

Local Wisdom Values in the Tradition of Tedhak Siten in the Era of Globalization

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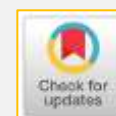
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ABSTRACT

Era of globalization. The cultural and religious values contained in this tradition make it an integral part of local community life. Despite living in modern times with the significant influence of globalization, the Tedhak Siten In the current era of globalization, local traditions often face various challenges. Globalization brings foreign cultural influences that can change the way of life and values of local communities. The influence of technology, social media, influences the way local people view and practice their traditions. This research aims to analyze the role of the Gununggeni village community regarding the Tedhak Siten tradition as local wisdom in the era of globalization. This research uses qualitative methods, with a case study type of research. Data collection techniques were carried out through in-depth interviews, observation and documentation. The validity of the data uses source triangulation and theory triangulation. Data analysis techniques use data collection, data reduction, data presentation, and data verification or conclusions. The research informants consisted of several people from Gununggeni village and several young people from Gununggeni village. The results of this research are that the Tedhak Siten tradition in Gununggeni Village has a strong existence even though it is in the tradition is still preserved and considered an obligation by the village community.

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Introduction

Indonesia boasts a rich diversity of cultural traditions, making it known as a culturally diverse nation due to its population comprising various ethnic groups or communities with distinct tribal characteristics (Novita et al., 2022). These groups bring forth a myriad of cultures originating from diverse ethnic backgrounds (Afifah et al., 2022). The cultural diversity of Indonesia is reflected in more than 1,128 ethnic groups spread across various regions, from Sabang to Merauke, spanning thousands of islands (Widiastuti, 2013).

Within the various cultures found in Indonesia, encompassing culinary, fashion, and artistic domains, distinct characteristics from different regions emerge (Tri & Sofiyatul, 2022). Examples include rendang from Padang, kue delapan jam from Palembang, sate susu from the island of Dewata, gudeg from Yogyakarta, jagung bose from Timor, and many more. Each uniqueness can be considered a valuable heritage that represents the nation's assets. It is crucial to preserve and uphold their authenticity and existence, safeguarding them from

the increasing impact of globalization (Nahak, 2019). Globalization has the potential to alter thought patterns, lifestyles, and societal cultures across Indonesia. It brings various impacts on different aspects of life, incorporating cultural elements and values that influence human preferences and lifestyles.

Article 32 of the 1945 Constitution regarding the promotion of culture states, "The government advances the national Indonesian culture." This commitment persists today, even though Article 32 has been amended in 2002 to two new sentences stating, "The State advances the national Indonesian culture amid the world civilization by ensuring the freedom of society to preserve and develop its cultural values" and "The State respects and preserves regional languages as national cultural treasures (Aji et al., 2022)." Comparing the 1945 version with the 2002 version, there appears to be no significant change in the government's attitude towards advancing Indonesia's national cultural programs (Koalisi Seni Indonesia, 2017).

The diversity or existence of Indonesian culture is threatened by globalization due to the influx of new values (Nuria, 2022). Society may struggle to filter their culture, as evidenced by previous research on the impact of globalization on the spirit of mutual cooperation in Bone (Muh. Zulfikar Ridha, 2022), the influence of social networks on socio-cultural existence (Kurniawan, n.d.), the impact of globalization on cultural dynamics in the context of business communication (Sitio et al., 2022), the impact of information and communication technology on culture (Setiawan, 2018), and the decline of the mutual cooperation culture in Jakarta (Permana et al., 2022). Previous research indicates that globalization has had an impact on several Indonesian cultures.

Tradition or culture refers to practices passed down from generation to generation within a society, often acknowledged with the belief that these ways are considered the best and correct (Nuryah, 2019). Traditions are integral parts of culture and the identity of a community. An example is the Tedhak Siten tradition, part of Javanese local wisdom (Pratama et al., 2022). Tedhak Siten is an ancient legacy of Javanese customs and culture (Armanila, 2022) designed to ensure the growth and development of a child into a successful individual in the future (Ngabdul Shodikin et al., 2023), with blessings from God and guidance from parents. This tradition has been passed down through generations since ancient times (Yahya et al., 2022). Tedhak Siten symbolizes parents' gratitude to the Almighty for the gift of a child who is hoped to be the heir of the next generation (Wibisono et al., 2022). The tradition involves a series of rituals, prayers, and offerings involving family, relatives, and the local community.

