Socio-Cultural Documentation to Preserving Indigenous Knowledge Through Community Service Program

Titi Susanti
Department of Language, Art, and Culture Management
Universitas Gadjah Mada
Yogyakarta, Indonesia
titisusanti@ugm.ac.id

Arif Rahman Bramantya;
Department of Language, Art, and Culture Management
Universitas Gadjah Mada
Yogyakarta, Indonesia
arbramantya@ugm.ac.id

Tsabit Alayk Ridhollah
Department of Language, Art, and Culture Management
Universitas Gadjah Mada
Yogyakarta, Indonesia
tsabitalaykridhollah@gmail.com

Abstract--**This paper discusses socio-cultural documentation based on local community as an effort to preserving indigenous knowledge through community service program. Documentation process is one of scientific method in the dissemination of information. Documentation work is not only limited in traditional form but also in more modern form like digital media which is more popular and widely used. The methods in collecting data were observation, interviews, and literature review. The process of data analysis consisted of several steps: (1) data reduction, (2) data presentation, and (3) verification. Data triangulation technique was a validation phase aiming to make the results of the study more accountable. The conclusion about documentation work is the recording of socio-cultural aspects in the effort to preserving indigenous knowledge. Documents containing socio-cultural aspect of a village become the source of memory and it strengthens the identity of the community. Dissemination of socio-cultural documentation of the village becomes a medium for the younger generation to learn characteristic of indigenous knowledge.**

Keywords—documentation, indigenous knowledge, community service program

I. INTRODUCTION

The Republic of Indonesia has diverse local cultures. It can be interpreted as a formation of local identities that needs attention by people. The development of technology, knowledge, and information indirectly displaces local cultures [1]. Younger generation is less aware about it. Moreover, the cause of that lack of awareness should be a special concern [2]. Various forms of Indigenous Knowledge are rooted in the environment of the community which is also related indirectly to the local culture. It shows that indigenous knowledge of community is able to maintain the sustainability of human and natural resources management, so they will survive in the era of industrial revolution. In dealing with current situations which likely have negative impacts on community, the preservation of indigenous knowledge becomes the first concern. The importance of indigenous knowledge is related with communities life. Therefore, understanding how the community with its diversity in facing ecological and development sector are challenges. Indigenous knowledge in the industrial revolution era becomes an interesting study.

This study took place in a strategic area in Yogyakarta, Dusun Punukan as the object of community service program, Vocational College, Universitas Gadjah Mada. Dusun Punukan is an administrative area in Wates Village, Wates District, Kulon Progo Regency, Yogyakarta. Wates is an administrative area that was established in December 1st, 2010. The area of Wates is 428.2422 Ha. Wates Village consists of 86 RTs and 16 RWs, as assigned in the Decree of the Regent of Kulon Progo Number 84/A/2015 concerning Ratification of the Decree of the Head of Wates Sub-District of Wates, Kulon Progo Regency Number 03 of 2015 concerning Amendments to the Number and Name of the Neighborhood and Neighborhood Associations of Wates. Wates is one of the economic driving forces in Kulon Progo Regency.

Based on the strategic plan of the community service program at the Vocational College of Universitas Gadjah Mada, Dusun Punukan is a service locus in 2018. This is in accordance with the mission of Vocational College to establish a Factory Research Center (FRC). It needs support in the form of conducive socio-cultural environmental conditions for development mission. A conducive socio-cultural environment can be characterized by an integrated and comprehensive mapping of socio-cultural potential. Mapping the socio-cultural potential of Dusun Punukan needs an authentic and reliable document source, both of traditional and modern.

In accordance with document sources, documentation work is one of the efforts to create and strengthen regional identity. Documentation work is the domain of knowledge in disseminating information. Sulistyo Basuki mentioned several reasons why people record information. They are for personal reasons, social reasons, legal reasons, instrumental reasons, symbolic reasons, and scientific reasons [3]. To put simply, people record information because of fear to forget. Unfortunately, human has limited amount of memory. Therefore, the product of the documentation work is expected to "describe" as recorded activity (recorded information) and person's desire to remember things or events in the past can be transformed through the product. Thus, memory and identity are formed. The meaning of documents for the village is not only limited to documents as medium for storing village potential information. Documents containing socio-cultural potential of village become the source of memory and it strengthens the

identity of the community. Dissemination of the product of the village's socio-cultural documentation is also a medium for the younger generation to learn the indigenous knowledge which is characterized by Pancasila at the village level.

Indigenous knowledge can be interpreted as unique knowledge and limited to the culture of society. Moreover, it can be disseminated as a socio-cultural product through community service program. Indigenous knowledge will be handed down from generation to generation as a foundation in community life. The product of documentation work through a community service program have impacts not for self-interest but for the interests of the wider community as a social function.

