



INTRODUCING KABUJUK CULTURE AS A CULTURAL ASSET AND UTILIZING THE DIGITALIZATION ERA FOR THE DEVELOPMENT OF NATURAL ASSET IN THE FORM OF WATERFALL IN TLOGOSARI VILLAGE

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Abstract:

This community service is carried out with the aim of providing understanding and additional insight to the people of Tlogosari village, Tiris sub-district regarding religious moderation. In Tlogosari village we see that there is a culture called Kabujuk where the aim of the Kabujuk culture itself is to pay respect to the bujuk or people who first lived in Tlogosari village, whose form of respect is through Islamic practices such as reading the holy verses of the Koran and tahlil. On the other hand, we find assets that have great potential in the tourism base, the importance of increasing tourism promotion in Tlogosari village through creative digital content to increase sales and income from the assets they manage. The priority problem encountered is a lack of understanding about how to promote using digital content and rarely promoting using online media, this has an impact on their income. The implementation method in this research is Community Based Research, namely explanations from resource persons to tourism managers. The method used in this activity is a meeting or face-to-face meeting between the resource person and the tourism manager of the Antrokan waterfall, where the resource person plays an important role in explaining various materials on how to improve tourism promotion through creativity. digital content so that its products can be introduced to the wider community. The product resulting from this community service is that traders have accounts on social media and use them as promotional tools by creating various creative digital content.

Keywords: Religious Moderation, Kabujuk, Tourist

INTRODUCTION

The country of Indonesia, which consists of islands, has cultural and religious diversity. This diversity creates a plurality that is united by Pancasila and the motto Bhinneka Tunggal Ika as written on the Garuda ribbon. So that the struggle of Indonesian heroes is not in vain, the community is expected to be able to manifest the nation's integralistic determination as stated in the state ideology, namely Pancasila. This is specifically stated in the 3rd principle, namely the Unity of Indonesia. Differences that occur in society must be addressed with mutual respect for each other so that there is no division. The diversity of cultures and religions in Indonesia often causes polemics in society. Cultural and religious diversity is a privilege that must be maintained by the Indonesian nation. Its spread is rapid and widespread, not limited to developed countries with high economic growth, but also across the borders of developing and poor countries with low economic growth.

Indonesia is a country rich in cultural diversity and natural beauty. One of the many cultural heritages it has is the Kabujuk culture, a symbol of local wisdom that

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has been passed down from generation to generation. Behind its natural beauty, the Kabujuk culture contains deep stories about balance with nature and the close relationship between humans and their environment.

However, in this modern era, the existence of Kabujuk culture is often marginalized by the currents of globalization and technology. To maintain the sustainability and preservation of this culture, as well as to develop local tourism potential, it is important for us to introduce Kabujuk culture to the wider world. One effective way to do this is through the use of the digitalization era. The development of information and communication technology with the rapid flow of globalization are two processes that are interrelated with each other. Both support each other. There is no globalization without advances in information and communication technology. The development of information and communication technology is also slow if society does not think globally.

In that context, globalization becomes an inevitable phenomenon (Scholte 2001). All groups, like it or not, must accept the fact that globalization is a deadly virus that can have good or bad effects on the fading existence of local cultures or a panacea that can cure traditional diseases rooted in laziness, stagnation, and backwardness. Because globalization is carried out by developed countries that have different cultures from developing countries, Western values can be a threat to the sustainability of local values in developing countries, including Indonesia.

In this article, we will explore more deeply about the essence of Kabujukdan culture as a natural asset in Tlogosari village, why it is important to introduce it to the wider community, and how the digital era can be a very useful tool in developing natural assets in the form of tourism branding. With the right digital strategies, such as online marketing and the use of social media, we can increase the exposure of Kabujuk culture and natural assets in Tlogosari village globally while promoting cultural diversity.

METHOD

The ABCD method is a systematic approach used to plan and evaluate programs, projects, or activities. The acronym "ABCD" refers to the main steps in this process: Assessment, Building, Conduction, and Documentation. First, an assessment is conducted to understand the initial situation and existing needs. Then, the building step involves strategic planning based on the results of the assessment. After that, the program or project is implemented according to the plan that has been made. Finally, documentation is done to record the results and lessons learned that can be applied in the future. By using the ABCD approach, it is hoped that more measurable and sustainable results can be achieved.

