

## ***Tuk Sikopyah* Water Taking Ritual to Revitalize Local Wisdom in Anticipating Drought in Serang Village**

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### **Abstract**

This paper aims to describe the local wisdom values of the Tuk Sikopyah Ritual in Serang Village, explain their inheritance, and analyse the water management in overcoming drought. The research employed a mixed method. The qualitative method was used to examine the data dealing with explaining the local wisdom values of the Tuk Sikopyah Ritual and the ways of their inheritance to the younger generation; whilst the quantitative method was to calculate the usage of the water in meeting daily water needs of Serang community. It was found that seven kinds of noble values are practised in the Tuk Sikopyah water-taking ritual. The seven noble values are concerned with the existence, utilization, and preservation of the Tuk Sikopyah water spring. The caretaker collaborates with the clerics and local government to teach and inherit the local wisdom values in the Tuk Sikopyah water-taking ritual. The calculation showed that only around 72.80% of the Tuk Sikopyah water debit (calculation in the dry season) were used to fulfil the daily need of the community of Serang Village.

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## INTRODUCTION

Basically, human water needs can be filled from various sources, including groundwater, river water, rainwater, mountain water, and seawater. Among these sources, springs have a vital role in providing clean water for life. Management and preservation of springs are very important to maintain their role in human life (Cahyadi et al., 2020). Integrated management of consumption and conservation of springs needs to be implemented to maintain their sustainability (Hastanti & Purwanto, 2019).

The existence of the Tuk Sikopyah spring is vital for the people of Serang Village, Karangreja District, Purbalingga Regency, and its surroundings. As one of the three main springs at the foot of Mount Slamet, together with the Baturaden Spring (Banyumas Regency) and the Guci Spring (Tegal Regency), around 73% of Tuk Sikopyah's capacity has supplied clean water for households and agriculture in the region (Ramadhan, 2020). Located at an altitude of +1,100 meters above sea level, this spring has a water discharge capacity of up to 15 litres per second or 1,296,000 litres per day (Ramadhan, 2020). In its utilization, reservoirs and clean water channels were built in 1964.

Some areas in Karangreja District are vulnerable to drought (BPBD Purbalingga, 2016). Those areas include Kutabawa Village and Serang Village (BPBD Purbalingga, 2019). The drought occurs almost every year. The worst drought occurred in 2015 which caused Kutabawa Village and Serang Village to experience a long drought for 7 months. The BPBD sent a total of 101 tanks to Serang village and 88 tanks to Kutabawa village (BPBD Purbalingga, 2018b; 2018a).

Maintaining Tuk Sikopyah spring sustainability has become Serang villagers' priority. They manage and exploit this water spring with local wisdom. Developed from the customs and values owned and maintained by all members of the Serang Village community, this wisdom has been passed down from generation to generation (Hidayati, 2017). As an idea of wise behaviour having noble values and

inspiring the local community members (Anam et al., 2018; Juhadi et al., 2018), the local wisdom developed in the Serang community has been realized in rituals that convey the teaching about conserving natural resources, the water spring. The Tuk Sikopyah water-taking ritual portrays and practices the norms, mores and values in symbols conveying wise messages and lessons.

In the current era, however, the grasp of the local wisdom of the ritual of Tuk Sikopyah water-taking has been tainted. There has been a decline in the understanding of cultural values among the younger generation (Priyono & Siregar, 2021). This might be caused by the fact that there are differences in their views on life between the younger and the older generations. The local wisdom has begun to be abandoned by today's younger generation (Purwandari & Sari, 2021) as there are changes in the existing value systems. In the lower ground of Serang village where many tourism objects have been built and the interaction of the young Serang villagers with tourists is getting more intense, many of them seem reluctant to participate in efforts to conserve Tuk Sikopyah's spring.

In the literature, there have been studies in the area of local wisdom. Studies were conducted to examine the cultural values to build national character (Harmawati et al., 2016; Yunus, 2013; Riza et al., 2019; Setyowati et al., 2017; Purwanto et al., 2018). Himawati et al. (2016) found that there is a transformation of the cultural values of the Dieng cultural festival from generation to generation without changing the authentic meaning as well as the relevance of local wisdom to the development of national character. Yunus (2013) explained the process of transforming Hayula cultural values as an effort to build national character in Gorontalo City. These two studies explore the roles of local wisdom even though the objects and the purposes of the studies are different. Setyowati et al. (2017) explore the roles of local wisdom in the preservation and conservation of water springs. Riza et al. (2019) investigated the sustainability of the Lubukban area in Pangkalan Indarung village, Kuantan Singingi

district based on a multidimensional basis and found that the sustainability of the site was at an adequate level. Purwanto et al. (2018) examined the practices of local wisdom in Segoromulyo Village, Rembang Regency found that those practices play a role in storing clean water during the rainy season which can be used during the dry season.

