Local Wisdom in Modernity: Cultivating Culture Awareness through Information Technology

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Keywords: Local Wisdom, Culture Awareness, Technology.

Abstract: Modernity has become the new identity of human civilization. The hallmark of the new identity is the use of technology not only in terms of material life, but also tangible in the cultivation of values (immaterial). Local knowledge as a source of good values and are expected to be useful for human life, slowly has begun to shift from rapid growth in technology followed by proficiency in using it. Presence technology is essentially to facilitate human life. However, skill is not matched by the importance of awareness to defend the values of local wisdom has led to the gap between indigenous and modernity. The importance of raising awareness of the culture that holds many noble values in the modern era. Research on local wisdom is done in Kampung Dukuh, Garut Indonesia by using descriptive analytic method, to be able to decipher the issues examined analytically to detail through a qualitative approach. The results showed that raising awareness about the importance of local wisdom values within a culture in the modern era can not be done only from the community or indigenous peoples, but rather there must be outside of the role of indigenous peoples by means of combining modernity with traditional culture that holds many local wisdoms that is useful for human life.

1 INTRODUCTION

Study on the culture that was widespread in Indonesia has always been interesting to learn, especially if the study that highlights to the pattern of every culture that belongs to each area. Indonesia recorded as the 2nd country that has most multicultural in the world, it can be proven by the large number of islands in Indonesia which of course implies cultural differences in each region (Foghani, Mahadi, and Omar, 2017). Cultural differences in each region are caused by several factors, the first is the geographical environment, these factors illustrate that human interaction with the environment will be instrumental in providing the possibility for people to choose their culture (Butarbutar and Soemarno, 2013), the second is the essence of the nation as a shaper of culture are contributing to the spread of culture to various regions (Supriyanto and Arsana, 2015), as well as the contacts between peoples with different cultures is the third factor that has a major role in change and the spread of culture in Indonesia (Fischer, 1980).

The existence of community or indigenous community in the midst of modernity has provided a great challenge for the existence of the culture (Liao, Siegel, White, Dulin, and Taylor, 2016). Kampung Dukuh, Garut Indonesia has lots of local wisdom values are very important to be implemented in everyday life. The indigenous people of Kampung Dukuh described as community that replete with simplicity (Rahman, 2017). They are not mutually enrich themselves, even all the House, clothes and their way of life ever be the same. The simplicity which is described by the indigenous people of kampung dukuh can serve as a true local wisdom that can be useful in a life full of dynamism. However, fierce modernity seems to deny all forms of local wisdom contained in each local wisdom (Rhea, 1995). Previous research shows that the values of local indigenous community discernment typically only occurs at the community/communities (Nygren, 1999). Whereas, in daily lots of tourists visiting, the thing that is unfortunate is, the number of tourists thus affects the existence of local wisdom values indigenous people of Kampung Dukuh. Such as, the values of simplicity upheld been little implemented and only visible in the inner of Kampung Dukuh only.

Demographically indigenous people of Kampung Dukuh is divided into two parts, namely; namely; inner and outer of Kampung Dukuh. The striking difference is, Kampung dukuh outside is already using electricity and modern equipment. Hile the indigenous peoples of kampung dukuh in still holding fast to values that they believe local wisdom handed

down from their ancestors. However, the number of communities that lived in kampung dukuh experiencing imbalance, even tend to be more indigenous communities living outside of kampung dukuh and directly been affected by modernity. Even more alarming is the response *kokolot* or traditional leaders there who think that modernity can not be prevented and as if to let the changes that occurred in the village community of Kampung Dukuh (Li, 2016).

In a simple modernity is the change in all aspects of human life in order to adjust to the challenges of the age (Butarbutar and Soemarno, 2013). The presence of technology as tools of modernity have been giving a lot of changes in individual attitudes or respond to life (Christoff, 1996). Moreover, the presence of technology based information (social media) seems to have shifted to the abundance of local wisdom values that are essentially shared by individuals even society itself (Ciszek, 2016). The indigenous people of kampung Dukuh who openly accept travellers from various backgrounds with any form of modernity that they bring, thus becoming a boomerang against the culture especially the successor to their customs, namely the young generation the indigenous people of kampung Dukuh. Forms of modernity brought in by tourists has given great hope for the younger generation of indigenous people of kampung dukuh that by leaving their territory they will be more developed and developing. Without thinking of the loss of their original cultural existence because no successor capable of maintaining and developing the culture.

In fact, now this world is getting eroded by modernity with the development of science and technology rapidly growth (Matusov and Marjanovic-Shane, 2016). On the other hand awareness of the importance of defending the values of local wisdom contained in an area especially in the indigenous communities of kampung dukuh, Garut Indonesia not only the task of society but also the task of travellers visit there (Bardy and Rubens, 2017). So, bring up an idea about digitizing local wisdom where the values contained in an area and then processed and collaborated with technology-based information in continuity in awareness about culture that not only comes from the public/community custom of course but also the awareness that comes from outside the community/indigenous communities. So the existence of a local wisdom can awake amidst fierce modernity.

2 METHODS

This research focuses on the study of the values of indigenous local wisdom of Kampung Dukuh henceforth made into a pilot project for the

development of tourism and information technology-based education of local wisdom. Therefore, the research was designed using a qualitative approach. This research uses descriptive analytic method, i.e. the method outlining and peeling the problems examined in detail until the analytical approach through qualitative (Cresswell, Plano-Clark, Gutmann, and Hanson, 2003). As for the step that is carried out in this study is, observation and fieldwork conducted in indigenous communities of kampung Dukuh, Garut Indonesia Besides literature study was also used to search for any values that actually contained in the Kampung Dukuh which can be beneficial to life on a modern order as it is currently, then deep interview to some custom character, the community of Kampung Dukuh, and tourists to explore the impact of modernity happened on indigenous peoples Kampung Dukuh.

