

Transmission of *Iriban* Culture in Water Resources Management in Lerep Village, West Ungaran, Semarang

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Abstract

Culture plays an important role in human activities to meet the needs of life from generation to generation. Adolescents play an important role as agents of cultural transmission because they will do it in the future. The *iriban* culture in one location in Dusun Lerep was lost for a while and has now been revived. This study aims to analyze the current implementation of *iriban* in Lerep Hamlet and the process of transmitting the *iriban* culture to the younger generation. This study uses qualitative methods, data is taken using interviews and analyzed using domain and taxonomy analysis. The results of this study indicate that the implementation of the *Iriban* undergoes changes and innovations in several aspects. Transmission of culture to adolescents through participation, parental guidance, and cultural exhibitions. The transmission is in the form of values, customs, and social habits. So the habitus in the *iriban* in Lerep Hamlet is related to the process of transmitting the *iriban* culture in the form of a process of transferring knowledge from parents to their children through the cultural realm.

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INTRODUCTION

Local wisdom is knowledge passed down from generation to generation by the local community (Widodo et al., 2010). Culture plays an essential role in human activities to meet the needs of life from generation to generation. Cultural heritage and traditional values contain a lot of local wisdom, which is still relevant to the current environment and must be preserved, implemented, or developed (Utomo, 2018). Hermawan said that when culture arises from psychological awareness as a cultural identity, individual and group awareness must be encouraged to preserve the culture (Hermawan, 2019). The implementation of cultural values is proof of the legitimacy of society towards culture (Yunus, 2013). Local wisdom possessed by a community group contains many noble values and becomes their identity. Culture has values that are always inherited, interpreted, and implemented along with social change.

The cultural process passed down from generation to generation is called cultural transmission. Cultural transmission is an attempt to pass on knowledge or experience to guide the transmission of culture. In this case, no society does not try to pass on culture. The inheritance effort is not just the inheritance of tangible objects, but the most important thing is the inheritance of noble values that have become the standard guidelines of society (Suhirman., 2017). Local wisdom can also be called creative answers to local geographic-geopolitical, historical, and situational situations (Wibowo et al., 2012). Local wisdom means a harmonious relationship between humans, nature, and the built environment in an area also influenced by its culture (Dahlani et al., 2015).

Water resources and rivers are often victims of human actions under seeking profit. This also shows that humans as decision-makers tend to focus more on material aspects and become more selfish by putting aside altruistic attitudes and almost losing their cultural identity due to excessive exploitation of the natural world to go to the modern capitalist world (Affandy, 2012). Local wisdom in the

management of water resources is used as a system of norms and values based on sustainability, with the aim that humans can develop themselves without damaging the surrounding environment, both the social environment and the natural environment (Yustina et al., 2018). In addition to utilizing technology to anticipate drought, Lerep Village has local wisdom in managing water resources called *Iriban*, which functions to keep water resources sustainable. *Iriban* is local wisdom that is still ongoing today. *Iriban* exists in several locations, but in this study, the *Iriban* in Lerep Hamlet because is where the *Iriban* originates. *Iriban* is local wisdom in managing water resources, where the community takes care of water sources and is equipped with certain rituals or events. It should be noted that in Lerep Hamlet, there are two *Iriban* implementations, the first is the large-scale *Iriban* (covering the entire Lerep and Indokilo Hamlet) which is carried out at the Cenginging water source, and the second is at the Semplodongan water source, which is carried out by the community of RT 5 RW 08 Sikletuk Hamlet. Even though the location is different, the two *Iriban* are interrelated and have the same procession. In its development, the *Iriban* is currently the focus of the Lerep Village government as one of the supporters of the village economy so that it is managed in such a way as to support the tourism village program.

Looking back, before 2014 where the *Iriban* at the Semplodongan water source had stopped for approximately 20 years. According to Mbah Sis, an elder of Lerep Hamlet who understands the implementation of *Iriban*, the cessation of the implementation of *Iriban* is due to the cessation of the process of passing on the inheritance of *Iriban* to the younger generation, especially teenagers. In the past, the implementation of *Iriban* was only carried out by fathers and did not involve teenagers so that when they were old and died, no one would continue the *Iriban* again. Even now, the only elder who knows the details of the *Iriban* is he. Teenagers who do not know how to run the *Iriban* cannot continue the implementation of the

Iriban. In addition, people who no longer use the Semplodongan water source are also suspected to be one of the factors in the loss of *Iriban* at that time. Starting in the 90s, people have used PAMSIMAS provided by the government. The practice of local wisdom has begun to fade. The younger generation no longer knows about local wisdom around them. The next generation who still knows the local wisdom can no longer explain and practice it thoroughly (Hidayati, 2016). Local wisdom should be transmitted to teenagers. Since it was revived in 2014, the *Iriban* at the Semplodongan water source has involved teenagers in participating, and in the process of implementing the *Iriban*, there has been innovation.

