

Snackfruit Village Festival: A Study of the Revitalization of Local Cultural Values from an Ethno-Social Perspective

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Abstract

Local cultural wisdom in each region is unique and different; this is why it is important to maintain it. It indicates the unique characteristics of an area, including its social field. The distinctive social culture in each region generally adheres to positive teachings and is worth preserving. This research aims to explore how the snakefruit village festival functions as a tool to maintain and celebrate cultural identity and local wisdom. This research is qualitative research with an ethno-social based phenomenological approach. Data collection is done through observation, in-depth interviews, and documentation studies, as well as through local figures and residents. Data triangulation is carried out through source triangulation. The research results show that (1) internalizing character values is carried out through five stages: value acceptance, response, selection, internalization, and actualization. On the other hand, the character values that emerge as a form of internalization of the local wisdom of the Snakefruit Village festival include religious values, cooperation, tolerance, and caring for the environment. (2) the community has three forms of social capital, Bonding, Bridging, and Linking, which are forms of community cooperation through various parties for the event's success. The implication of the results of this research is the need for continuous support in developing and promoting the Snakefruit Festival as a manifestation of cultural values in Rengel Village through collaborative efforts between the government, cultural actors, and the community. In this case, the Snakefruit Festival can effectively strengthen and expand understanding and appreciation of Javanese cultural identity in Rengel Village, Tuban Regency.

Keywords: Ethno social; Local wisdom; Cultural Revitalization; Traditional

INTRODUCTION

Indonesia is rich in natural resources and local wisdom (Fadilah, Sriyati, and Irawan, 2023). In general, local wisdom can be interpreted as a form of wisdom based on good values that local unique ethnic beliefs. Local wisdom in each region is unique and different, so maintaining it is important; it marks an area's distinctive characteristics (Hamimah *et al.*, 2022). This local culture originates from ancient ancestors and is still maintained today. So that local culture does not become extinct, it needs to be preserved so that it continues to survive as time goes by (Brata, 2012). Noble values need to be instilled and socialized, one of which is through the learning process in schools and the community. Therefore, exploring or exploring local culture or indigenous knowledge of a community is very important to research. Exploring local culture can be a source of learning based on local knowledge (Ratnasari, 2018) and (Pieter, 2017).

Revitalizing local wisdom itself is a strategy used to revive community traditions and culture that have begun to be marginalized or forgotten so that this culture is once again sought after by the community, especially the current younger generation (Rusmiati, Firmansyah and Rohaniah, 2023). The Indonesian nation is experiencing socio-cultural changes due to the influence of global cultural values on Indonesian cultural values, which are then implemented in daily life behavior. This results in changes in cultural values reflected in people's thought patterns and attitudes towards life.

Local cultural values are becoming ignored today (Suyitno, 2013). In line with this, the nation's noble cultural values have been replaced by a foreign culture that often conflicts with the culture adopted by students (Ratnasari, 2018; Lionar and Mulyana, 2019). As a result, there is a lot of moral degradation. The emergence of attitudes of individualism, materialism, pragmatism, and hedonism in Indonesian society, among other things, is a form of moral degradation. People seem to forget the noble cultural values that already exist and are characteristic of Indonesianness (Ramdani, 2018; Sudirman, Nurmandi, and Bashori, 2020). This cultural change requires revitalizing local

wisdom, especially religious and cultural values. Local knowledge, according to (UU no 32, 2009) Chapter I Article 1 point 30, is about environmental protection and management in the noble values that apply in the community's life system to, among other things, protect and manage the environment sustainably.

Ethnosocial is a scientific discipline related to social groups in a culture with a specific purpose. As living creatures, humans cannot escape culture from their identity and characteristics as cultured humans (Yusnia, 2024). According to Rizonova (Pratama and R A, 2019), in social life, humans are social creatures who always have relationships or interactions with other people because humans cannot live alone and need other people in their lives. Also, humans cannot be separated from culture as their identity and characteristics are that of cultured humans.

Lereng Kuning hamlet, Rengel Village, Tuban Regency, East Java, is the largest producer of snake fruit in its area. Villages have unique and varied characteristics that differ from one region to another regarding social, economic, cultural, and environmental aspects (Kulsum and Qomariah, 2019). The snakefruit fruit commodity is a local potential that was once the favorite agricultural product in Tuban Regency. The local potential is abundant wealth from nature, community culture, and human resources in an area. The general aim of developing local potential is to increase the achievement of independence and prosperity in a village community (Pangesti, 2020). In this area, snake fruit plants are scattered in almost every resident's yard.