RESULTS AND DISCUSSION

1. Understanding Culture

In the Great Dictionary of the Indonesian Language, culture can be interpreted as thoughts, reason, results. While cultivating means teaching to have culture, educating to be cultured, getting used to something good so that it is cultured. In Sanskrit, the word culture comes from the word budk which means reason, which then becomes the word budhi or bhudaya so that culture is interpreted as

the result of human thought or reason. Another opinion says that culture comes from the words *budi* and *daya*. *Budi* is reason which is a spiritual element in culture. while *daya* is an act or effort as a physical element. So culture is interpreted as the result of human reason and effort.

In English, culture is called *culture*, which comes from the Latin word *Colere*, which means to cultivate or work. It can also be interpreted as cultivating the land or farming. The word *culture* is also sometimes translated as "*kultur*" in Indonesian. In this case, a strong culture will create a belief in each individual, this is like the culture in Tlogosari village, Tiris sub-district, Probolinggo regency. The people there believe that visiting, giving thanks to the person who first discovered Tlogosari village by hoping for blessings and safety for the village, this habit is called visiting the graves of ancestors to get blessings and safety or the people there call it *KABUJUK*.

This is held every month precisely on Sweet Friday, the people there are very enthusiastic in attending or visiting the graves of their ancestors starting from children to adults. This has been done since the past until now.

- a. The definition of culture or culture according to several experts as stated by Elly. M. Setiadi, as follows: E.B Tylor (1832-1917), culture is a complex whole that includes knowledge, beliefs, arts, morals, science, customs, and other abilities and habits acquired by humans as members of society.
- b. R. Linton (1893-1953), culture can be seen as a configuration of learned behavior, where the elements that form it are supported and passed on by other members of society. Herkovits (1985-1963), *kebudayaan* adalah bagian dari lingkungan hidup yang diciptakan oleh manusia.
- c. Koentjaraningrat (1985-1963), culture is the entire system of ideas, actions and human works in social life which are made the property of humans through learning.

Koentjaraningrat also explained that basically there are many differences between *culture* and *culture*, where *culture* is a compound development of cultivation, which means the power of the mind. In the study of Anthropology, *culture* is considered an abbreviation of *culture* which has no difference from the definition. So *culture* or abbreviated *culture*, according to Koentjaraningrat is the entire system of ideas, actions and human works in the context of community life which are made human property by learning.

2. Elements of Culture

Studying the elements contained in a culture is very important to understand human culture. Kluckhohn in his book entitled *Universal Categories of Culture* divides the culture found in all nations in the world from simple cultural systems such as rural communities to complex cultural systems such as urban communities. The various elements of culture are:

Language is a means for humans to fulfill their social needs in order to interact or relate to others. In anthropology, the study of language is called linguistic anthropology. According to Keesing, language is a means for humans

to fulfill their social needs in order to interact or relate to others. In anthropology, the study of language is called linguistic anthropology. According to Keesing, the ability of humans to build cultural traditions, create understanding of social phenomena expressed symbolically, and pass them on to future generations is highly dependent on language. Thus, language occupies an important portion in the analysis of human culture. the ability of humans to build cultural traditions, create understanding of social phenomena expressed symbolically, and pass them on to future generations is highly dependent on language. Thus, language occupies an important portion in the analysis of human culture.

3. Knowledge

Knowledge in universal culture is related to systems of living equipment and technology because knowledge systems are abstract and tangible in human ideas. The knowledge system is very broad in its boundaries because it includes human knowledge about various elements used in their lives.

Many ethnic groups cannot survive if they do not know precisely in what seasons various types of fish move upstream of the river. Apart from that, humans cannot make tools if they do not know precisely the characteristics of the raw materials they use to make these tools. Every culture always has a set of knowledge about nature, plants, animals, objects and people around them.

4. Social

Cultural elements in the form of kinship systems and social organizations are anthropological efforts to understand how humans form societies through various social groups. According to Koentjaraningrat, each community group's life is regulated by customs and rules regarding various kinds of units in the environment in which they live and socialize from day to day. The closest and most basic social unit is their relatives, namely the immediate nuclear family and other relatives. Furthermore, humans will be classified into levels of geographical locality to form social organizations in their lives.