In the case of conserving Tuk Sikopyah spring, efforts are needed to revitalize local wisdom, especially towards the younger generation. This paper aims to describe the local wisdom values of the Tuk Sikopyah Ritual in Serang Village, explain their inheritance, and analyse the water management in overcoming drought.

## METHOD

This research employed a mixed-method research method. The qualitative method was used to find out and explain the values attached to the local wisdom of the Tuk Sikopyah water-taking ritual and the efforts to inherit the local wisdom values to the younger generation. The primary data sources were taken directly from the field, through observation, interviews, and documentation., The secondary data were collected from many sources, including print and online media; literature; journals, books, and other sites related to local wisdom and efforts to inherit local wisdom values; and photos during the Tuk Sikopah water-taking ritual process.

The quantitative method was used to answer the problem related to the use of Tuk Sikopyah water in Serang Village for clean water needs in daily life. For this calculation, the samples were 44 families. These data were based on the questionnaire on the use of Tuk Sikopyah water by the community. The usage of water per person was calculated based on the total water needs of each indicator per family head divided by the number of family members (Muta'ali, 2015). While the need for water in an area can be calculated by the following formula:

$$KA = N \times KHLA$$

Information:

KA = Total water demand (litres/year)

N = Number of Population (people)

KHLA = The need for water to live properly

## RESULT AND DISCUSSION

### Result

Based on the objectives of this research, the following describes the findings.

### Local wisdom values of the Tuk Sikopyah Ritual in Serang Village

The data analysed showed that the noble values of local wisdom of the Tuk Sikopyah Ritual in Serang Village, Karangreja District are implied in the existing norms, mores, and value system.

### Norm

Norms have a very important role in social control so that they can direct a group of people to adapt to the environment (Liliweri, 2014). The norms revealed from the Tuk Sikopyah ritual have their meanings for the Serang villagers, in which the main purpose is to preserve the water spring.

*Do not cut down or damage trees in the Tuk Sikopyah water spring area.* Serang villagers and all who came to the Tuk Sikopyah water spring understand the prohibition against destroying or cutting down trees in the area. Data shows that the elderly relate this prohibition with the existence of the Danyang as a guard for Tuk Sikopyah's water source. The Danyang will appear if someone dares to do damage to the Tuk Sikopyah area.

The prohibition is meant to prevent damage to the area of the Tuk Sikopyah water spring. The community understands this norm and its purpose so that no one dares to violate it. The data also showed that this prohibition is strengthened by the Serang Village Regulation, namely in the form of a monetary fine of Rp. 5 million for anyone who cuts down trees/or damages the area around the Tuk Sikopyah water source.

*Do not enter the Tuk Sikopyah water source while having a period.* The Serang Villagers believe

and consider that the area of Tuk Sikopyah water spring is a sacred and holy site, so sanctity must be maintained. Therefore, there is a ban on entering the area for women who are on periods. The prohibition applies especially if she intends to take a bath or any ritual there. The villagers believe that if it is violated the Tuk Sikopyah guard makes an appearance and there will be a disaster. This ban also has a positive impact on water conservation so that the cleanliness of Tuk Sikopyah has been well maintained.

*Do not urinate and defecate anywhere.* Also, to maintain its cleanliness, there is a ban on urinating and defecating in any area of Tuk Sikopyah water spring. This prohibition has been also based on the public's belief and respect for the guardians of Tuk Sikopyah. The data say that according to the Caretaker and the Cleric of Tuk Sikopyah, urinating or defecating in any place is an act that is not commendable as it has no respect for nature.

*No dirty words are allowed at the Tuk Sikopyah water source location.* The prohibition of saying dirty words to anyone who visits the Tuk Sikopyah water spring is related to the sacredness of this site. Politeness in speaking is related to the belief that there will be a reward and punishment, or karma of what we do. The ban is based on the people's belief in the Tuk Sikopyah water spring which is considered sacred so that everyone must maintain politeness in his deed.