The use of documents involves far more than fact-finding and problem solving. The complex totality of our lives and of our behavior is our culture. Tylor's classic definition of culture included "knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." Documents, then, are used to shape our culture [4].

Based on this explanation, a question emerges: how to analyze the work needs of the socio-cultural documentation of the Dusun Punukan through a community service program. This study aims to know how the culture of society as a knowledge system contributes to global challenges. The efforts to conceptualize of community development ideas are exploring the relationship between indigenous knowledge and documentation work.

II. METHOD

This research was conducted using literature study methods in order to obtain primary and secondary data so that it would clarify the analysis and qualitative methods by collecting as much materials as possible from valid sources of information to get detailed overview. Data collection techniques were used by interview, observation, or survey. Stages in qualitative research referred to planning, observation, data collection, and writing [5].

Specifically, this study used qualitative research design by asking questions that are relevant to the subject matter. This study is not limited only to where the data source was obtained. The strength of the case study is its ability to fully relate to various types of evidence - documents, equipment, interviews, and observations [6]. Furthermore, qualitative research aimed to get comprehensive understanding on social reality from the participant's perspective.

In this study, the primary data were obtained from interviews-focused method. Although it was unstructured questions, interviews were always focused on the main points of the study. Secondary data were obtained through literature study and documentation. After gathering the required data, the next steps were aggregation process, organizing, and classifying these data into manageable units. This analysis process was performed since the time secondary data obtained and then it is verified with the contemporary conditions until the study ends. To support the results of the analysis presented in this study, initial observations have been carried out directly in the form of coordination in the 2018 community service activities.

III. DISCUSSIONS AND RESULTS

A. Indigenous Knowledge as a Basic Concept of Development

The purpose of regional development is reducing the growth gap and welfare inequality in certain area. Area is a space which is a geographical entity and all elements related to it whose boundaries and systems are determined based on certain administrative aspects and or functional aspects.

Regional development is an effort to empower related parties in an area in utilizing resources with technology to provide added value for what is owned by the administrative area or functional area in order to improve the quality of life of the people living in the region. Thus, regional development has a target for economic growth and improvement of community welfare. It relies on the ability of human resources to utilize the surrounding environment and its capacity and ability to utilize existing supporting equipment (instruments). The paradigm of regional development has shifted to efforts relying on 3 (three) pillars: natural resources, human resources, and technology. They are internal elements of the region that are interrelated and interact to form a system. The results of the interaction of these elements reflects the performance of a region, which will differ among regions, thus catalyzing the establishment of regional-specific specialties.

Indigenous knowledge is a traditional knowledge used by a group of specific problems as a guideline in thinking and acting in life [7]. In building a social identity, indigenous knowledge is absolutely necessary. Indigenous knowledge is a complete system of knowledge with characters related to cultural context. Due to strong contextual and cultural relationships, Indigenous knowledge is an important part of people's life. Indigenous knowledge is usually driven by the demands of pragmatic and utilitarian life [8]. Society is the executor of the knowledge they have, therefore separating indigenous knowledge from its socio-cultural context is very dangerous. Comprehensive understanding is needed so it does not cause diverse interpretations [9].

An important aspect that must be determined is the relationship between the community, social reality and indigenous knowledge, especially in Indonesia, related to the management of human resources and natural resources. This is very important to be the basic foundation in development. According to Sillitoe (1998), the development of study on indigenous knowledge is divided into two types: the academic field and development field. The study of indigenous knowledge related to the academic field refers to anthropological and ethnographic studies. Meanwhile, the study of indigenous knowledge related to development field refers to management and development efforts [9].

Indigenous knowledge with all the knowledge inside it becomes an important element for the improvement and adaptation of technology to local needs. On the other hand, the preservation of indigenous knowledge can be a driving force in an effort for emphasizing the needs and increasing human resources. Without realizing it, through the preservation of indigenous knowledge can increase awareness among policy makers about the importance of a bottom-up perspective to create more feasible and environmentally friendly solutions [9].

Therefore, indigenous knowledge is often used to correct many problems caused by development strategies that are not suitable for the needs of the community. Regarding with this, it is important to show that the concept of development, which is intended as an increase in productivity, modernization, technology and ownership of goods and financial capital, is not the parts of indigenous knowledge. Privilege over land and resources, cultural identity, and self-determination that is increasing becomes the reason for indigenous peoples' resistance against all types of development policies and projects that have negative impacts on their population.

B. Socio-Cultural Documentation as a Cultural Movement

Categories of traditional knowledge could include agricultural knowledge, scientific knowledge, technical knowledge, ecological knowledge, medicinal knowledge, biodiversity related knowledge, expressions of folklore in the form of music, dance, song, handicraft, design, stories, artwork, element of languages, such as names, geographical indications and symbols and movable cultural properties [7].