Teenagers play an essential role as agents of cultural transmission because they will do it in the future. Youth, including teenagers, as the nation's next-generation, have always been key actors in changing society and being the guardians of preserving the noble values of society (Lestari et al., 2016). According to Alfaqi, teenagers play a role and are responsible for cultural preservation because they have strong, physically strong, and creative characters to be the right capital to maintain culture from the times (Alfaqi et al., 2019). Cultural transmission to teenagers can be done through formal and informal education. In the case of *Iriban* local wisdom, transmission is carried out through informal education, namely socialization and parental education. Babul said that socialization could be done to teenagers to maintain local wisdom (Babul et al., 2017). Community leaders, parents, peers, and schools can be agents of cultural socialization to teenagers. This socialization agent plays a role in

helping teenagers to receive knowledge where the teenager learns.

Apadurai (Ritzer, 2006) explains that values can change due to (1) movement of people (ethnoscape), (2) information media (mediascape), (3) technology that is brought or that can be seen (technoscape), (4) the flow of ownership occurs capital (financescape), and (5) ideology (ideoscapes) whether brought, informed or adopted. Of course, this can also happen to changes in the value of the *Iriban* in Lerep Hamlet. Movement of people, in this case, the entry and exit of the population. According to residents, there are currently many immigrants in Lerep Hamlet. Even the person in charge of implementing the *Iriban* at the Semplodongan water source comes from Brebes, who moved in the 2000s.

Based on this explanation, by looking at the importance of the values contained in local wisdom, this study aims to analyze the implementation of *Iriban*, and the process of transmitting the *Iriban* culture, and the values contained there in to teenagers because it is the teenager who will ensure that the *Iriban* can continue or not.

METHODS

This research was conducted in Lerep Hamlet, Lerep Village, West Ungaran District, Semarang Regency. The location selection was based on the implementation of local *Iriban* wisdom, which had disappeared and then reappeared. In addition, the most incredible *Iriban* local wisdom is here and is being proposed as a tourist attraction. Map of Lerep Village can be seen in Figure 1.

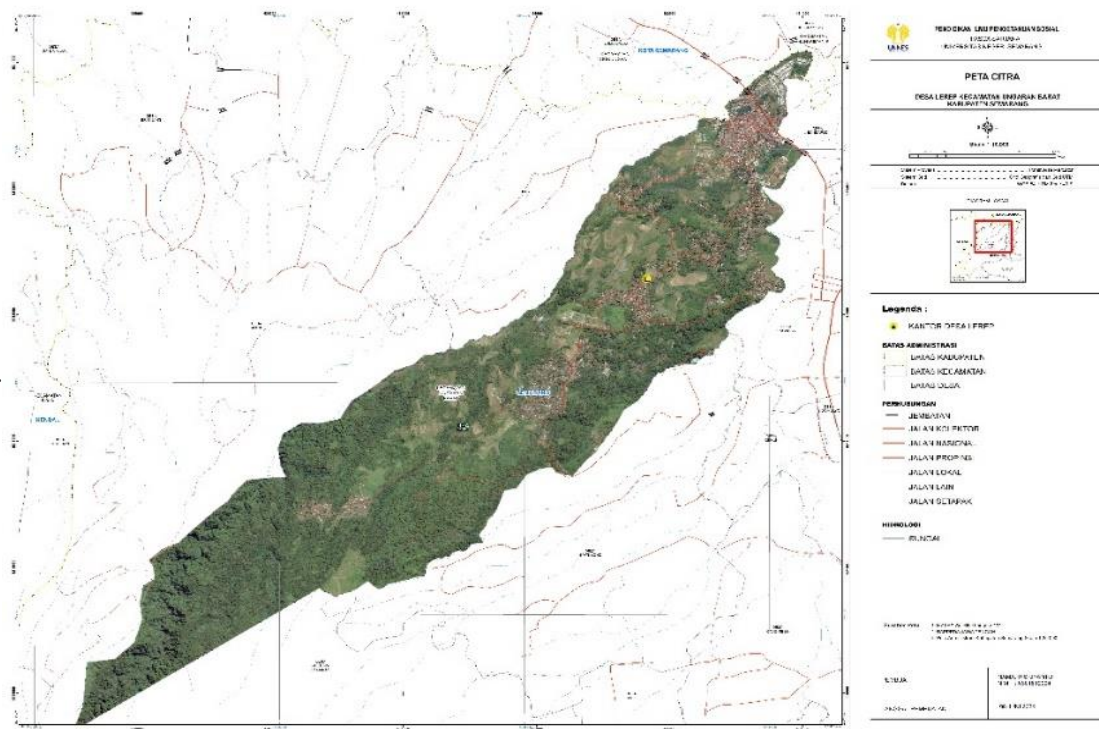


Figure 1. Map of Lerep Village (Source: data processed 2021)

