

Local Wisdom of Kandri People in Conserving Water Resources Gunungpati Semarang

Chairul Anam^{1✉}, Eva Banowati² & Juhadi²

¹ Madrasah Ibtidaiyah Roudlotul Huda Sekaran, Gunungpati, Semarang, Indonesia

² Universitas Negeri Semarang, Indonesia

Article Info

History Articles

Received:
September 2018
Accepted:
October 2018
Published:
December 2018

Keywords:

local wisdom,
preservation,
spring conservation

DOI

<https://doi.org/10.15294/jess.v7i2.26643>

Abstract

The availability of water in Gunungpati Subdistrict and its surroundings is generally declining, while the need for water continues to increase, so that conflicts over water use will occur. But in Kandri Village, there are springs that have large discharge and are maintained by the presence of local wisdom of the local community. The technique of data collection techniques interviews, observation, and documentation. Data analysis using qualitative description. The results showed that the public perception towards spring, namely spring water as God-given gift, supernatural creatures, dwelling place of haunted, Holy places, and bring blessings to the citizens. Other forms of local wisdom consists of events nyadran kali conducted on Thursday kliwon Jumadil Akhir month of Islamic calendar, Matirto Suci Dewi Kandri dance a meaningful phrasing gratitude and norms in the form of recommendations as well as the prohibition of should not be denounced water, kitchen appliances, washing is prohibited should not take water directly from springs and if want to use must request a permit a meaningful tribute to against springs and nature around, protect the eyes from water pollution, keeping the output water sustainability and avoid the use of undue hardship. Efforts to preserve local wisdom, namely carrying out events nyadran kali on a regular basis, the modification of ritual nyadran kali are adjusted with the times, strengthening the community spirit and tradition of the religion, and make the village Kandri village Tour. This research is expected to provide information on knowledge of spring water conservation based on local wisdom to the community.

© 2018 Universitas Negeri Semarang

✉ Correspondence address:

Manggis Raya No.4, Sekaran, Gunungpati,
Semarang, Jawa Tengah 50229
E-mail: mazirulairul@gmail.com

[p-ISSN 2252-6390](#)

[e-ISSN 2502-4442](#)

INTRODUCTION

Crisis of water resources in the area took place today because the mengeringnya springs. Water crisis can be overcome through the conservation of water resources (Kodotie, & Sjarif, 2005). The dependence of the community to water according to Mawardi (2012) resulting in the emergence of local wisdom-wisdom-related ways respect for water as source of life. Local wisdom to emerge through a process of internalization that is long and takes place as a result of hereditary interaction between man and environment. A long evaluation process this boils down to the rise of the value of the terkrystalisasi system in the form of customary law, trust, and the local culture (Naning, 2009; Setyowati, 2012). Is local wisdom, knowledge, and belief in a society in managing and utilizing nature oriented on environmental sustainability. Local wisdom includes the values, norms, beliefs, ethics, customs, and special rules (Sartini, 2009; Setyowati, 2012).

Local wisdom is found on the proverbial and folklore (Hardati, 2015; Ridwan, 2007). Our ancestors bequeathed an assortment of local wisdom that is used as a guide in interacting with nature. Empirically the local wisdom has managed to prevent and repair damage to the function of the environment, water, soil/land, and forests (Sumarmi, 2015).

Examples of these include local wisdom tradition *susuk wangan*, *nyabuk gunung*, *merti desa* in Central Java, but the current local wisdom has already started to fade. As a result of natural resources not to mention well-maintained, land and forests are damaged, the wellspring of many died even though the water is the most essential requirement for living creatures water shortages will cause a disruption of the growth, health, and its productivity as well as the sustainability of his life (Siswadi, 2011; Beads, 2009).

The availability of water in district Gunungpati and surroundings in General decreased, being water needs continue to increase, so that the water utilization conflicts will occur. But in the village of Kandri, there is a huge debitnya and awake in the presence of local

wisdom of local communities. Local wisdom conceptualized as local intelligence (local genius), local policies (local wisdom), and local knowledge (local knowledge) by UU RI No.32 Year 2009 on the protection and management of the environment is meant as the lofty values that apply in the public life used to protect and manage the environment sustainably, in the village of Kandri, have been applied in the preservation of water. Local wisdom is a very valuable asset and needs to be preserved, especially with the trend of declining water availability and increasing water needs.

