



INTRODUCING KABUJUK CULTURE AS A CULTURAL ASSET AND UTILIZING THE DIGITALIZATION ERA FOR THE DEVELOPMENT OF NATURAL ASSETS IN THE FORM OF TOURISM BRANDING IN JANGKANG VILLAGE.

Abd Wakil^{1*}, Mohammad Kabir Hassan², Rio Febrian Syah³

^{1,3} Universitas Islam Zainul Hasan Genggong, Probolinggo, Indonesia, University of New Orleans, AS.
Email : kurniaboy5621@gmail.com, kabir.hassan@uno.edu, r.frbr027@gmail.com

Abstract:

This community service is carried out with the aim of providing understanding and additional insight to the people of Terjang village, Tiris sub-district regarding religious moderation. In Terjang village we see that there is a culture called Kabujuk where the purpose of the Kabujuk culture itself is to respect the people who believe in it. First, they live in the village of Anjangg, where the form of respect is through Islamic practices such as reading verses from 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 Anjangg 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 Curga Bidadari Ancient Waterfall, where the resource person plays an important role in explaining various materials on how to increase tourism promotion through creativity. digital content so that their 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

Indonesia, which consists of islands, has a diversity of cultures and religions. This diversity creates a plurality that is united by Pancasila and the motto Bhinneka Tunggal Ika as written on the garuda bird ribbon. So that the struggle of Indonesian heroes is not in vain, the community is expected to manifest the nation's integralistic determination contained in the state ideology, namely Pancasila. This is specifically stated in the 3rd principle, namely Indonesian Unity. Differences that occur in society must be addressed with mutual respect so that there is no division. The diversity of cultures and religions in Indonesia often causes polemics in society. The spread of culture and religion is rapid and widespread, not limited to developed countries

*Corresponding author.
E-mail addresses: kurniaboy5621@gmail.com

with high economic growth, but also across the borders of developing and poor countries with low economic growth.

Indonesia is a land rich in cultural diversity and natural beauty. One of its many cultural heritages is Kabujuk culture, a symbol of local wisdom that has been passed down from generation to generation. Behind its natural beauty, Kabujuk culture contains deep stories about balance with nature and the close relationship between humans and the surrounding environment.

However, in this modern era, Kabujuk culture is often marginalized by globalization and technology. To maintain the continuity and sustainability of this culture, as well as develop the potential of local tourism, it is important for us to introduce Kabujuk culture to the wider world. One effective way to do this is through the use of digitalization.

The development of information and communication technology and the rapid flow of globalization are two processes that are interrelated with each other. Both support each other. There is no globalization without the advancement of information and communication technology. The development of information and communication technology also runs slowly if people do not think globally.

In this context, globalization is an inevitable phenomenon (Scholte 2001). All groups, whether they like it or not, have to accept the fact that globalization is a deadly virus that can have a good or bad effect on the fading existence of local cultures or a panacea that can cure traditional diseases rooted in laziness, slums, and backwardness. Since globalization is promoted by developed countries (read: the West) that have different cultures from developing countries, Western values can be a threat to the preservation of local values in developing countries, including Indonesia.

In this article, we will explore more about the essence of Kabujuk culture and natural assets in jangkang village, why it is important to introduce them to the wider community, and how digitalization 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 jangkang village globally while promoting Indonesia's cultural diversity.

Example. (Mubah, A. S. 2011). (Utomo, S. B. 2023). (Ri, T. P. K. A. 2019)

The article submitted is of the author's original work that is plagiarism free, and neither of which has been previously published in other scholarly journals or books.

RESEARCH METHODS

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 the 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 results and lessons learned that can

be applied in the future. By using the ABCD approach, it is expected to achieve more measurable and sustainable results.

RESULTS AND DISCUSSION

1. Definition of Culture

In the Big Indonesian Dictionary, culture can be defined as mind, intellect, results. While cultivating means teaching to have a culture, educating to be cultured, familiarizing something good so that it is cultured.

In Sanskrit the word culture comes from the word budk which means mind, which then becomes the word budhi or bhudaya so that culture is defined as the result of human thought or reason. Another opinion says that culture comes from the words budi and daya. Budi is the mind which is the spiritual element in culture, while daya is an action or endeavor as a physical element. So that culture is defined as the result of human reason and endeavor.