The research method uses qualitative because it relates to social and cultural interactions (Creswell, 2015). The selection of the qualitative method was based on the focus of the research in the form of community and cultural interactions, namely the interaction of the Lerep Hamlet community with the iriban culture. This research focuses on the implementation of the local wisdom of the Iriban which was lost and came back. In addition, the implementation of the iriban has now been innovated with certain events. This study also focuses on the process of transmitting the culture of iriban to adolescents, including the transmission of values that exist in iriban. This research design uses a case study where the researcher examines the transmission of Iriban culture to the younger generation in Dusun Lerep. The case study views that a social phenomenon in one place is different, has its characteristics (Rachman & Wijayanti, 2019). Lerep Hamlet has local wisdom related to the management of water resources, namely the iriban which had been missing for 20 years but was later revived.

The resource persons for this study were 13 people, including the village head of Lerep, 6 parents, and 6 adolescents. Parents are divided into immigrant parents and native parents. Meanwhile, adolescents are divided into adolescents who actively participate in iriban and adolescents who don't follow iriban/just come. Collecting data use in-depth interviews and documentation from village archives and the internet. The data analysis technique uses analysis method according to Spradley which includes domain analysis, taxonomy, componential and cultural themes (Spradley, 1997).

RESULTS AND DISCUSSION

Implementation of Iriban

Iriban local wisdom can be said to protect water resources by cleaning them, which is done once a year in the month of Rajab (Javanese calendar). Iriban comes from the word Irip-irib/urub-urub, which means to guard. Iriban has been an ancestral heritage since the Mataram era. At that time, Hasan Munadi, a

propagator of Islam from Mataram Demak, was at Mount Ungaran (currently Nyatnyono Village, a neighbor of Lerep Village). The location lacked water, so Hasan Munadi made a water channel from another location (currently a Lerep). In the process of making the aqueduct, assisted by a supernatural creature in the form of a white-beaked duck. Based on this story, the Iriban appeared. The community used poultry, especially white ducks, to implement Iriban because they considered that by slaughtering the fowl according to the sar'i, they were the same as glorifying them by delivering it to the almighty.

The main event of the Iriban is divided into three main series, namely cleaning the springs, cooking, and eating together. The roles of each citizen are shared voluntarily without any determination, according to ability. Iriban is preceded by cleansing the water source. At the Semplodongan water source, cleaning is carried out the day before the main event of the Iriban. Meanwhile, at the Cenginging water source, the cleaning was carried out on the same day as the

main Iriban event, but before the main Iriban event was held. Initially, the cleaning of the water source was carried out simultaneously, but due to mutual agreement and to save time, at the Semplodongan water source, it was carried out the day before. Men clean water sources because they have more energy. They use their usual tools for gardening and farming, such as hoes and machetes.

On the day of the main procession, the men first prepared the location, roasting chicken and white duck at 06.30 a.m. Women and other communities who have not yet had a share in the Iriban location are getting ready at home to bring rice, fruits, other side dishes and will go together to the Iriban location in the form of a procession led by the village head of Lerep. When finished, continued with the reading of prayers by Mbah Sis and continued with eating together. Eating together is done after all the food is ready and the events are finished. The types of food in Iriban can be seen in Table 2. The following are the main events of Iriban in Table 1.

Table 1. Iriban main event

No	Kegiatan	Keterangan
1	Cooking	Men prepare the necessary utensils for cooking, Mudin cuts chicken and white duck, women cook rice and offal with the help of men.
2	Cleaning the springs	Performed by men, cleaning the springs, including digging if there are shallow parts.
3	Eating together	Done after all the above processes have been done, the food is placed on a banana leaf, divided equally, then a prayer is said by the traditional elders and ended by being eaten together by the community.

Source: Data Analysis, 2021

Table 2. Iriban's food specialties

No	Kategori	Keterangan	Proses pemasakan
1	Meats	Chicken, white duck	Burned
2	Vegetables	cassava leaves, papaya leaves, kudo leaves and forehead	Diurab (steamed) Dilemeng (grilled in bamboo) along with chicken and duck innards.
3	Grains	Rice	Cooked as usual

Source: Data Analysis, 2021

The findings in the field show that there are changes or additions to several aspects of the implementation of *Iriban*, both at the Cenginging and Semplodongan water sources. This change occurred because of the need to develop *Iriban* as a source of income for the village and make it more attractive, such as traditional dances. Because *Iriban* was postponed until August, the *Iriban* committee inserted events related to commemorate Indonesia's independence day events, such as a house decorating competition. Winners will be announced at the time of the *Iriban*. The changes made do not eliminate the main characteristics and requirements that exist in the *Iriban*. The changes are only on additional events, and the equipment used and thus does not change the standard or basis of the *Iriban*. The main goal of innovation in the *Iriban* is to revitalize the event and increase public interest in participating. Changes and adjustments to the implementation of *Iriban* with the conditions of the times above are following Ranjabar's opinion, which states that preservation is a step in maintaining artistic and cultural values, traditional values by developing dynamic embodiments and adapting to situations and conditions that are constantly changing and developing (Ranjabar, 2006). In other words, culture follows the times without changing its identity. The implementation of *Iriban* every year has developed.