*Perform ablution before praying at the Tuk Sikopyah water source.* The obligation to perform ablution relates to the purification of the Tuk Sikopyah site. In performing the Tuk Sikopyah water-taking ritual, all participants must be in a state of purity (ablution). The data showed that the villagers, especially the Caretaker dan the Clerics believe that ablution contains two aspects of cleanliness. These two relate to external cleanliness in the form of washing the parts of the human body, and inner cleanliness caused by the influence of ablution on humans in the form of cleansing from mistakes and sins committed by the members of the body. The meaning of ablution in the Tuk Sikopyah ritual is a value related to God Almighty.

*Couples of men and women who are not legal are not allowed to be alone together around the Tuk Sikopyah water source.* This norm has no direct relation to the preservation of water springs, but it deals with decency and religious values (Islam) that prohibit such action. The prohibition for men and women with no legal relationship to go to the Tuk Sikopyah water spring area is intended to avoid unwanted illegal religious acts. Villagers believe that if this prohibition is violated there will be bad consequences.

### **Cultural or religious Moers**

There are some practices of cultural or religious moers related to the Tuk Sikopyah water-taking ritual.

*Quran Recitation/Manaqiban.* This relates very much to the practice of Islam as all villagers are Muslims. This practice is meant to pray for the ancestors who introduced the Tuk Sikopyah water-taking ritual. It also showed respect to God for maintaining the existence of the Tuk Sikopyah water spring to avoid a shortage of clean water for their daily needs.

*Tuk Sikopyah water-taking Ritual.* For Serang villagers, the ritual is considered a form of gratitude to Allah SWT for the abundant blessings, especially of the Tuk Sikopyah water spring and for preserving the culture that has been carried out from generation to generation. This also means teaching younger generations to maintain the preservation of the Tuk Sikopyah water spring.

*Ruwat Bumi (Earth Thanksgiving).* This act of thanksgiving is considered as also an expression of gratitude to Allah SWT for the blessings given, especially those of agricultural/vegetable products. This is also meant to express gratitude for maintaining the preservation of Tuk Sikopyah's water spring.

### **Value**

The norms and moers in Serang Village imply noble values used as guidelines for daily life for the community. Norms and moers relate to various prohibitions that need to be maintained and passed on to the next generation. The data analysed revealed 7 noble values raised by Serang Villageers, including 1)

the value of preserving the Tuk Sikopyah water spring; 2) spiritual and religious values; 3) politeness value; 4) the value of togetherness; 5) the value of harmony; 6) the value of assistance; 7) the value of cooperation.

### **The efforts to inherit local wisdom values of the Tuk Sikopyah Ritual to the younger generation**

As with the typical villages in Java, Serang village communities do not recognize established social units or traditional organizations that are self-creative (Kodiran, 2002). Therefore, in efforts to teach and inherit the local wisdom of the Tuk Sikopyah water-taking ritual, they depend very much on the Caretaker who collaborates with the clerics and local government. The following is the method and process of inheriting the local wisdom in Serang village.

*The Caretaker.* Serang villagers only have one Caretaker (Juru Kunci) who knows exactly what local wisdom they have. He is the most knowledgeable person in the village on matters dealing with Tuk Sikopyah. Kyai Samsuri was selected to become Tuk Sikopyah's caretaker and was carried out with a slanted inheritance system (Fortes, 2006), which was carried out through village consultations by community leaders in Serang Village.

As the process of inheritance, Kyai Samsuri must teach the local wisdom to the younger generation. In doing so, as a caretaker, he has obligations that cannot be replaced by other parties, as disclosed below; 1) Cleaning the main Tuk area, apart from the caretaker, no one can clean the main Tuk which is considered the most sacred. 2) Caring for the Tuk Sikopyah water spring area if there is any damage. 3) Leaders when holding the Tuk Sikopyah water-taking ritual. 4) As a *piyantun*, namely an intermediary for visitors to pray for blessings at the Tuk Sikopyah spring.

*The Clerics and the Government of Serang village.* The Clerics and the government of Serang village always be the first persons behind the Caretaker in taking care of the Tuk Sikopyah water spring. They use their authority to educate

people about the conservation of the spring and enforce the law in the village. They consult the Caretaker any time they have an activity in the village, especially in dealing with Tuk Sikopyah.

