN students together with Pasembon village community leaders. The results obtained are in the form of stages carried out to fulfill each indicator.

- a. Based on the first indicator, the initial stage that will be implemented is that KKN students must become familiar with the traditions that will be developed. At this stage, students carry out interviews with community leaders in Pasembon village to explore and get to know the culture or traditions.

- b. Based on the second indicator, the stages carried out were in the form of deliberations with the Pasembon village community and providing special assistance to form a historical heritage management system "Bujuk Kuning".
- c. Regarding the last indicator, this is carried out by providing an introduction to the history and culture of Pasembon village. As well as inviting children to make visits and practice pilgrimages to the historical relic "Bujuk Kuning".

4. Define

After carrying out the steps that will be achieved. The next stage is to determine the implementation with the time and work of each party. This stage is carried out within a period of 1 month or as long as the UNZAH KKN implementation takes place.

5. Destiny

The following are several stages carried out in the mentoring process regarding optimizing the preservation of the ancestral pilgrimage tradition "Bujuk Kuning" as a cultural asset in Pasembon village, Kotaanyar sub-district, Probolinggo regency.

a. Interviews with public figures

This interview was conducted with community leaders on January 25, 2025. This interview was conducted with the aim of getting to know more about the culture, traditions and history regarding the historic legacy of "Bujuk Kuning". Some of the sources we interviewed were Mrs. Ami as the caretaker of the bride mountain who still has a close relationship regarding its history with "Bujuk Kuning" and Ustd Fauzi as a community figure in Kajen hamlet, Pasembon village.

b. Deliberation

This deliberation was carried out by KKN students by gathering the people of Kajen hamlet, Pasembon village and providing assistance regarding the historical heritage management system "Bujuk Kuning" in maintaining, caring for and cleaning it by means of

c. Introduction to ancestral culture and history as well as a visit to "Bujuk Kuning"

This cultural and historical introduction was carried out simultaneously with a visit to "Bujuk kuning" held by UNZAH KKN Students on February 5 2025 in Psembon village. This introduction and visit was carried out to give children insight into the history and traditions of Pasembon village from an early age. Apart from that, this activity is an effort made to optimize the preservation of the ancestral pilgrimage tradition of "Bujuk Kuning" in Pasembon village.

CONCLUSION

The grave pilgrimage tradition in Pasembon Village is a cultural heritage that has high spiritual and social value. However, its existence began to decline over time. Through the Asset-Based Community Development (ABCD) approach, this research succeeded in identifying problems and potential cultural assets owned by the village to design a strategy for preserving the grave pilgrimage tradition at the "Bujuk Kuning" grave. The steps that have been taken, such as outreach, deliberations with community leaders, and cultural education for the younger generation, have proven to be able to increase public awareness of the importance of maintaining this tradition. With the active involvement of the community, preserving the grave pilgrimage tradition is not only an effort to maintain cultural heritage, but also strengthens the solidarity and identity of the local community.

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