

Local Wisdom of Kandri Village as a Form of Environmental Conservation

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Abstract—Kandri is one of the villages in Gunungpati Subdistrict, which the Semarang City government has used as a tourist village. Attractions that can be found in Kandri Village can take the form of natural attractions (Jatibarang Reservoir), cultural attractions (village celebrations), and social attractions. As one of the villages that are administratively located in the city area, the culture and community characteristics of Kandri Village must follow the trend or fashion of modern times. However, the Kandri people up to now still adhere to what is the noble values of culture. This means that they are still doing things that some modern society is that something that is very behind. Cohesiveness and a sense of belonging and a feeling of wanting to preserve are so strong. Some activities or local wisdom of the Kandri people are *Nyadran Kali/Sendang, Nyadran Desa Kubur, Sesaji Rewandha, Apitan, Nyadran Gua Kreo, and Barian*.

Keywords— *local wisdom, people of Kandri, conservation.*

I. INTRODUCTION

Indonesia is a country that has diversity due to geographical physical conditions. Such conditions lead to a variety of cultural and community characteristics. The form of diverse cultures, among others, is that each region is unique in protecting the environment. These uniqueness is often referred to as a local wisdom. Local wisdom is a view of life and science as well as various life strategies that manifest activities carried out by local communities in answering various problems in meeting their needs. Etymologically, local wisdom consists of two words, wisdom and local. Other names for local wisdom include local wisdom, local knowledge and local genius. The term local wisdom is the translation of the local genius which was first introduced by Quaritch Wales in 1948-1949 which meant the ability of local culture to deal with foreign cultural influences when the two cultures were related [1]. According to the Big Indonesian Dictionary, it means wisdom, intelligence as something needed to interact. The local word means a place or at a place to grow, to exist, to live, or something that may be different from other places or is found in a place of value that may apply locally or may also apply universally [2]. The functions of local wisdom towards the inclusion of external culture are as follows: as a filter and controlling for external culture, accommodating elements of external culture, integrating elements of external culture into

indigenous culture, and giving direction to cultural development [3].

Kandri is one of the villages or sub-districts in Gunungpati, which the Semarang City government has used as a tourist village. Attractions that can be found in Kandri Village can take the form of natural attractions (Jatibarang Reservoir), cultural attractions (village celebrations), and social attractions. As one of the villages that are administratively located in the city area, the culture and community characteristics of Kandri Village must follow the trend or fashion of modern times. However, the Kandri community up to now still adheres to what is the noble values of culture. This means that they are still doing things that some modern society assumed that it is something very behind. Cohesiveness and a sense of belonging and a feeling of wanting to preserve are so strong.

Community empowerment is an effort to provide empowerment or strengthening to the community. Community empowerment is also defined as the ability of individuals who are associated with the community in building the empowerment of the community concerned so as to aim to find new alternatives in community development [4]. Community empowerment is an effort to enable and to facilitate the community that is carried out with the following efforts, namely enabling, empowering, and protecting [5].

This is very interesting to study where in the midst of a situation of globalization and the onslaught of western culture, the Kandri people who are administratively located in the city area, but they still adhere to customs and culture.

The aim to be achieved in this research is to identify the forms of local wisdom in Kandri Village and to understand the role of the community in an effort to preserve and to develop the existing local wisdom.

II. METHODS

The research was conducted in Kandri Tourism Village, Gunungpati District, Semarang City. This study will examine the forms of local wisdom in Kandri Village which are contained in the behavior and values in life in the Kandri community. Community participation in preserving existing local wisdom becomes a variable or the focus of subsequent research. In this study, there are several data collection techniques used, namely:

observation, used to find primary data in the form of community activities in the participation in the preservation of local wisdom. interviews, used to find data on forms of local wisdom activities and at the same time to find out the meaning of the activities. Data analysis was carried out by describing the results of the research in narrative. The existing forms of local wisdom are arranged in a matrix and analyzed according to conditions in the field (triangulation).