The snake fruit plants in Rengel Village are quite old. The productive land for snakefruit is gradually decreasing, changing its function to residential or business units in line with population growth, which continues to increase over time. Several snake fruit trees in residents' homes were also cut down because they chose to cultivate other plants with more profitable economic value than snake fruit. As the population increases yearly, felling snakefruit trees that are still productive has become very unfortunate. The benefits of snake fruit plants that the people of Rengel Village have cultivated can be optimized so that they have greater economic value and are not forgotten.

The Snakefruit Village Festival is an annual activity that tries to restore the glory days of the snakefruit plant. The village government initiated it by involving the community and local traditional leaders. Snakefruit Village festival is packaged into a people's party to explore various festival events as a tool to maintain and celebrate cultural identity and local wisdom. Local wisdom is important in people's lives, especially amid continued modernization. Local wisdom impacts social change (Widianto and Lutfiana, 2021).

The snakefruit festival is an important forum for representing Javanese cultural identity in Rengel Village through costume modifications, dance, music, and other performances. The enthusiastic public interest is supported by media publications through community and personal social media in the community and regional news media. In line with the opinion of (Sholichah, Putri, and Setiaji, 2023), the media plays an important role in the spread and influence of cultural representations. Revitalizing cultural values through traditional food, carnival traditions, wayang, and *tumpeng* is expected to impact society's social, cultural, and economic aspects.

METHOD

This research uses qualitative research with a phenomenological approach. The research location is in Rahayu Lereng Kuning Hamlet, Rengel Village, Rengel District, Tuban Regency. The data collection method was carried out by observation and in-depth interviews, which were carried out from December to January 2024. Observation activities were carried out by making direct observations at the festival location. The interview aims to obtain information about cultural values and local wisdom conveyed through the Snakefruit Village festival.

Informants in this research included traditional leaders, village government, and the community to obtain comprehensive information about the Snakefruit village festival tradition and its inherent cultural values. Reconstructing indigenous local knowledge is focused on community beliefs and the rules enforced at the Snakefruit Village festival. Data analysis uses a model (Miles, Huberman, 2014), including data reduction, data presentation, drawing conclusions, and verification. Checking the validity of the data is carried out through source triangulation.

RESULT and DISCUSSION

The Snakefruit Village Festival is an annual activity carried out by the Rengel Village government as a form of cultural activity, respect for ancestors, and a form of local wisdom with the involvement of the local community. The snakefruit village festival has become an annual educational tourism icon through various activities. This festival is a series of events held for a week with *tosan aji* (heirloom) and *keris* exhibitions, bonsai plant exhibitions, and exhibitions related to the processed snake fruit commodity, *Nadong Dongo*, which means gratitude to the creator for the blessing of the existence of abundant water sources from the *Ngerong* cave, Tumpeng Robyong which is composed of hundreds of snake fruit fruits harvested in Rengel village, traditional cultural fashion shows, music concerts, traditional food and drink bazaars, *kirab budaya* (cultural carnivals), *tumpengan* and keris puppet performances.



Figure1:Tumpeng

Robyong

Source: Research documentation, 2024

The initiators' efforts consist of youth and community leaders collecting various types of village culture and combining them in a collective performance between the community and cultural preservationists and local, national, and international artists. Rooted in the village *manganan* culture, which has been regularly held every year since our ancestors, the enthusiasm of the youth gathered and became the new energy of culture in the modern era, which was finally termed a cultural holiday with the name Snakefruit Village Festival.

The organizing committee, in this case, informant A, in his interview stated, "There is no tendency whatsoever in the simplicity of our culture; it is only limited to gathering feelings so that we can then connect in longing so that our entire community is united again so that those who are far away can get closer and those who are close can get closer." dock." The informant further stated, "There are no banners, pennants, or pennants like holidays that are held in general; the feeling of being connected when we meet makes the Snakefruit Village Festival eagerly awaited by the community. Holidays belong to the community, from the community, by the community, and are returned to the community as well." In other areas, events with a similar concept are held by the people of Jombang. (Suksmawati *et al.*, 2019) *Bancakan* Snakefruit, as a form of cultural tourism held by the Galengdowo community, reflects three values believed in and practiced by the community. That is the spirit of collectivism, gratitude, and almsgiving.