The main problem faced by partners is the need to document the socio-cultural aspects of village communities, both in traditional and modern type of documents. Based on these problems, several questions emerge as follows. First, the condition of documents recording socio-cultural aspects in an area, especially Dusun Punukan. Second, document management conditions recording socio-cultural aspects. Third, the dissemination model of document's content in order to preserve indigineous knowledge.

Preservation of indigenous knowledge might decrease the loss of cultural traces. This is absolutely necessary so the national identity through local cultures remains sustainable. There should be an inhabitant inside a house. Nation without identity makes its civilization collapses. Indigenous knowledge as an element of culture becomes control mechanism to face the challenges and problems in society.

Socio-cultural documentation, in the form of writings, images, and audio-visual products, contains local knowledge that is conveniently preserved and disseminated. Therefore, human resources involved in filing must be able to identify and analyze the potential of local culture. Regarding with the community service program of UGM Vocational School, the program plan offered to solve the problems faced by partners consists of 3 (three) types. First, mentoring the management of family documents, i.e. the conventional arrangement of documents and the identification of the need to transfer the media documents of residents in Dusun Punukan. Second, oral history project, i.e. interviewing the elders of Dusun Punukan to explore the historical aspects of Dusun Punukan. Third, documentation of cultural activities that become routine agenda of Dusun Punukan so it could become a mapping of the potential area of Dusun Punukan. Fourth, disseminating the documentation products in the form of Village Information System of Dusun Punukan (Sistem Informasi Desa).

Socio-cultural documentation begins with identification, promotion, and dissemination. The identification process is done by exploring potential sources in Dusun Punukan through organized interviews upon relevant respondents. In this case,

they are those who are categorized as elders or leaders. The obtained data then gets source criticism. Promotion and dissemination of socio-cultural documentation is associated with optimal use of technology. In addition, cultural literatures related to the preservation of indigenous knowledge includes critical ability to analyze certain cultures as a form of awareness of sustainability. In a broader perspective, cultural literacy helps identification of material included in local authenticity

Program of Vocational College, Universitas Gadjah Mada related to Factory Research Center (FRC) development has been agreed by Bappeda and the Senate of Gadjah Mada University. Factory Research Center of Vocational College Gadjah Mada University can be integrated with the existing elementary school (SD) and junior high school (SMP) in dusun Punukan. Besides, Factory Research Center development is planned to be synchronized with the Wates plaza area arrangement. The Senate of Gadjah Mada University wants to make elementary and junior high schools to be integrated schools which is guided by Vocational College, Gadjah Mada University. That elementary and junior high school students then will have at least one mini project in the community, for example waste processing, fish breeding, etc. Second, before building it (in 2019, according to the plan), the land should be used first so it is not empty or used by the community. The Senate has a ceremony to use the land before it is built, to cultivate UGM melons, and to build goat farms. Third, the Factory Research Center area is recommended to form a vocational-based science technopark model. Later, The Factory Research Center area will be developed into an artistic building.

IV. CONCLUSIONS

In the future, the ability to make socio-cultural documentation will be paired with awareness of cultural literacy. At least, it adds the skills of human resources in the field of filing. Socio-cultural documentation will preserving indigenous knowledge which will have positive impacts on regional development. Community service program of Vocational College Universitas Gadjah Mada through socio-cultural documentation work will affect regional development, especially the development of the Factory Research Center and the development of human and natural resources. These efforts can be carried out by understanding the characteristics of indigenous knowledge especially.

REFERENCES

[1] http://wartakota.tribunnews.com/2012/09/19/kesadaran-masyarakat-terhadap-sejarah-budaya-rendah.

[2] http://nasional.kompas.com/read/2008/11/26/17323361/generasi.muda.kurang.peduli.budaya.sendiri

[3] Sulistyo Basuki functions," Phil. Trans. Roy. Soc. London, vol. A247, pp. 529–551, April 1955. *(references)*

[4] Buckland, Michael. (2013). Document Theory: An Introduction, *Proccedings of Conference and School on Records, Archives and Memory Studies*, University of Zadar.

[5] Moleong, Lexy J. (2013). *Metodologi Penelitian Kualitatif Edisi Revisi.Bandung*: PT Rosda Karya

[6] Yin, Robert K. (2014). *Studi Kasus; Desain dan Metode*, Jakarta: PT Raja Grafindo Persada.

[7] Nakata, M., Byrne, A., Nakata, V., Gardiner. G. (2005). *Indigenous Knowledge , the Library and Information Service Sector and Protocols*. Australian Academic and Research Libraries.

[8] Briggs, J. (2005). The use of indigenous knowledge in development: problems and challenges. *Progress in Development Studies* 5(2). Available at: http://eprints.gla.ac.uk/1094/1/JBriggs_eprint1094.pdf

[9] Sillitoe, P. (1998). The development of indigenous knowledge: a new applied anthropology. Current Anthropology, 39(2), 223-252.