III. RESULTS

Kandri is one of the villages in the Gunung Pati District, Semarang City. In general, the condition of Kandri Village has an area of 245,490 ha. Kandri Village is located to the west of Gunung Pati District with the following limits. North of the border is Sadeng Village The east side borders are Pongangan Village and Nongkosawit Village. The south borders are the Cepoko Village and in the west bordering the Cepoko Village.

Demographic conditions of Kandri Village with a population of 3,797 people consist of 1,093 families. Kandri Village is designated as a tourist village along with Nongkosawit Village based on the Semarang Mayor Decree Number 556/407 Dec. 21, 2012. In addition to Kandri Village and Nongkosawit Village in the Mayor's Decree, it also makes Wonolopo Village (Mijen District) as a tourist village. The appointment of Kandri Village as a tourist village considers several things, especially related to the natural and cultural wealth. The natural potential in Kandri Village which is a mainstay of tourist destinations is Kreo Cave and Jatibarang Reservoir. The form of cultural tourism potential of the Kandri Village community which is the mainstay of the Kandri Village is nyadran kali/sendang, nyadran kubur, rewandha offerings, apitan, creations of Kreo caves, and barian.

A. Form of Local Wisdom of the Kandri Community

As a tourist village, Kandri Village does not only rely on natural objects (Kreo Cave and Jatibarang Reservoir) but also develops cultural tourism destinations. Cultural tourism which is implemented in various forms of activity is the main attraction for tourists. Kandri community cultural activities are a form of local wisdom in protecting the environment, so that the carrying capacity is maintained. The form of culture that is still implemented and continues to be developed and developed has a different purpose although in general, it is a form of gratitude to God Almighty. The culture that has become the mainstay of Kandri Village as a tourist attraction is *nyadran kali / sendang*, *nyadran kubur*, *rewandha offerings*, *apitan*, *nyadran kreo caves*, and *barian*.

1) Nyadran Sendang/Kali

It is an activity in the form of cleaning the time or spring that is in the Kandri Village environment. The *Nyadran Kali* ceremony is an annual tradition that is held by the community of RW 01 of the Kandri Sub-district which is held every Thursday Kliwon in Jumadil Akhir (Java month). *Nyadran Kali* ceremony was held as an expression of gratitude from the people of Kandri for the abundance of fresh water in Kandri

Tourism Village. *Nyadran Kali* ceremony has a series of important activities in it, which consists of three stages, namely the preparation, implementation and closing stages. Preparation in the *Nyadran Kali* Ceremony consists of the implementation of *mujahadah* and the cleanup of the village. The *Nyadran Kali* ceremony consists of procession, *Matirto Suci Dewi Kandri* dance, and pouring *Sendang Gede* water. The closing in the *Nyadran Kali* Ceremony consists of the implementation of transgression.



Fig. 1. Procession *nyadran kali/sendang*

2) Nyadran Kubur

Another form of local wisdom of the Kandri community in appreciating the blessings that have been given by the Almighty God is by carrying out the grave activities. *Nyadran Kubur* is an activity that has been carried out regularly and continuously until now. This activity is carried out by the residents of Siwarak Village and on *Pon* Sunday in Rajab (Javanese calendar). Activities in the form of ritual cleaning the grave, pilgrimage to the grave and ending with the recitation of the Prophet Muhammad SAW. The purpose of this activity is to gather relatives who have rarely met because of a far-flung residence. In addition, the purpose of this activity is to remind that every human being will eventually experience death. By visiting the grave will remind that death will surely be experienced by all living beings. On the sidelines of the event, a carnival was held with various attractions such as parading replicas of *warak* animals, *tumpengan*, and crops.