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 thick culture will lead to a belief in each of them, this is like the culture that exists in jangkang village, Tiris sub-district, Probolinggo district. The people there believe that visiting the graves of ancestors to get blessings and safety or people there call it KABUJHUK.

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

The definition of culture or culture according to several experts as mentioned by Elly. M. Setiadi, as follows:

- a. According to Dr. 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, in which the forming elements are supported and continued by other members of society.
- c. According to Herkovits (1985-1963), culture is part of the living environment created by humans.
- d. According to Dr. Koentjaraningrat (1985-1963), culture is a whole system of ideas, actions, and human works in the life of a community that is made human by learning.

Koentjaraningrat also explained that basically many distinguish between culture and culture, where culture is a compound development of budi daya, 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 a whole system of ideas, actions and human works in the context of community life that are made human 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 cultures 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:

a. Language

Language is a means for humans to fulfill their social needs to interact or relate to each other. In anthropology, the study of language is called linguistic anthropology. According to Keesing, the human ability to build cultural traditions, create an understanding of social phenomena expressed symbolically, and pass it on to the next generation is highly dependent on language. Thus, language occupies an important portion in the analysis of human culture.

b. Knowledge

Knowledge in universal culture is related to the system of living tools and technology because the knowledge system is abstract and tangible in human ideas. Knowledge systems are very broad in scope because they include human knowledge of the various elements used in their lives.

Many ethnic groups could not survive if they did not know exactly at what seasons different types of fish moved upstream. In addition, humans cannot make tools if they do not know 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 it.

c. Social

Cultural elements in the form of kinship systems and social organization are anthropological efforts to understand how humans form societies through various social groups. According to Koentjaraningrat, each group of people's lives are governed by customs and rules regarding various kinds of unity in the environment in which they live and associate from day to day. The closest and basic social unit is his 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.

d. Living equipment and technology

Humans always try to maintain their lives. so they will always make equipment or objects. the. The initial attention of anthropologists in understanding human culture is 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 technology. Thus, the discussion of cultural elements included in living equipment and technology is a discussion of physical culture.

e. Livelihood

The livelihood or economic activity of a community is an important focus of ethnographic study. Ethnographic research on livelihood systems examines how the livelihoods of a community group or their economic system to make ends meet.

f. Religi

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 or supernatural power that

is considered higher than humans and why humans do various ways to communicate and seek relationships with these supernatural forces.

In trying to solve the fundamental question of the origin of religion, social scientists have assumed that the religions of ethnic groups outside Europe are remnants of ancient forms of religion practiced by all human beings in ancient times when their cultures were primitive.

g. Arts

Anthropologists' interest in art stems from ethnographic research into the artistic activities of traditional societies. The descriptions collected in these studies contained objects or artifacts that contained elements of art, such as sculptures, carvings, and decorations. Early ethnographic writing about the elements of art in human culture focused more on the techniques and processes of making these art objects. In addition, the early ethnographic descriptions also examined the development of music, dance, and drama in a society.

3. The meaning and characteristics of Islamic culture

Islamic culture in this sense is a divine culture that depends on Sharia, which is represented in the books of Allah and His Messenger. In this perspective, the culture in question is a global human culture, unrestricted by geographical barriers, political maps, or other earth boundaries.

Islamic culture includes aspects of Sharia as an absolute and binding aspect and its practice in life emphasizes the permanent relationship between a Muslim and his God. This relationship also shows the attitude of servitude of a Muslim to Allah. Swt. Islamic culture is a just and universal culture, not limited to local, national or regional. This is demonstrated by Islam's hatred of monopoly, exploitation, and injustice, anytime, anywhere, and by anyone, even if such behavior is exhibited by a prophet. The affirmation of this is stated in Q.S. Shad (38) verse 26 below.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ .

"O Daud, We have made you ruler over the earth, so judge between men justly and do not follow your lusts, for they will lead you astray from the path of Allah. Verily, those who go astray from the path of Allah will have a severe punishment, for they forget the day of reckoning."

This Islamic view proves the importance of balancing spiritual needs with material and social needs. Al-Ustadz Muhammad Asad states that a culture that cannot establish a balance between physical and social needs and spiritual yearnings will in no way be able to help a person from the adverse effects of the times. A culture that lacks such balance will even lead to the loss of the true purpose of life.