One significant tradition rooted in local wisdom is the Tedhak Siten tradition, a traditional ceremony with specific roots in certain local cultures. While this tradition may play a crucial role in preserving cultural identity and values in the local community (Hidayah, 2022), its existence is threatened by the impacts of globalization such as urbanization, changes in cultural values, and modernization.

However, in the current era of globalization, local traditions often face various challenges. Globalization introduces foreign cultural influences that can change the way of life and values of the local community (Hartatiningsih, 2022). The influence of technology, social media, urbanization, and population mobility increasingly affects how local communities view and practice their traditions. Questions arise about how these traditions can endure and remain relevant amid cultural changes brought about by globalization (Susanto, 2022). With changes in values, priorities, and lifestyles, the existence of the Tedhak Siten tradition becomes increasingly important to be understood and preserved.

In today's modern and advanced era, finding the Tedhak Siten tradition in a region is challenging. Even in rural areas, many are abandoning this tradition. Therefore, the researcher believes that this study is worthwhile to explore and gain deeper insights. The research aims to benefit not only the researcher and the Gununggeni village community but

also readers, especially the younger generation, for the sustainability of the current traditions and local wisdom. Based on the explanation above, the researcher is interested in understanding the Tedhak Siten tradition in Gununggeni Village and wishes to conduct an in-depth study on the "Existence of the Tedhak Siten Tradition in Local Wisdom in the Era of Globalization (A Case Study in Gununggeni Village, Banyuwang District, Probolinggo Regency)."

Method

This research is a qualitative study employing a case study approach (Syaiful Anam, 2023). The qualitative approach is chosen because to comprehend the facts or social realities in this research, a more in-depth approach is necessary. The researcher believes that truth or social reality is constructed by individual awareness. The objective of this research is to analyze the role of the community in Gununggeni Village regarding the "tradisi turun tanah" (land inheritance tradition) as a local wisdom in the era of globalization. This research utilizes a qualitative approach, specifically a case study design. Data collection techniques include in-depth interviews, observations, and documentation (Nashihin, 2019). The informant selection is determined using snowball sampling, with eight participants from Gununggeni Village, including one from the younger generation. The selection of informants is based on the research focus, considering their direct connection to the Tedhak Siten tradition. To ensure data authenticity, this research employs source triangulation and theoretical triangulation. The analysis of the obtained data involves several stages: data collection, data reduction, data presentation, and verification/conclusion drawing. The research is conducted in Gununggeni Village, Banyuwang District, Probolinggo Regency. The choice of this location is based on the consideration that Gununggeni Village exhibits a rich cultural diversity.

Results and Discussion

Eksistensi Tradisi Tedhak Siten Sebagai Kearifan Lokal Di Era Globalisasi di Desa Gununggeni Kecamatan Banyuwang Kabupaten Probolinggo

Tradisi The Tedhak Siten tradition is a part of the local wisdom or customs practiced in Gununggeni Village. This tradition has been an integral part of the village's customs since ancient times, as it is believed to carry profound cultural and religious values (Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi, 2023). Despite living in the era of globalization, the Tedhak Siten tradition in Gununggeni Village maintains a strong presence. The tradition is diligently preserved, even amidst the influences of strong external cultures that characterize the era of globalization. Traditions like Tedhak Siten continue to hold significant importance in Gununggeni Village, as expressed by one of the village residents: *"If the tradition of 'niddek tajin' from celebrating a baby's first tooth to the seventh month remains unchanged, it is proof that even in the era of globalization, this tradition remains unaffected. Because this tradition is deeply ingrained in our customs and has been passed down from generation to generation, it has not been influenced by the impact of globalization. This tradition is considered a norm in our community, especially for children at the age of seven months"*

That the tradition of Tedhak Siten has been existing since ancient times until now, so with the presence of the era of globalization, it does not affect the tradition of Tedhak Siten. Because the Tedhak Siten tradition has become a habit in Gununggeni Village after having a child who is seven months old" (Interview with Mrs. Badrus on October 15, 2023).