This research aims to know the public perception toward the water, the forms of local wisdom, and efforts to keep the local wisdom in the preservation of water springs.

METHODS

The research was carried out in Kandri Village, Gunungpati Distric, Semarang. This research is a type of qualitative research. Data collection using data collection tools in the form of interview guidelines, and observation sheets. Interviews are conducted with open and structured interviews. The informants in this research included caretakers, community leaders, related agencies, village communities, farmers and visitors. The interview goes according to the interview guidelines that are already in the interview guidelines but the next question develops according to the answers of the subjects or respondents. The results of the interviews were then processed using an interactive model analysis approach (data reduction, data presentation and conclusion drawing). The validity of the data was tested using data triangulation. Data derived from interview results are adjusted to the results of observations and documentation results, thus the data obtained will be more accurate.

RESULTS AND DISCUSSION

Public Perception of Springs

Perception is the ability to see, hear, or become aware of something through the senses

(Walgito 2010). Kandri village has four spring that are still in use and maintained very well, each spring has its benefits and privileges, it is springs *Sendang Gede*, *Sendang Jambu/jamu*, *Sendang Pancuran/Kidul* and *Sendang Gawe*. The public perception of the village Kandri against following the spring.

1. Spring is considered a gift of God that provide the livelihood for the people of the village and nature around the spring, springs and all of its contents are creatures of God's creation, and there by the will of God.
2. Springs have strength unseen/occult beings of the sanctified water, sacred, Holy, and the armature should not be harassed, should be respected and appreciated.
3. Spring springs there is a philosopher's objects, if taken (according to Community trusts) spring spring will dry up and die.
4. Spring spring is regarded as a blessing because it has supported life for citizens, both for household use, irrigating the fields, as well as for the treatment and places of ritual. If spring disappear and die, then citizens and natural surroundings will threatened preserved.

Local wisdom of Kandri People

Nyadran Kali

Nyadran is a way to exalt, honoring and commemorating ancestors inhabit one spot (Partokusumo, 1995), *nyadran* time held and held every Thursday *Kliwon* in *Jumadil Akhir* (Islamic calendar). Ceremony in *Sendang Gede*. According to Mr. Masduki; in an interview July 31, 2018, in ancient times appeared very large springs in the village community, allegedly Kandri worried the water coming out of the spring water will flood the village, a Community initiative to finally close my eyes the water *gong*, *jaddah*, Buffalo head, and finally the shrinking water coming out and can be used by citizens. Based on the story of *gong*, *jaddah*, and Buffalo head is a provision that there should be a closing tool as a symbol because of him in a procession of nyadran times.

Nyadran kali ceremony times at first as a aims the gratitude to God. The development of the next procession evolved into more modern

and became annual activities without leaving the real meaning.

The form of the ceremony of nyadran appearance through a series of important activities in it, like *mujadah*, clean village, the procession of the Matirto suci Dewi Kandri dance, pouring water *Sendang Gede*, and *bancaan/kenduren*.

Nyadran kali beginning with the prayer together, a sequence starting from the ranks of the flag of the four colors red, white, yellow and brown, the four colors symbolize the four main elements of nature, namely fire, wind, water and soil. the red color represents the element of fire meaning upright which has the intention that every human being must remember who created it and for what he was created that is to worship his Lord, the white color represents the wind which means that humans should not be arbitrary towards others and the surrounding nature, the yellow symbolizes the element of water, that is to say as high as any water is upheld the water will return to submit to the land this means as high as any rank and position of man should not forget the one who created it namely God, the color black symbolizes the land means that we are created from the ground will back to the ground. God as in Figure 1 below.



Figure 1. Nyadran Kali Opening Prayer Times

Source: <https://i0.wp.com/lihatfoto.com>

The next row is a row of carrier mothers food and banana leaves, this food (food consists of noodles, *sego gudangan*) be eaten together after the procession of nyadran times finished as a form of Community citizens are presented in Figure 2.



Figure 2. Groups of mothers Food Carrier

Source: <https://i0.wp.com/lihatfoto.com>

The head of a Buffalo, *jaddah* and Gong in nyadran times are on the next row, the Matirto Suci Dewi Kandri dancers presented in Figure 3 here.