3 RESULTS

Cultural preservation in kampung Dukuh is not just done by the people of kampung Dukuh, but also aided by the Government. To keep the preserved, the community kampung Dukuh instill some rules to the visitor to follow. The Government joined with the preserve provides some help as when the presence of a fire accident in kampung dukuh, authorities immediately provide assistance to rebuild houses in kampung Dukuh, other than that of the community also still keeping preserved like children who remain recite only use lamp oil, and others. In kampung Dukuh in also still keeping preserved such as maintaining the lack of electricity, electronics, a potluck, it is because of the confidence of the community of kampung Dukuh such as: *"arurang mah teu ngurusan dunya, nu penting mah akherat sabab nu kararitu mah urusan dunya"*. That's term mean residents of kampung dukuh does not manage the Affairs of the world, the most important were the Affairs of the hereafter.

But in practice, there are factors barrier to the preservation of the indigenous people of Kampung Dukuh, caused among other things by tourists and the indigenous people of Kampung Dukuh itself where some travellers who do not comply with the rules already given by the people of kampung dukuh so burdening local people. Also from nature such as the presence of fires that have occurred in kampung Dukuh several years ago. It spent a few existing original home in kampung Dukuh so the community that builds the host again. In addition, the role of local youth who are less against the preservation of the local wisdom of the community of kampung Dukuh due to absence of advice from the Chairman of the

Customs to the youth in order to preserve the local wisdom of the community of kampung Dukuh. Even when asked to one of their citizens to answer *"upami murangkalih alim di dieu mah, bumina paling dipasihkeun kanu hoyong ngarawat"* or that's term mean they're not trying to let the youth of kampung dukuh can preserve the culture, even tend to let that change happens by itself. The existence of these responses seem that the existence of a sense of lack of youth against the preservation of the local wisdom of kampung Dukuh indigenous communities.

According to the exposure of the tourists about how to keep the existence of Kampung Dukuh in later life must come from the people of Kampung Dukuh itself. The community of Kampung Dukuh should still continue to maintain and comply with a variety of existing customs regulations in Kampung Dukuh. Because of the existence of Kampung Dukuh Customs relies heavily on the behavior of the people themselves. When society do not comply with the regulations and do not maintain local wisdom previously existing, then the local wisdom that became the hallmark of Kampung Dukuh itself will disappear due to behavior the people. In order to continue to be able to be the attraction of many tourists and people who came for a visit and get to know how the Kampung Dukuh this with different characteristics that exist in Kampung Dukuh., then the Kampung Dukuh indigenous peoples should be care to implement the local wisdom in life activities. In addition, the influence of outside factors i.e. tourists that come to Kampung Dukuh, are expected to obey the rules of existing customs and not bring bad influence or a negative impact to the community of Kampung Dukuh, which can cause the people of Kampung Dukuh being against the rules. In addition, it should be a good cooperation between citizens (the community of kampung Dukuh) and also tourists visiting kampung Dukuh. With the grant of a good understanding of the citizens regarding the regulation of kampung Dukuh will keep state around, so that together keep the kampung Dukuh in order not to be a fire like that a few years ago. And for the youth to be given an understanding of how important it is to preserve the local wisdom of the community of kampung Dukuh in order to remain a hometown tradition.

4 DISCUSSION

The research was based on a sense of love at the same time concern on local wisdom values that are widespread in Indonesia, because in the midst of this global life values contained in local culture began to be abandoned due to a variety of factors, one of which

is the fast advancement of technology (Brueggemann, Strohmayer, Marshall, Birbeck, and Thomas, 2017). Weak foundations of information technology-based local wisdom education makes the position of local wisdom values especially in the indigenous communities of Kampung Dukuh are in tight competition advances (Bardy and Rubens, 2017).

Need for awareness to permanently change the mindsets of society particularly in respect of local wisdom values as a philosophy of life that aims to answer positively fierce global challenges (Barrera Bassols-and Zinck, 2003). The values of the notability of local wisdom can be selling value for the State and society in interaction with the outside world, therefore, in answering the challenges of global competition it is need for collaboration potential countries focusing on local wisdom (Christoff, 1996).

Heritage describes ethnomethodology as a study of the ' collection of knowledge of common sense and a series of procedures and considerations [methods] used by the lay members of the community to interpret, finds its way in, and the Act on the conditions they face ' (Englund and Leach, 2000). With that information technology-based education and local wisdom is "power" that required indigenous peoples and individuals to be able to answer the challenge of the times and fierce technology (Jackson, 2004).

The role of information technology in the times like this already very attached to once in human life (Sharma and Monteiro, 2016). Because information technology is a set of tools that helps humans to work with the information and carrying out the tasks related to the processing of information (Hague and Keen 1996). In scope and concern a much broader, we as a people who understand the obligation to assist in harnessing information technology for the benefit of education.

5 CONCLUSION

Rapid flow changes especially the changes based on information technology to make the position of local wisdom in Indonesia is getting isolated. Need for awareness to be able to preserve local wisdom that is widespread in Indonesia, especially the local wisdom of indigenous peoples residing in Kampung Dukuh. From the results of the research have been presented above indicating that the preservation of the indigenous local wisdom of Kampung Dukuh couldn't be done in one direction or of the surrounding community, but there has to be an external role to keep and their preservation. Because, it is feared local

wisdom values will join eroded if rely solely on its internal role alone preserve. Moreover, the attitude of the indigenous people of Kampung Dukuh who tend to let modernity occurred in its territory. Therefore, in order to maintain the local wisdom of researchers as external parties working to optimize the community of Kampung Dukuh local wisdom with modernity that is between collaborate technology with education and wisdom local.

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