5. Living equipment and technology

Humans always try to maintain their lives. so they will always make equipment or objects. the initial attention of anthropologists in understanding human culture based on the elements of technology used by a society in the form of objects that are used as living equipment with simple forms and technologies. Thus, the discussion of cultural elements included in living equipment and technology is a discussion of physical culture.

6. Livelihood

The livelihood or economic activities of a society are an important focus of ethnographic studies. Ethnographic research on livelihood systems examines how a group of people's livelihoods or their economic systems meet their life needs.

7. Religion

The origin of the problem of the function of religion in society is the question of why humans believe in the existence of a supernatural power that is considered higher than humans and why humans do various ways to communicate and seek relationships with these supernatural powers. In an effort to solve the fundamental question that caused the birth of the origin of religion, social scientists assume that the religion of tribes outside Europe is a remnant of ancient forms of religion that were embraced by all humans in ancient times when their culture was still primitive.

8. Arts

Anthropologists' attention to art began with ethnographic research on the artistic activities of a traditional society. The descriptions collected in the research included objects or artifacts containing elements of art, such as statues, carvings, and ornaments. Early ethnographic writings on the elements of art in human culture focused more on the techniques and processes of making these art objects. In addition, these early ethnographic descriptions also examined the development of music, dance, and drama in a society.

The meaning contained and characteristics of Islamic culture

Islamic culture in this sense is a divine culture that depends on the Sharia, which is represented in the book of Allah and His Messenger. In this perspective, the culture in question is global human culture, without being limited by geographical barriers, political maps, or other earth boundaries. Islamic culture includes the Sharia aspect as an absolute and binding aspect and its practice in life confirms the existence of a permanent relationship between a Muslim and his God. This relationship also shows the attitude of a Muslim's devotion to Allah SWT. Islamic culture is a just and universal culture, not limited to local, national or regional. This is shown by Islam's hatred of monopoly, exploitation, and injustice, whenever, wherever, and by anyone, even if such behavior is demonstrated by a prophet. The affirmation of this is stated in Q.S. Shad (38) verse 26 below.

عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ قَوْلَ تَتَّبِعِ الْهَوَىٰ فَيُضِلُّكَ أَيَّدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ يَصْلُحُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

"O David, indeed We have made you caliph (ruler) on earth, so judge (cases) between people fairly and do not follow your desires, because they will lead you astray from the path of Allah. Indeed, those who stray from the path of Allah will suffer a severe punishment. because they forgot the day of reckoning."

The Islamic view proves the importance of balance between spiritual needs and material and social needs. Al-Ustadz Muhammad Asad stated that a culture that cannot build a balance between physical and social needs and spiritual longings will not be able to help someone from the bad effects of the development of the times. A culture that does not have this balance will even cause the loss of the true purpose of life.

Cultural changes in society along with the development of the times are also part of the discussion of Islamic culture by Ali Ahmad Madkur. These changes occur based on two important foundations. First, that culture is a human heritage that has ties to the homeland, gender, and religion. Second, Islam's perception of culture cannot be separated from the existence of science which is recognized as being closely related to all human activities, values, priorities, and customs.

In the Islamic view, cultural change can occur within the culture itself. caused by the influence of other cultures. In this case, Islamic culture accepts variables of change related to science and knowledge. However, Islamic culture is cautious about changes caused by other cultures that conflict with the normative aspects of Islamic culture. Islamic culture is a divine culture. Therefore, it is humane and universal in nature, encompassing all humans on earth. Islamic culture guarantees human growth and development. History shows that industrial civilization in Europe originated from Islamic culture and civilization.

Prevolt in his book "Making Humanity" explains that Europeans have studied so much science that supports their scientific abilities and encourages the emergence of innovative discoveries.

adoption was apparently eliminated, namely the normative aspect in Islamic culture. Therefore, European cultural products as a whole became something different and different from Islamic cultural products.

Changes in Islamic culture also occur as a necessity, especially in the applied aspects and cultural products. The process of changing Islamic culture in terms of quantity and quality is determined by the level of community obedience to the values and principles they believe in. Islamic society is bound by a set of divine value systems and norms that do not change. However, it continues to push towards changes that are in accordance with human nature.