*Mount Slamet Festival.* The Mount Slamet Festival is a cultural performance and customs held annually. It is held in the month of Syuro (Javanese/Islamic Calendar) by displaying various kinds of cultural festivities in Serang Village. Among the various cultures displayed at the Mount Slamet festival was the water-taking ritual from Tuk Sikopyah and *ruwat bumi*. It is the obligatory activity in the event of Gunung Slamet Festival (FGS) to preserve culture and commemorate past ancestors, besides the *ruwat bumi* or the alms earth tradition.

The data analysed showed that the people of Serang Village obtained knowledge and skills related to the tradition of the Tuk Sikopyah water-taking ritual from the Mount Slamet festival, besides they get the information from the family and community environment.

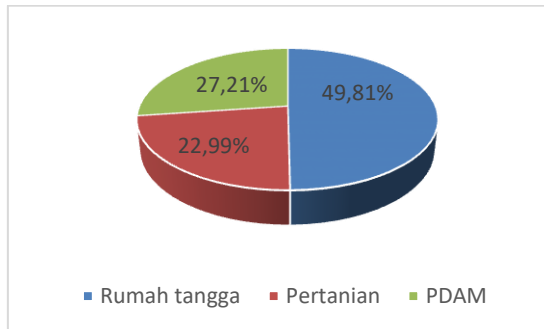
### **The exploitation of Tuk Sikopyah water in meeting the daily water needs of Serang Villagers**

The analysed data showed that Tuk Sikopyah spring is utilised for various purposes, both household, agricultural and other purposes. The utilisation is managed by two business entities. First, PDAM manages a part of Tuk Sikopyah's water to serve customers outside Serang village. The Serang village local government through BUMDES manages water independently to channel water to people's homes and agricultural land.

The management of water utilisation in the two companies is similar, yet with some differences. Both apply a water meter system to each customer. However, PDAM customers pay bills according to the water meter used; the BUMDES customers are only charged an average fee of IDR 5,000. The monthly fund incurred by customers is only used for maintenance costs for pipelines and others.

The data showed that if every Serang villager uses Tuk Sikopyah water for their daily needs, both for their household needs and for

their agriculture/plantation, only around 75.74% of the Tuk Sikopyah water debit (calculated in the dry season) is used.



**Figure 1.** Data on the usage of Tuk Sikopyah Spring water

### Discussion

Three topics become the focus of the discussion, which will be carried out simultaneously in the following items.

#### Local wisdom values of the Tuk Sikopyah Ritual

The seven kinds of noble values attached to the Tuk Sikopyah water-taking ritual are imbued with the Serang Villagers. The seven noble values are related to the existence, utilisation, and preservation of the Tuk Sikopyah water spring. The seven values include 1) the value of preserving Tuk Sikopyah's water sources; 2) spiritual and religious values; 3) politeness value; 4) shared values; 5) the value of harmony; 6) the value of assistance (remuneration); 7) the value of mutual cooperation. These noble values are realised into rituals and behaviours that lead to the preservation of the Tuk Sikopyah water spring, and to the broader matters related to social life.

The noble values are typically held in eastern societies, such as indigenous peoples in Indonesia. Eastern society/culture is commonly known as collective society/culture (Oyserman & Lee, 2008) in which one basic practice in this society is the interdependence among the members (Lim, 2016), and individuals must adapt to groups so that the community harmony is maintained (Oyserman & Lee, 2008). In this case, the Serang villagers are very obedient to

the rules, both written and unwritten, the ultimate goal of which is to preserve the Tuk Sikopyah water source. In addition, in the effort to preserve the Tuk Sikopyah water spring, spiritual and religious values form the basis of all the rituals carried out. All activities carried out by the community are aligned with the teachings of Islam—the religion of the majority of the population in Serang village.

Likewise, the value of togetherness and the value of harmony is felt before, during and after the ritual event is carried out. This can be seen with the logistical support of the activity, where the community always takes the initiative to bring food supplies and ceremonial equipment without any requests or orders from anyone. They always work together in carrying out the Tuk Sikopyah taking water ritual. The main thing is that the Serang villagers always help each other and realize that the blessing of Tuk Sikopyah is due to the help of God, the Substance who is Omnipotent.