Cultural changes in society along with 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 an attachment to the homeland, gender, and religion. Second, the Islamic perception of culture is inseparable from the existence of science, which is recognized to be closely related to all human activities, values, priorities, and customs.

In the Islamic view, cultural change can occur within the culture itself due to the influence of other cultures. In this case, Islamic culture accepts variable changes

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 which includes 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 learned so many sciences that support their scientific abilities and encourage innovative inventions. However, an important aspect of Islamic culture that they adopted was omitted, namely the normative aspects of Islamic culture. Therefore, the product of European culture as a whole became something else and different from the product of Islamic culture.

Changes in Islamic culture also occur as a necessity, especially in applied aspects and cultural products. The process of change in Islamic culture in terms of quantity and quality is determined by the level of community adherence 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. But it still pushes towards changes that are in accordance with human nature.

Ali Ahmad Madkur also highlighted the issue of Islamic cultural change in the context of education. The whole 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 as well as dynamic human skills and is designed by Islamic educational institutions to be presented to students with the aim of bringing them to the level of perfection. what is meant by the level of perfection is the level that has been granted by God to them so that with it they can carry out the duties of caliph on earth in accordance with God's rules. Therefore, the normative aspect of the curriculum should not change, namely the values of God's truth, conveyed through the Qur'an and sunnah.

4. Tourism

According to Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism, tourism is a variety of tourist activities and supported by various facilities and services provided by the community, entrepreneurs, government and local governments.

More broadly in Law Number 10 of 2009 concerning Tourism, it is also explained about the definition of tourism, which is given the definition or definition of tourism is all activities related to tourism and is multidimensional and multidisciplinary in nature which arises as a form of the needs of every person and country as well as interactions between tourists and local communities, fellow tourists, local governments, and entrepreneurs.

In this case we will develop one of the tours in Tiris sub-district, namely the ancient waterfall of the angel's curtain in Jangkang village, lalangan hamlet, one way to promote the ancient waterfall of the angel's curtain by utilizing technology, one of the ways is.

- 1) Tourism branding
- 2) Promote using Instagram and other media.

- 3) Fixing the manager to continue promoting the waterfalls in the village by utilizing the digitalization era.
- 4) Socialize with the management as well as the village head in jangkang village to develop the purbatu bidadari waterfall.

5. Technology utilization

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 gave birth to a media called social media. Social media has become a development in the distribution where can convey messages to millions of people efficiently and effectively, just by accessing the internet using devices such as computers or laptops, cellphones and the like. The internet itself is an interconnected electronic global communication network channel. Through the internet, the use of social media can be utilized to express experiences through photos or videos or 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 features of image or photo uploading services, one of which is Instagram. Users can easily share experiences online which can also be used for social association. In Indonesia, internet users of all ages access their Instagram account through any device at least once a month, according to a survey conducted by eMarketer.com. Indonesia is one of the top countries, ranked second based on Instagram user penetration, 2018.

6. Definition of Tourism

Tourism is one of the potential resources that can be developed by each region as one of the resources that generate 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 circumference. While the word tourism which means travel or traveling.

Thus the understanding of the word tourism means a trip that is made many times or circled from one place to another. According to a broad definition as said by Spillane (1985) tourism is a trip 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 of life 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 consciously carried out human activity, which gets services alternately among people in a country itself, covering the residence of people from other regions for a while in search of satisfaction that is diverse 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, the area or scope in which the trip is traveled; and time, the time used while traveling and staying in tourist destinations.

Another understanding states that tourism is a process of temporary departure from one or more to another place out of residence. The impetus for leaving is due to various interests, both because of economic, social, cultural, political, religious, health or other interests such as just being curious, adding experience or to learn. The term tourism is closely related to tourist travel, namely as a change in someone's temporary residence outside their place of residence for a reason and not for wage earning activities (Suwantoro, 2002). Yoeti (1996) that tourism is a journey made for a while, organized from one place to another with the intention not to strive (business) or make a living in the place visited, but solely to enjoy the trip for sightseeing and recreation or to fulfill diverse desires.