Figure 3. Jaddah, Buffalo Heads, Gong and Matirto Suci Dewi Kandri dancer

Source: <https://i0.wp.com/lihatfoto.com>

Nyadran kali covered with packed together followed by the community and the visitors called *kenduri*. *Nyadran kali* times for the people of the village of Kandri is crucial, according to the trust of the community, in nyadran times not eating will arise to disaster.

Event time according to the results of the research also as a means of communication with the natural environment surrounding this thing as the findings in research conducted by Wibowo, et al (2012) that the earth charity program for the people of Colo Village is used as a means of communication with the surrounding environment in order to provide good and prosperity for villagers.

Matirto Suci Dewi Kandri Dance

Matirto Suci Dewi Kandri Dance is a dance that is displayed in the Nyadran times (Jazuli, 2016; Martyastuti, & Utina, 2017). based on interviews with Mr. Masduki; on July 31, 2018, the word Matirto means looking for water, and sacred meaning clean, and Goddess Kandri stands for tourist village Kandri, so Matirto Suci Dewi Kandri dance means looking for clean water and Holy in Kandri tourism village. Matirto Suci Dewi Kandri dance is the embodiment of the society's gratitude to God who has Kandri bestow his blessing through the presence of springs water is plentiful and never subsided. The background to the creation the Matirto Suci Dewi Kandri dance comes from the idea that is owned by Mr. Masduki and Mr. Haryadi. Mr. Masduki is a Manager; tourist village and Mr. Haryadi Kandri is representative of a culture and Tourism Department City of Semarang who participate manage Kandri tourist village in the fields of the arts. The idea of Mr. Masduki and Mr. Haryadi i.e. want to make dance that was created specifically for the ceremony of *Nyadran kali*. The number of dancers consisting of nine daughters and nine dancers, dancer man. The number of nine dancers mans and daughters taken from the microcosm and the macrocosm, as well as a number of Waliyullah spread Islam in Java, or known as Walisanga.

Motion in the Matirto Suci Dewi Kandri Dance has meaning and various symbols (Martyastuti, & Utina, 2017). Motion in the Holy Matirto dance Goddess Kandri has a symbolic meaning as a whole as a society Kandri, or human life, from birth, adulthood, elders, and died. Clothing in the dance Matirto Suci Dewi Kandri according to Pak Masduki has meaning in it, the use of plain white cloth describes a purity of heart. Because in seeking holy water is needed a holy person. The use of black moon-colored motifs means expression of gratitude for the gift given by the Almighty, as a request for a better life with peace, harmony and prosperity for the people of Kandri. The meaning of the song dance in the song Mantirto koyun Sacred Goddess Kandri, i.e. every life needed a sooth in raring to go, as well as in life it takes a rather earnest,

determined that round, and intentions. Panjatkan du'a to Allah (God), that God may always provide salvation, happiness, good luck. Every prayer that thanks to God, and to espousing the Prophet Muhammad. Here are the lyrics of Koyun's song.

*Koyun koyune kalbu,
 Koyun koyune suci Ya Allah pangeran kita,
 Paringana karaharjan Ing ngatase Nabi kita,
 kanjeng Nabi Muhammad*

According to Pak Masduki (interview, July 31, 2018) The meaning of song koyun, that is, every life is needed sincerity in living it, and in life it takes serious steadiness, unanimous determination, and great intentions. Pray prayer to Allah (God), so that Allah always gives good luck, safety and happiness. Every prayer offered to God, do not forget to glorify and treat the Prophet Muhammad.

Matirto Suci Dewi Kandri dance according to Mr.; (interview on July 31, 2018) function, as entertainment (social dance), which aims to entertain the visitors or the public. The main function of the dance Matirto Sacred Goddess Kandri is to convey the message to love nature in particular preserving water. A series of dance Matirto Sacred Goddess Kandri presented in Figure 4 the following.



Figure 4. Dance of The Sacred Goddess Matirto Kandri

Source: <https://i0.wp.com/lihatfoto.com>

Matirto Suci Dewi Kandri dance is a depiction of the life of Kandri Village people, as well as the realization of the gratitude of the people of Kandri to their God who has bestowed His grace in the form of abundant springs in Kandri Village (Martyastuti, 2017).