In general, the ritual activity of taking water from Tuk Sikopyah shows how close the Serang villagers are to nature. This is in line with some people in Indonesia who feel close to nature, including the Sundanese people who feel "bound to nature and their environment" (Indrawardana, 2012), the people of Manggarai (Iswandono et al., 2017; Niman, 2022). In addition, some common in the Tuk Sikopyah taking water ritual relate to the values shared by various communities which shows the local culture in conserving and protecting forests and natural resources (Kongprasertamorn, 2007; Niman, 2022; Ridwan, 2013). This shows that there is a reciprocal relationship between the environment and human behaviour, where the environment can affect humans and vice versa human behaviour can affect the environment (Ridwan, 2013).

The feeling how indigenous peoples feel close to nature through their local wisdom is also found in other parts of the globe. Communities in Thailand internalize local wisdom in environmental management which is very helpful in maintaining their survival (Kongprasertamorn, 2007). In India, friendly

management of local culture and wisdom plays a role in protecting the sacred gardens of Indian society in the future, which is a traditional way of conserving biodiversity in existing local communities (Sen, 2019).

The last thing that must be underlined is that nature conservation based on local wisdom in the current context needs to be carried out in an integrated manner. This is because the values attached to the local wisdom are superior values believed to be filtered from the feeling of closeness to the Tuk Sikopyah water spring. In this case, the preservation of the natural environment based on local wisdom can be applied as a strategy, which has an important role in building awareness and attitudes on the preservation of the natural environment. Thus, the ecological value of local wisdom contributes to the preservation of the natural environment.

#### **Efforts to inherit local wisdom values of the Tuk Sikopyah Ritual**

The most important thing related to environmental preservation based on local wisdom is the continuity of the implementation of the efforts that have been made. The inheritance of local wisdom values from the current generation (the older generation) to the younger generation absolutely must be carried out. The Serang villagers have involved the younger generation in carrying out the Tuk Sikopyah water-taking ritual, aiming to educate the younger generation about efforts to preserve the Tuk Sikopyah water spring. This is in line with important matters in education, where the younger generation experiences a process of acculturation, institutionalization, transfer, imparting, explaining, justifying, and directing (Sumaatmadja, 2002).

In the education process within indigenous peoples, the role of a figure is very important. In this case, A Cleric or Kyai has a very important role among the Serang villagers. Kyai has a central role as the agent of social change and peace in traditional societies (Auliya, 2015). With the awareness that village communities in Java do not recognize established social units or customary

organizations that are self-creative (Kodiran, 2002), the people of Serang villagers depend very much on the role of a Kyai. Kyai who tend to be forthright, brave, and tend to be outspoken (Horikhosi in (Auliya, 2015)) has a key role as traditional community leaders. In the case of the Serang village community, Kyai Samsuri was able to understand and contextualize the local community along with the problems that occurred in the community, so that he was able to provide the right solutions in dealing with various existing problems.

In the inheritance process of the local wisdom, The Caretaker, the Clerics, and the local government carry out the teaching with their authority. Their role is also very good, and they are quite respected because in general, the people of Serang village are very obedient to their leaders. In addition, the Gunung Slamet Festival (FGS) has more of a role as a promotional and educational agent outward than in the Serang villagers. FGS has also more content in the economic field, whereby introducing what is in Serang village, hopefully, people will be more interested in coming and making money transactions with residents which will ultimately increase the economic standard of the Serang village community.

#### **Consumption of Tuk Sikopyah water**

Tuk Sikopyah's water source in Serang Village is used for daily water needs. However, the use of Tuk Sikopyah water for agricultural and other purposes is not discussed in detail in this study. The calculation of the use of water is to see how much the Tuk Sikopyah water is of value, especially for the people of Serang village. As aforementioned, only around 75.74% of the Tuk Sikopyah water debit (calculation in the dry season) can supply the whole water daily needs for the whole Serang villagers. This shows that Tuk Sikopyah's water spring has a significant role in fulfilling the clean water needs of Serang villagers and their surroundings.

## CONCLUSION

This paper concludes that seven kinds of noble values are contained in the Tuk Sikopyah water-taking ritual that has been imbued with the people of Serang Village. For teaching and inheriting the local wisdom values in the Tuk Sikopyah water-taking ritual, the caretaker collaborates with the clerics and local government. From the calculation, Tuk Sikopyah's water spring has a significant role in fulfilling the clean water needs of Serang villagers and their surroundings.

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