Figure2: Music concert on Snakefruit Festival activities
Source: Research documentation, 2024

The snakefruit festival is attended by various levels of society of different ages, religions, ethnicities, and social strata. The series of activities not only impact positive social relations in the community but also have an economic impact and increase the insight of the younger generation in understanding cultural heritage, which will later affect the character. Activities: Psychologically and socio-culturally, character formation in an individual is a function of all human individual potential (cognitive, affective, conative, and psychomotor) in the context of socio-cultural interactions (in the family, school, and society) and lasts throughout life (Suyitno, 2013). Socio-culture proves that there is a revitalization of cultural values.

According to Wallace (Sadjim, Muhadjir, and Sudarsono, 2016), Revitalization is “... a deliberate, organized, conscious effort by members of a society to construct a more satisfying culture”. Efforts to revitalize the noble values of local wisdom were developed by looking at several empirical conditions. First, Revitalization is carried out because of the spirit or spirit of the values of unity and oneness, as has also been seen historically; this spirit is found in Javanese philosophy, public awareness of the importance of reinstalling the noble values of national culture, which are full of harmony. The Javanese proverb “*rukun agawe santosa*” proves that in the context of Javanese society, the importance of harmony in realizing harmony in life is realized. *Santosa* in the Javanese vocabulary is not simply understood as “strong” in a purely physical sense but also has a much deeper meaning, namely prosperity or happiness for all. Second, as a cultural glue with the resources of ethnic diversity, one’s religion needs to be maintained, developed, and strengthened; third, the loss of the spirit of values in the pluralistic resources of society and the increasing development of cultural transfer from outside, such as food, drink, music, fashion, and culture; Third, through Revitalization it is hoped that it can foster an attitude of cultural awareness for harmonious community life.

Based on the researcher’s observations, the results showed that the Rengel village community had three forms of social capital. Hence, the snakefruit village festival activities received positive enthusiasm and impacted the community’s social order. Forms of social capital based on the type of social ties (social networks) can be differentiated as follows, according to Woolcock (Mukaromah, 2020) as follows: (a) Bonding social capital means ties between people in similar situations. The same applies to close family, close friends, and close neighbors. Relationships between individuals in groups like this involve intensive interaction and interpersonal and mutual support. (b) Bridging social capital includes looser ties between several people, such as distant friends and work colleagues. Formed from interactions between groups in an area with relatively lower frequency, such as certain ethnic groups, religious groups, communities, or other social groups. (c) Linking social capital can reach people in different situations outside the community, encouraging its members and utilizing

many of the available resources. These relationships are formed from individual or group interactions in formal organizations, such as institutions or joint activities.

The Bonding Stage in Social Capital is a form of cooperation tradition without workers' wages, which makes the series of Snakefruit Festival activities successful. The form of activities with the community to build mutual relationships that are based on local wisdom. This activity is being funded by generous contributors such as residents around the festival site and the event committee. Bridging in Social Capital is interaction or collaboration between society and other associations, communities, or cultural groups. Bridging is carried out through the artist community around Rengel Village during this snakefruit festival.

At the Linking stage in Social Capital, linking capital is a form of interaction that generally occurs in individual or group interactions in formal organizations. Linking capital in the Snakefruit Festival is seen from the collaboration between the people of Rengel Village and the Tuban Regency Regional Government, especially the Regency Culture and Tourism Office. Tuban. Management of the Snakefruit Festival is a joint responsibility between the people of Tuban Regency and the Tuban Regency Culture and Tourism Office. This form of cooperation is realized in joint use, and tasks are carried out by each party from the community and the government. The combination of modernity and locality means that the regional artist community and the government have the authority to oversee a series of activities to continue presenting local art.

Linking social capital is an effort to interact well with each other, maintain tolerance, and work together to realize a common goal: promoting local culture with a combination of different regional cultures developing in Rengel village, Tuban Regency. This link between social capital and food and drinks can be seen in the preparation of traditional food and beverages, which are brought into a modern concept, for example, in the preparation of snake fruit pudding, which is an effort to internalize local wisdom with contemporary food.

CONCLUSION

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