3) Rewandha offerings

It is an activity or ritual held every 3rd of Shawwal (third day of Eid al-Fitr). This activity is an activity to trace *Sunan Kalijaga* when looking for teak trees that will be used as one of the pillars (*soko guru*) of the Demak Mosque. Another goal of this activity is to maintain the balance of nature and animals by feeding animals (apes) around *Kreo Goa*. But the main purpose is the realization of gratitude to God Almighty for the gift and salvation so far. Activities in the form of a *gunungan* parade containing various crops ended at *Kreo Goa*. Besides the procession, various arts were also displayed such as dances.

4) *Apitan*

It is a Village Understanding event or village cleaning, which is followed by an all-night Puppet Show with *Dalang, Panjak* and *Niyogo* from *Dewi Kandri* itself. This event is a manifestation of the expression of gratitude and gratitude to the Creator, and the hope that *Dewi Kandri* will be protected from danger and the population will be given a sense of security, peace, peace and prosperity. The *Apitan* tradition is carried out between two Islamic holidays, namely Eid al-Fitr and Eid al-Adha. Hence, the tradition is called *Apitan* or *kejepit* or on the month of *Dzulko'dah* in the Islamic calendar, and the Javanese usually call it *Apit* or *Hapit*. The day of implementation on the Javanese calendar is *Kliwon*. *Apitan* or earth alms used to be a salvation that is intended in order to be grateful for the harvest and abundance of blessings that Allah SWT gives, so that the community is surrounded by safety, getting an abundant harvest and blessings and to be kept away from reinforcements. Figure 3 illustrates the traditional activities of the *apitan* in the village of *Kandri*.



Fig.2. *Apitan* tradition ceremony in *Kandri* Village

5) *Nyadran Gua Kreo*

Nyadran Gua Kreo or is currently known as the *Jatibarang Reservoir* carried out by the community in the month of *Rajab*. The purpose of this activity is as a form of gratitude for the abundance of various community agricultural products around the *Kreo Cave* or *Jatibarang Reservoir*. This means that with this activity, it is expected that the community or population will continue to maintain agricultural land to remain green and fertile, so that they can continue to be planted and produce abundant crops. With the planting of the land, in the end, it can maintain the availability of ground water which is the source of water in the *Jatibarang Reservoir*.

The *Nyadran* tradition of *Jatibarang Reservoir*, is a routine agenda carried out by citizens in order to inspire culture as well as a sign of gratitude for the abundance of agricultural products obtained by residents around the reservoir. This activity was carried out by *Pokdarwis Suko Makmur* who was responsible for activities or rituals related to *Kreo Cave* and *Jatibarang Reservoir*.

B. *Community Participation in Developing Local Wisdom in Kandri*

One form of community empowerment in maintaining local wisdom in *Kandri Village* is by establishing a *Tourism Awareness Group (Pokdarwis)*. In *Kandri Village*, there are 2 *Pokdarwis*, namely *Pokdarwis Pandanaran* and *Pokdarwis Suko Makmur*. *Pokdarwis Pandanaran* is responsible for managing education, agriculture, livestock and cultivation, while *Pokdarwis Sukomakmur* focused on *Kreo Cave* and *Jatibarang Reservoir*.

C. *Establishment of Community Self-Reliance Agency*

The *Community Self-Reliance Agency (BKM)* means to bridge between *PNPM (National Community Empowerment Program)*. *BKM in Kandri Village*, namely *BKM Langgeng Joyo* in *Kandri Village*, has been running for 6 (six) years with various programs that have been implemented according to plan. *BKM Langgeng Joyo* in its implementation forms a work unit that will assist the implementation of the *BKM* program. The work unit includes the *Environmental Management Unit (UPL)*, the *Financial Management Unit (UPK)*, the *Social Management Unit (UPS)*, and also the *Tourism Management Unit (UPP)*. *Community Self-Reliance Agency through Tourism Management Unit (UPP) Kandri Tourism Village* has its main duties and functions including managing, maintaining, utilizing and preserving the *Potential of Kandri Tourism Village*.

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