7. 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 if it has the best opportunity in the region or country. This will also affect the facilities that need to be prepared in the construction as well as in promotional and advertising programs. Although many types of tourism are determined according to the motive of the destination of the trip, it can also be distinguished by the existence of several types of special tourism as follows:

a) Tourism to Enjoy the Journey (Pleasure Tourism)

This form of tourism is carried out by people who leave their place of residence for vacation, to find new fresh air, to fulfill their curiosity, to relax their nervous tension, to see something new, to enjoy the beauty of nature, to know the story of the local people to get calm and peace in the outer city area, or even vice versa to enjoy entertainment in big cities or to participate in the crowd tourist centers. While people travel solely to enjoy places or nature, environments that are distinctly different from one another, it would be proud to be able to send pictures to certify that so many cities and countries have been visited. This type of tourism involves so many elements of different nature, because the understanding of pleasure will always differ in the level of satisfaction according to the character, taste, background of life, and temperament of each individual (Spillane 1987).

b) Recreation For Tourism

This type of tourism is carried out by people who want to take advantage of their holidays to rest, to restore their physical and spiritual freshness, who want to refresh their fatigue and fatigue. Usually, they stay as long as possible in places that they think really guarantee the recreational purposes (e.g. by the beach, in the mountains, in rest centers or health centers) with the aim of finding the necessary enjoyment. In other words, they prefer health resorts. Included in this category are those who for health and healing reasons must live in special places to restore their health, such as in hot spring areas 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 learn the customs, institutions and way of life of the people of other countries, to visit historical monuments, relics of past civilizations or vice versa 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:

- Big Sports Events, that is, major sporting events such as the Olympic Games, world ski championships, world boxing championships, etc. that attract attention not only to the sport itself, but to thousands of spectators or fans (Spillane 1987).
- Sporting Tourism of the Practitioners, sporting events for those who want to practice 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) Business Tourism

This type of tourism has raised various issues. Many theorists, sociologists and economists assume that travel for business purposes cannot be considered a tourist trip because the voluntary element is not involved. According to the theorists, this business trip is a form of professional travel or travel because it is related to work or position that does not give the perpetrator either the choice of destination or the choice of travel time. The idea of choice is considered fundamental to individual liberty or individual freedom which is an important part of tourism does not appear (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 symposia and sessions held annually in various countries in 1969 has been estimated at 3,500 international conferences. The number annually continues to increase and is estimated at 9,500 for 1975 and 19,000 international conferences for 1980. In addition, it is also necessary to add various meetings of international bodies or organizations (Spillane 1987).

CONCLUSION

Culture is one of the cultural heritage of the ancestors which until now is still preserved by the community. Likewise, the Jangkang community of Tiris sub-district has a lot of cultural results from the Jangkang community itself. KABUJHUK is a cultural heritage of elders that has been carried out for a long time for an introduction to a group of people. We know culture is a way of life that develops and is shared by a group of people and passed down from generation to generation.

A tourist attraction is a place / area that has an attraction that can be enjoyed by many people / tourists, the natural and cultural diversity contained in the area can be used as a tourist attraction 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 Jangkang Village, Tiris District, which must continue to be developed In order to attract more tourists to come, by utilizing the digitalization era, tourism branding can be carried out easily and the introduction of tourism in the village will not be many people who know.

While business activities are activities by directing energy. mind, or body to achieve a purpose (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 a place to open a business or do business.

REFERENCES

- Dinas Pariwisata dan Ekonomi Kreatiflwan Jaya. 2007. *Pengelolaan Lingkungan Kawasan Wisata Danau Lebo Kecamatan Taliwang Kabupaten Sumbawa Barat*. Tesis Program Studi Ilmu Lingkungan. Universitas Diponogero Semarang.
<https://ojs.ummometro.ac.id/index.php/attajdid/article/download/1556/pdf>
<https://repository.uinsu.ac.id/508/5/Bab%20II.pdf>
<https://repository.uinsu.ac.id/508/5/Bab%20II.pdf>
- Koentjaraningrat, 1993. *Manusia Dan Kebudayaan Di Indonesia*, Penerbit Djambatan: Jakarta.
- Mubah, A. S. (2011). *Strategi meningkatkan daya tahan budaya lokal dalam menghadapi arus globalisasi*. *Jurnal Unair*, 24(4), 302-308.
- Picktchall, Muhammad Marmaduke, 1993, *Kebudayaan Islam*, Penerbit PT. Bungkul Indah, Surabaya.