



THE INTEGRITY OF PROCEEDING TRADITIONS AS HEIRS OF CULTURE IN LIPRAK KULON VILLAGE IN THE MEANING OF LOCAL WISDOM IN INDONESIA

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Abstract:

This research aims to uncover the unique culture of Probolinggo district, specifically Liprak Kulon village, Banyuwangi subdistrict. The procession tradition is one of the traditions resulting from cultural acculturation which is still preserved today by the local community. Arak-arak is a cultural tradition that has existed for a long time and is a routine activity once a year carried out in Liprak Kulon Banyuwangi village. This activity was carried out to commemorate the Isra' Mi'raj of the Prophet Muhammad SAW and Harlah or Haflatul Imtihan TPQ Nurul Iman. As for the target of this event, apart from the students, the local village community also participated in the event. KKN activities are carried out using the ABCD (Asset Based Community Development) approach. Through the ABCD approach, the KKN group becomes a facilitator in conveying ideas and developing assets owned by the Liprak Kulon community by uniting residents to achieve common goals. The data sources used were informants from several local village residents including Ustadz Hafidz, S.Ag. as head of the takmir of the Nurul Iman mosque. The data needed is in the form of sentences or expressions that can be used as discussion material in the article and of course in accordance with the problem formulation. This data collection technique was carried out using the listening method and note-taking techniques as a follow-up. Meanwhile, data collection was carried out using classification, namely grouping data taken from interviews with several residents. The conclusion of this research shows that the procession tradition is one of the cultural assets in Liprak Kulon village and has become an annual agenda in the village.

Keywords: Arak-arak, Cultural Heritage, and Local Wisdom.

INTRODUCTION

Indonesia is known as a nation rich in artistic and cultural potential. However, along with global developments, many distinctive cultural arts are gradually being influenced by foreign culture, changing and even eventually disappearing. Apart from having a positive influence on the development of civilization, the global era also has an impact on the free entry of culture across regions. Cultures that are considered outdated or not dynamic are slowly or quickly abandoned by their supporters. Some of the people who support a culture that is considered to be behind will become followers of a new culture that is believed to be more appropriate, advanced or modern. Because they are already interested in and following a new culture, some people have apparently abandoned the values or institutions that they have believed in from generation to generation as a nation.

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Then, materially, there are still many of our cultural traditions or arts that are still spoken, word of mouth or classified as oral traditions. The processes of formation, socialization, and inheritance all occur verbally, where it can be said that the integrity of the values depends on the memory or existence of the perpetrator. If there is a breakdown in communication or regeneration, there will be great difficulties in identifying, rerecording, preserving and passing on.

One of the cultures that is the historical and cultural heritage of the LiprakKulon community is the tradition of processions as cultural heirs in LiprakKulon Village, reflecting the wealth of local wisdom that has been passed down from generation to generation. Behind every movement there are values that are rooted in people's lives, depicting the close relationship between humans, nature and spirituality. LiprakKulon Village is a space where this tradition develops, strengthens cultural identity and maintains the priceless heritage of our ancestors.

Through this investigation, the deep meaning of every aspect of the arakarakan will be revealed, from the symbols used to the rites carried out. Its existence is not just a visual show, but also as an expression that brings traditional values to life in everyday life. In the context of ever-growing globalization, maintaining the integrity of traditions such as processions is important as a form of preserving local identity and as safeguarding rich and unique cultural wisdom.

RESEARCH METHODS

In community service activities carried out in LiprakKulon village, Banyuanyar sub-district during PKM activities, this activity uses the ABCD (asset based community development) method to get to know more about the cultural assets in LiprakKulon village, and has the aim of making students more able to mingle in the community and later this will also become a bridge to facilitate the running of PKM in LiprakKulon village. Armed with this method, we decided to make the Procession Tradition the object of our research, where later we will make slight changes to the clothing used in this tradition. Where initially they wore whatever clothes were important to be neat, but now we are making innovative changes by replacing them with uniforms.