Ali Ahmad Madkur also highlighted the issue of changes in Islamic culture in the context of Education. That in essence. the entire process in education always refers to the curriculum, while the Islamic education curriculum is the rules and values of God's truth, knowledge and experience and dynamic human skills and designed by Islamic educational institutions to be presented to students with the aim of leading them to the level of perfection. what is meant by the level of perfection is the level that God has bestowed upon them so that with that they can carry out the duties of the caliph on earth in accordance with God's rules. Therefore, the normative aspect in the curriculum must not change, namely the values of God's truth, which are conveyed through the Qur'an and Sunnah.

9. Tourism

According to the Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism, tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, entrepreneurs, government and local government. More broadly in Law Number 10 of 2009 concerning Tourism, it is also explained regarding the

definition of tourism, which is given a limitation of the understanding or definition of tourism is all activities related to tourism and is multidimensional and multidisciplinary in nature that emerges as a manifestation of the needs of each person and country and interaction between tourists and local communities, fellow tourists, local government, and entrepreneurs.

In this case, we will develop one of the tours in Tiris District, namely the Antrokan Waterfall in Tlogosari Village, Jegung Hamlet, one way to promote the Antrokan Waterfall is by utilizing technology, one way is.

- a. Tourism branding
- b. Promoting using Instagram and other media.
- c. Making tourist signs to the Antrokan waterfall.
- d. Fixing the management to continue promoting the waterfall in the village by utilizing the digitalization era.
- e. Socializing with the management and village heads in Tlogosari village to develop the Antrokan waterfall.

10. Utilization of technology

The use of technology in the digital era is increasing rapidly. Technology can be used to share information and socialize, providing space to interact with each other. Interaction in modern society is a necessity, where distance and time are not a problem and this activity gives birth to a media called social media. Social media is a development in the dissemination of information where it can convey messages to millions of people efficiently and effectively, by simply accessing the internet using devices such as computers or laptops, mobile phones and the like. The internet itself is a channel of interconnected electronic global communication networks. Through the internet, the use of social media can be used to express experiences through photos or videos in the form of comments as a form of interaction not only with family but also with other people (Martínez, Berrozpe, & Lasarte in Kurniawati, 2016).

Social media has presented a feature for uploading images or photos, one of which is Instagram. Its users can easily share experiences online which can also be used for social interaction. In Indonesia, internet users of all ages access their Instagram accounts through any device at least once a month, based on a survey conducted by eMarketer.com. Indonesia is one of the top countries, ranking second based on Instagram user penetration, 2018.

11. Definition of Tourism

Tourism is one of the potential resources that can be developed by each region as one of the resources that generates foreign exchange for the country (Astuti, 2017). Furthermore, the definition of tourism according to the World Tourism Organization (2004), that a tourism destination is an

entity that covers a certain geographical area in which there are components of tourism products. Etymologically, the word tourism comes from Sanskrit which consists of two syllables, namely *pari* which means many, many times, circling, and around. While the word *wisata* means travel or traveling.

Thus, the definition of the word tourism means a journey that is carried out repeatedly or circling from one place to another. According to a broad definition as stated by Spillane (1985) tourism is a journey from one place to another, temporary, carried out by individuals or groups, as an effort to find balance or harmony and happiness with the environment in social, cultural, natural, and scientific dimensions. Wahab in his book entitled *An Introduction On Tourism Theory In Yoeti* (1996) argues that tourism is a human activity carried out consciously, which receives services alternately between people in a country itself, including temporary residences of people from other areas in search of various satisfactions and different from what is experienced where he gets a permanent job, tourism consists of three elements, namely humans (man), people who do tourism; space (space), area or scope of the place to travel; and time (time), time used during the trip and stay in the tourist destination. Another definition states that tourism is a process of temporary departure of one or more people to another place outside their place of residence. The motivation for departure is due to various interests, both economic, social, cultural, political, religious, health or other interests such as simply wanting to know, adding experience or to learn. The term tourism is closely related to tourism, namely as a change in a person's temporary residence outside their place of residence for a reason and not for activities that generate wages (Suwantoro 2002). Yoeti (1996) states that tourism is a journey undertaken temporarily, which is organized from one place to another with the intention not to do business or earn a living in the place visited, but solely to enjoy the journey for sightseeing and recreation or to fulfill various desires.