Recommendations and Restrictions for Visitors to The Springs

Local wisdom on villagers Kandri, namely in the form of norms, recommendations and restrictions. Barred from denouncing the water or whatever that is in the spring if it is breached then the will receive disaster mean respect of the water and the rest of the surrounding nature then will give you the good of mankind. Norms in the area of the spring in the village Springs Kandri presented in Table 1.

Table 1. Recommendations and Restrictions for Visitors to The Springs

Recommendations and restrictions	Meaning for water sustainability
Barred from denouncing the water or whatever that is in the spring if it is breached then the will receive disaster.	Respect of the water and the rest of the surrounding nature then will give you the good of mankind.
Not allowed to wash the household appliances/cooking tools	Protect and keep the water clean so that the springs will continue to be used by the public
When a crying tone da joked so brought out from sendang/receiver home	Try to respect the natural surroundings of the kruskan in order to awake the eye water sustainability
When visitors want to take water to take home, previously should be known by the gatekeeper or representing the	Keep the water in order to avoid the abuse of the use of water from a person who is not liable.
When aiming for healing a disease, should take a shower at night before 12.00 hours on top of the water touched by other people	Before the water touched and contaminated by other users, and to keep the springs remains good and do not spread the disease to other Springs visitors
Users cannot take water directly from the source of the spring because it will cause the water to disappear	Intended to preserve and protect the water output of polluters and the destroyer maintained so that water sustainability and clean.

Source: Research data, 2018

In table 1, note that each suggestion and ban has its own meaning for the community, its aims, namely to conduct a preservation of water, so that the springs are maintained and preserved.

Efforts to Keep The Local Wisdom in Kandri Village

Local wisdom in Kelurahan Kandri proved effective to prevent damage to the springs on an ongoing basis, then it should be maintained and conserved. Efforts undertaken in preserving Kandri Village local wisdom according to pak, among others:

1. Making Village Tourism as rural Kandri with nyadran times as one of the major annual events, because tourism according to Hardati (2015) plays a role in introducing and preserving local wisdom and playing a role in the effort to shape the youthful character
2. Strengthening the spirit of Community Customs and religion in the village of Kandri, aim to prevent the terbenturnya between adat and religion, it is already apparent at the time of the procession of nyadran times with the berakulturasinya Islamic values in it.
3. By involving the entire society that existed in the village in any activity Kandri Nyadran times, good citizens who are still children until older citizens who have been.
4. With routine held nyadran times each year on Thursday
5. The end of the month of Jumadil akhir, thursday kliwon and modified his show this aim so that Nyadran Times more attractive to the public and the community or send it outside Kandri villages generally. Partners with various agencies associated, it is already done with the creation of the Martito dance.

The aforementioned efforts will not work well and successfully if the people of Kandri Village do not participate because the main element in the celebration of local wisdom is the local community, this is as in the findings of Budiyanto (2013) which states that forest environmental sustainability will not succeed if absence or lack of community participation because local communities are the main actors in the use of the surrounding natural resources

CONCLUSION

The people of Kandri village perceive the spring as a gift and blessing from God that must be preserved as a place of supernatural beings and as a holy place. The local wisdom of Kandri village consists of *Nyadran Kali* held every Thursday kliwon months of *Jumadil Akhir* (Hijriyah Calendar), Martito Suci Dewi Kandri dance is a form of community gratitude to God for the blessing of springs, and norms in the form of prohibitions and recommendations. Efforts made to preserve local wisdom include strengthening the spirit of indigenous communities and religious communities, modifying the *nyadran kali* event that is adapted to the times to attract the next generation and visitors, making Kandri village a tourist village. This research is expected to be able to provide benefits in opening the public's insight to maintain local locality with the aim of preserving the surrounding natural resources.

REFERENCES

- Budiyanto, E. W. (2013). Partisipasi Masyarakat dalam Usaha Konservasi Hutan. *Journal of Educational Social Studies*, 2(1). Retrieved from <https://journal.unnes.ac.id/sju/index.php/jes/article/view/1298>
- Hardati, P., Setyowati, D. L., Wilonoyudho, S., Kariada, N., & Purwo, S. (2015). *Pendidikan Konservasi*. Semarang: Magnum
- Hardati, P., Rijanti, R., & Ritohardayo, Su. (2015). Diversifikasi Perdesaan Berasosiasi dengan Industri Pariwisata Berperan dalam Membentuk Karakter Bangsa Studi di Kecamatan Ungaran Barat Kabupaten Semarang. *Geomedia Majalah Imiah dan Informasi Kegeografian*, 13(1), 53-58. Retrieved from <https://journal.uny.ac.id/index.php/geomedia/article/view/4477>
- Jazuli, M. (2016). *Peta Dunia Seni Tari*. Sukoharjo: CV. Farishma Indonesia.
- Juhadi, Tjahyono, H., & Arifudin, R., (2014). Analisis Spasial Tipologi Kerusakan Lahan Berbasis Sistem Informasi Geografis. (Spatial Analysis of Land Damage Typology Based on Geographic Information System). *Tataloka*, 16(4), 209-219. Retrieved from