RESULTS AND DISCUSSION

During the PKM activity, which lasted approximately 1 month, we served the community in the form of helping and activating LiprakKulon village and introducing the community to the fact that everything in LiprakKulon village is a village that is rich in culture, therefore with many traditions and culture. We utilize an almost forgotten and unique culture to preserve it in local wisdom in Indonesia.

We utilize social assistance regarding processions and how to maintain local traditional and cultural wisdom regarding processions. After carrying out community service activities in the form of assistance with the analysis of processional cultural assets in LiprakKulon village, several impacts of change occurred in LiprakKulon village with the implementation of assistance in the form of socializing processional cultural assets. The socialization of cultural assets regarding processions was one of the first to open the minds of the village community, which initially processions were just an ordinary tradition and not one of the things that

were prioritized, became a cultural asset of local wisdom that really needed to be maintained by Liprakkulon village residents.

In the results of the discussion on "The Integrity of the Arak-Arakan Tradition as a Cultural Heir in LiprakKulon Village in the Meaning of Local Wisdom in Indonesia", we found several significant findings:

1. In the Cultural Context of LiprakKulon Village: Starting with an in-depth understanding of the cultural context of LiprakKulon Village, including the history, values and norms that shape the lives of the people there.
2. Arak-Arakan Tradition: We explored in detail the Arak-Arakan tradition, including its origins, symbolic meaning, and role in the daily lives of the people of Liprak Kulon Village. Discussions cover aspects such as preparation, implementation and impact on the community.
3. Influence of Modernization and Globalization: We discuss the impact of modernization and globalization on the Arak-Arakan tradition and local culture as a whole. This includes the challenges faced by this tradition in maintaining its authenticity amidst current social and economic change.
4. The Role of Local Wisdom: The discussion highlighted the role of local wisdom in maintaining and developing the Arak-Arakan tradition. We explore how local wisdom values such as mutual cooperation, togetherness and respect for ancestors contribute to preserving these traditions.
5. Preservation and Sustainable Development: We conclude with a discussion of the importance of preserving the Arak-Arakan tradition as part of sustainable development in LiprakKulon Village.

This includes efforts to support traditional cultural practices while promoting sustainable economic and social development. Based on research conducted by the PKM team and residents who took part in the socialization, we will attach detailed assistance regarding the importance of Arak-arakan as a tradition and culture that must be preserved.

The final result of the deliberations between KKN members and several important people in LiprakKulon village, as well as the surrounding community, especially women, decided to look at the situation and socialize with several residents regarding the benefits of holding this arak-arak tradition. As well as improvements to concepts, targets and other problems that are still obstacles.

CONCLUSION

The Real Work Lecture Program has been planned so that it can run well, although there are activities that are not carried out according to the planned time, such as changes in the schedule due to unpredictable weather conditions in LiprakKulon Village.

1. Forming female students to become more mature in responding to existing problems and being able to understand how to live in society. Apart from that, it can also form an independent and responsible personality in carrying out all the mandates given with the additional point of forming a leadership spirit.
2. The Real Work Lecture Program can increase the innovation of the people of LiprakKulon Village so that they can preserve the culture in the village in a sustainable manner as we have directed.

3. The people of Liprak Kulon Village are very enthusiastic about participating in KKN activity programs such as in the social & cultural sector, namely preserving the tradition of processions which are held once a year.

The implementation of Real Work Lectures (KKN) in LiprakKulon Village, Banyuwang District, Probolinggo Regency can run well and smoothly. The program that has been implemented focuses on the cultural assets owned by LiprakKulon Village, namely the cultural tradition of processions, so that these assets can be developed and be useful for the local community. We preserve the arak-arak culture so that this tradition is not lost over time. We also received participation and support from both the community and the young people of LiprakKulon Village. Where in its implementation, the community is quite enthusiastic in participating in the work program that we carry out, so that the community can get maximum benefits. Behind a program that runs smoothly there are bound to be several obstacles and obstacles in implementing the program. However, this will not reduce our enthusiasm in realizing the work program.

CONCLUSION

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