Similarly, in the interview with Mrs. Anisa, she explained that the Tedhak Siten tradition is an obligation for Gununggeni Village. Every family with a child ensures the implementation of the Tedhak Siten tradition. As stated by Mrs. Anisa in the interview:

“Yeh mun tradisi tedhak siten e dinnak yeh suatu kewajiban laan cenan cong, makkelah adek se ngucak wajib, tapeh kok ngok nyongngok se ndik anak pasteh e slameten riah cong kabbhii, makkeh been lambek e slameten kiah, bukten bilekna tetanggeh matemor ndik anak e slametan kiah riah polanah stiyah lah modern pas anak en tak e slametennah, njeek pakgun e slameten. Pa pole tradisi niddhek tajin le anak en le slamet. Yeh mun engak masalah gaya hidup engak penampilan roh masyarakat dinnak benyanyak se aobe tapeh mun masalah tradisi njeek pakgun e lakonin. Makkeh oreng tak ndik pakgun riah anak en e slametten cong. Makkeh anak en tager 5 an pakgun e slameten. Artennah wajib can ngkok tradisi tedhak siten mun e dinnak”.

When translated into English: "If the tradition of tedhak siten in the mountain village of Gununggeni is indeed an obligation, even though no one explicitly says it is mandatory, because I observe that everyone with children celebrates the tedhak siten tradition. Even though you were probably also blessed in the past, as evidenced by our neighbor from the east who had a child blessed recently. Nowadays, even though modern parents don't necessarily perform the blessing ceremony, they still celebrate the tradition. Especially the tedhak siten tradition, as it is believed to ensure the safety of the child. Regarding lifestyle matters such as appearance and fashion, there have been many changes in our community (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023), but when it comes to traditions, they are still adhered to. Despite economic difficulties, parents still ensure the well-being of their children. Even with five children, the tedhak siten tradition is still carried out. This means that performing the tedhak siten tradition is considered an obligation." (Interview with Mrs. Anisa on October 15, 2023).



Based on the results of the second interview with the informants above, it is evident that the tedhak siten tradition is a long-standing custom in the village of Gununggeni. Despite being in the era of globalization, this tradition is preserved and unaffected by the changes of

time. The tedhak siten tradition in Gununggeni is not only considered a custom but also deemed an obligation that must be carried out by everyone with children, although it may not be legally obligatory.

In this modern era, where many aspects of lifestyle and fashion have changed, the tedhak siten tradition in the village of Gununggeni is still upheld and preserved. This indicates that despite changes in certain aspects of daily life, this tradition is considered important and maintained. Even families facing economic difficulties or those with many children do not cease to perform the tedhak siten tradition, emphasizing the high value and significance of this tradition. The statement suggests that the implementation of the tedhak siten tradition in the village of Gununggeni is not just a custom but a firmly held obligation by the community, despite changes in other aspects of their lives.

However, while the tedhak siten tradition in Gununggeni is still carried out and preserved, there are some variations in its implementation, as indicated by the interview excerpt provided by P. RT:

"Ghi mun kantoh tradisi tedhak siten tetep di adakan meskipun sudah ada perbedaan. jadi sudah terpengaruh oleh...napah ghii..modern nah pon. Globalisasi sudah berpengaruh ka kantoh. salah settonngah kan tedhak sinten mangken kan hiasannya beda bik dulu, mun dulu kan ghun cokop bik deun, nak kanak e paniddek tajin e paburuh. Nah, mangken kan anuh sudahkan e berrik hiasan di foto-foto aah ngak gnikoh perbedaannah. Kan foto-foto en mangken se penteng kan tedhak siten gnikah. Mengalami perubahan berarti, aa dengan adanya perbedaan zaman mengalami perubahan. yang awalnya karo hanya niddek tajin, sekarang bedeh istilah perayaannya, foto-foto mun se endik kan bedeh madeteng fotografer bik se laen kan kaya ulang tahun. Tapeh tetep tedhak siten bedeh".

When translated into English: "Here, the tedhak siten tradition is still carried out despite the existing differences. So, it has been influenced by... what is it? Modernity, perhaps. Globalization has had an impact here. One example is that the decoration for tedhak siten nowadays is different from the past. In the past, it was just with leaves, and children would step on the siten and then run. Now, it's more elaborate; decorations are added, and there's a focus on taking photos. That's the difference. The photos have become essential to tedhak siten. This indicates a change due to the influence of the modern era. Originally, it was just about stepping on the siten, but now there's a celebration aspect, taking photos as if the one hosting it is inviting photographers, similar to other events like birthdays. However, the tedhak siten tradition still exists and is still carried out." (Interview with P. Rt on October 15, 2023).