- <https://ejournal2.undip.ac.id/index.php/tataloka/article/view/256>
- Kodotie, Robert J., & Roestam Syarief. (2005). *Pengelolaan Sumber Daya Air*. Yogyakarta: Andi
- Mawardi, M. (2012). *Rekayasa Konservasi Tanah dan Air*. Yogyakarta: Bursa Ilmu
- Martyastuti, W. W. (2017). Tari Matirto Suci Dewi Kandri dalam Upacara Nyadran Kali di Desa Wisata Kandri Kecamatan Gunungpati Semarang. *Jurnal Seni Tari*, 6(2). Retrieved from <https://journal.unnes.ac.id/sju/index.php/jst/article/view/17644>
- Martyastuti, W. W., & Utina, U. T. (2017). Makna Simbolik Tari Matirto Suci Dewi Kandri dalam Upacara Nyadran Kali di Desa Wisata Kandri. *Jurnal Seni Tari*, 6(2). Retrieved from <https://journal.unnes.ac.id/sju/index.php/jst/article/view/17644>
- Naning, N., Santosa, H. R., & Soemarno, I. (2009). Kearifan Lokal Tradisional Masyarakat Nelayan pada Permukiman Mengapung di Danau Tempe Sulawesi Selatan. *Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal*, 1(1), 19-26. Retrieved from <http://jurnal.unmer.ac.id/index.php/lw/article/view/1362>
- Partokusumo, K. K. (1995). *Kebudayaan Jawa dan Perpaduannya dengan Islam*. Yogyakarta: IKAPI Cabang Yogyakarta.
- Setyowati, D. L. (2014). Upaya Konservasi Lingkungan pada Kawasan Industri Candi Kota Semarang. *Indonesian Journal of Conservation*, 3(1), 58-66. Retrieved from <https://journal.unnes.ac.id/nju/index.php/ijc/article/view/3090>
- Setyowati, D. L., Qomariah, Wibowo H. A., & Miftah, D. (2012). *Kearifan Lokal dalam Menjaga Lingkungan Pengairan, Kepulauan, dan Pegunungan*. Semarang: Sanggar Press
- Setyowati, D. L., Juhadi, & Kiptida'iyah, U. (2017). Konservasi Mata Air Senjoyo melalui Peran Serta Masyarakat dalam Melestarikan Nilai Kearifan Lokal. *Indonesian Journal of Conservation*, 6(1), 36-43 Retrieved from <https://journal.unnes.ac.id/nju/index.php/ijc/article/view/12529>
- Siswadi, Taruna, T., Purnaweni, H. (2011). Kearifan Lokal dalam Melestarikan Mata Air (Studi Kasus di Desa Purwogondo, Kecamatan Boja, Kabupaten Kendal). *Jurnal Ilmu Lingkungan*, 9(2). Retrieved from <https://ejournal.undip.ac.id/index.php/ilmulingkungan/article/view/4070>
- Sumarmi. (2015). Local Wisdom of Osing People in Conserving Water Resources. *Komunitas: International Journal of Indonesian Society and Culture*, 7(1), 43-51. Retrieved from <https://journal.unnes.ac.id/nju/index.php/komunitas/article/view/3429>
- Walgito, B. (2004). *Pengantar Psikologi Umum*. Jakarta: Penerbit Andi
- Wibowo, H., Wasino, W., & Setyowati, D. L. (2012). Kearifan Lokal dalam Menjaga Lingkungan Hidup (Studi Kasus Masyarakat di Desa Colo Kecamatan Dawe Kabupaten Kudus). *Journal of Educational Social Studies*, 1(1). Retrieved from <https://journal.unnes.ac.id/sju/index.php/jes/article/view/79>