12. Types of Tourism

According to Spillane (1987), a region or a country in general can present various tourist attractions, so it will be very interesting to study and question which type of tourism has the best opportunity in the region or country. This will also affect the facilities that need to be prepared in development and in promotional and advertising programs. Although many types of tourism are determined according to the motive of the travel destination, several types of special tourism can also be distinguished as follows:

a. Pleasure Tourism

This form of tourism is done by people who leave their homes for a vacation, to seek new fresh air, to satisfy their curiosity, to relax their nervous tension, to see something new, to enjoy the beauty of nature, to

learn local folk tales to get peace and quiet in the outer city areas, or even vice versa to enjoy entertainment in big cities or to join in the hustle and bustle of tourist centers. While people travel solely to enjoy places or natural environments that are clearly different from one another will be proud if they can send pictures to state that they have visited so many cities or countries. This type of tourism involves so many elements that are different in nature, because the understanding of pleasure will always have different levels of satisfaction according to the character, taste, background of life, and temperament of each individual (Spillane 1987).

b. Recreation Tourism

This type of tourism is done by people who want to use their holidays to rest, to restore their physical and spiritual freshness, who want to refresh their fatigue and tiredness. Usually, they stay as long as possible in places that they consider to really guarantee these recreational goals (for example on the beach, in the mountains, in rest centers or health centers) with the aim of finding the necessary pleasure. In other words, they prefer health resorts. Included in this category are those who for reasons of health and healing must stay in special places to restore their health, such as in hot springs and others (Spillane 1987).

c. Cultural Tourism

This type is characterized by a series of motivations, such as the desire to learn, in teaching and research centers, to study the customs, institutions and way of life of the people of other countries, to visit historical monuments, relics of past civilizations or conversely great discoveries of the present, art centers, religious centers, or also to participate in festivals of music, theater, folk dance and others (Spillane 1987).

d. Sports Tourism

This type can be divided into two categories:

1. Big Sports Events, namely big sporting events such as the Olympic Games, world ski championships, world boxing championships, and others that attract attention not only to the athletes themselves, but thousands of spectators or fans (Spillane 1987).
2. Sporting Tourism of the Practitioners, namely sporting events for those who want to train and practice themselves, such as mountain climbing, horse riding, hunting, fishing, and others. Countries that have many facilities or sports venues like this can certainly attract a large number of fans of this type of sports tourism (Spillane 1987).

e. Tourism for Business Affairs

This type of tourism has raised various problems. Many theorists, sociologists and economists believe that business travel cannot be considered as tourism because the voluntary element is not involved.

According to theorists, business travel is a form of professional travel because it is related to work or a position that does not give the perpetrator either a choice of destination or a choice of travel time. The idea of choice that is considered fundamental to individual liberty or individual freedom which is an important part of tourism is not apparent (Spillane 1987).

f. Convention Tourism

The role of this type of tourism is increasingly important. Without counting the number of national conventions or conferences, the number of symposiums or meetings held annually in various countries in 1969 has been estimated at 3,500 international conferences. The number continues to increase each year and is estimated to reach 9,500 in 1975 and 19,000 international conferences in 1980. In addition, it is also necessary to add the existence of various meetings from international bodies or organizations (Spillane 1987).

CONCLUSION

The role of this type of tourism is increasingly important. Without counting the number of national conventions or conferences, the number of symposiums or sessions held annually in various countries in 1969 has been estimated at 3,500 international conferences. The number continues to increase each year and is estimated to reach 9,500 in 1975 and 19,000 international conferences in 1980. In addition, it is also necessary to add the existence of various meetings from international agencies or organizations (Spillane 1987). Culture is one of the cultural heritages of ancestors that is still preserved by the community. Likewise, the Tlogosari community in Tiris sub-district has a lot of cultural products from the Jangkang community itself. KABUJUK is a cultural heritage from the elders that has been carried out since long ago for an introduction to a group of people. We know that culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation.

Tourist attractions are places or areas that have attractions that can be enjoyed by many people or tourists. The diversity of nature and culture in the area can be used as tourist attractions that can be visited by tourists. The tourism sector is one of Indonesia's mainstays that has significant value and benefits for economic progress.

Similarly, tourism in Tlogosari village, Tiris sub-district, must continue to be developed to attract more tourists. By utilizing the digitalization era, tourism branding can be carried out easily and the introduction of tourism in Tlogosari village will be known by many people. While business activities are activities by directing energy, mind, or body to achieve a goal (work) to achieve something to meet daily needs. Tourist attractions are one of the job opportunities for people who do not have jobs. because tourist attractions are very suitable as places to open a business or do business.

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