The results of the interview with P. Rt above depict that the tedhak siten tradition continues to be practiced despite undergoing changes as a result of the influence of modernization and globalization. In the past, tedhak siten was a simple act where children only needed to step on the siten and run. However, now the tradition has evolved, particularly in terms of decorations. Currently, tedhak siten involves special decorations, and

the moment is captured through photos. This change can be linked to cultural shifts and lifestyle changes influenced by the progress of time. Globalization and modernization bring about changes in how people celebrate local traditions. Nevertheless, the essence of the tedhak siten tradition is preserved, albeit with different visual elements.

The findings regarding the existence of the tedhak siten tradition as a local wisdom in Gununggeni during the era of globalization, from interviews with several village residents, can be concluded that while there are changes in its implementation, the values and celebration context remain intact. Over time, the tradition may undergo evolution, but its continuity underscores the importance of preserving cultural heritage amidst the dynamics of time.

Furthermore, based on the researcher's findings and the social context obtained, utilizing the framework built on Talcott Parsons' perspective and theoretical foundation of social action functionalism, the tedhak siten tradition in the village of Gununggeni holds deep cultural and religious values. Despite the globalization era with strong external cultural influences, this tradition maintains a strong presence in the community of Gununggeni. The tedhak siten tradition is considered part of the local wisdom and the longstanding customs of the Gununggeni village. Even in the era of globalization, this tradition is deemed irreplaceable and holds profound value.

The tedhak siten tradition is associated with significant cultural and religious values for the people of Gununggeni village. It is considered an obligation, especially for families with children. Despite changes in lifestyle and fashion, the tedhak siten tradition is upheld. Economic challenges or having many children do not hinder the practice of the tradition, highlighting the strength of values and obligations in the village community. While the tradition is preserved, there are changes in the execution of tedhak siten, particularly in terms of decorations and photographic documentation. Photography has become a crucial part of the celebration, indicating adaptation to the developments of the times.

The residents of Gununggeni village are aware of the changes in the implementation of the tradition, yet the essence and values are retained. These changes are seen as responses to modernization and globalization, while still maintaining local identity. The tedhak siten tradition is acknowledged to have evolved over time, but its continued implementation shows the community's determination to preserve cultural heritage. In this context, the findings demonstrate that the people of Gununggeni village can adapt their traditions to the dynamics of time without losing the inherited essence and values. This reflects the sustainability of local wisdom in facing the challenges of globalization.

The Interconnection of Social System within the Community with the Tedhak Siten Tradition According to Talcott Parsons' Theory

Talcott Parsons' theory explains that society can be considered as a social system consisting of various elements that interact with each other. The tedhak siten tradition in the village of Gununggeni can be understood as a crucial element within this social system. The implementation of the tedhak siten tradition plays a role in maintaining balance and stability within the community. Despite undergoing changes, the function of this tradition continues to strengthen social relationships and the continuity of the community (Nashihin, 2017). According to Parsons, changes in the social system result from structural evolution that brings about new roles and functions. Changes in the implementation of the tedhak siten tradition can be interpreted as a response to structural changes within the Gununggeni village community. This evolution not only reflects adaptation to the dynamics of time but also represents an effort to preserve the relevance and sustainability of the tradition amid social changes. Parsons emphasizes the importance of continuity in the social system. The ongoing practice of the tedhak siten tradition indicates that the Gununggeni village community consciously strives to preserve their cultural heritage. In this context, the tedhak

siten tradition is not merely a norm or a custom but an integral part of social life deemed crucial to maintain without interruption.

Conclusion

Applying Talcott Parsons' theory, the discussion above highlights that the tedhak siten tradition in the village of Gununggeni is not only a cultural aspect but also an integral element of the social system that functions to preserve cultural identity and fulfill a role in maintaining social stability amidst the dynamics of time. Despite undergoing evolution, the sustainability of this tradition reflects the community's ability to adapt and maintain structural balance within their social system. Through the lens of Talcott Parsons' theory, we observe that the Gununggeni village community, by sustaining the tedhak siten tradition, showcases its resilience, adaptability, and commitment to preserving cultural elements in the face of evolving social dynamics. This tradition remains a dynamic and living aspect of their social system, demonstrating the community's ability to strike a balance between tradition and change.

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