***Iriban* Cultural Transmission**

Cultural transmission includes the elements transmitted and the means of cultural transmission. Based on the Fortress view, features that can be transmitted in cultural transmission include socio-cultural values, customs, and social habits. The values contained in the implementation of *Iriban* involve caring for the environment and culture, cooperation and harmony, gratitude, sincerity, and tolerance, as well as the value of *khusnudzon* or good prejudice. The importance of caring for the environment in *Iriban* is shown by the community's efforts to maintain water resources so that they are sustainable and beneficial to the community. The value of caring for culture

emerged after the *Iriban* in Semplodongan had disappeared and was held again. *Iriban* is considered a heritage that must be preserved because of the identity of the Lerep community. Cooperation is reflected in the community helping each other in the *Iriban* event, sharing roles according to their respective abilities. In addition to values related to the lives of fellow human beings, in *Iriban*, there are also values associated with God, namely the importance of gratitude and sincerity. Thanks to God Almighty for the gift given to Lerep village, in this case, related to the availability of abundant water sources for the people of Lerep village. Sincerity is manifested in giving donations, both money and poultry.

Another transmitted thing is custom, in other words, *Iriban* itself. The part of *Iriban* that must be present as a characteristic of *Iriban* is regarding the events in *Iriban*, the peculiarities of the procedures for implementing *Iriban*, *Iriban* foods, and prohibitions in *Iriban*. Another characteristic of *Iriban* is the things that must be in the *Iriban* food. In addition, other things transmitted are the prohibitions in the *Iriban*, such as not being allowed to bring leftover food from the *Iriban*.

The customs, values, and prohibitions mentioned above are transmitted to teenagers through participation, parental guidance, and cultural exhibitions. Teenagers in the implementation of *Iriban* still have a minimal role. The current minimal involvement of teenagers is seen as better by village elders, considering that in the past (before the 1990s), *Iriban* was only followed by adult men. The subordinate role of this teenager also caused *Iriban* in Semplodongan to disappear. There is no successor to continue *Iriban*. Teenagers have a very minimal role in *Iriban*. Their involvement in the majority only attended and watched but did not actively participate. Only a few teenagers actively participate, such as bringing the equipment and materials needed in *Iriban*. These tools and materials are usually collected in one of the residents' houses and taken to the *Iriban* location. Some teenagers participated in the *Iriban* complimentary event, the host of the

announcement of the August 17 competition, and dancers, and even then, no more than six teenagers. Thus, it can be said that the participation of teenagers is still very minimal. The priority of teenagers at this time is to observe and learn. The most important thing is that they follow *Iriban* so that in the future they can know what to do when asked to help in *Iriban*. Parental guidance is only carried out by natives and immigrants who have certain societal positions. For parents who are not natives do not provide knowledge to their children. Immigrant parents do not directly teach *Iriban*-related expertise and its values because they feel they don't understand it, and others have told them in general.

The knowledge given is not all. Only a few things are considered very important. These important things are what to do or not and how to behave during *Iriban*. The provision of knowledge related to *Iriban* to teenagers still follows what ancient parents did. An example of exemplary is done in parental participation in *Iriban*. Most examples are about human relationships, such as living in harmony and courtesy. The values that are exemplified are more related to human relationships.

Dialogue Theories

The following explains the habitus theory and the arena used by Bordieu. Habitus and arena are concepts conveyed by Bordieu. According to Dwiningrum, habitus is a historical product formed since humans are born and interact with society in a particular space and time (Dwiningrum, 2014). Habitus is created through a long process, so it is a product of history. Habitus, in this case, is the value contained in *Iriban*, which is lived and created from the socialization process for a long time. So it becomes a pattern of thought and way of behavior. A person's habitus can change according to the place where the person is. Places in Bordieu's view are called arenas. The arena can affect a person's habitus because of the interaction process in the arena.

Based on the explanation above, the habitus in *Iriban* in Lerep Hamlet is related to

transmitting the *Iriban* culture. Habitus is formed through social interaction in learning in the community. Habitus refers to habits and actions. For example, the habitus of parents from Lerep Village, where *Iriban* exists, is different from parents who are not from Lerep Village. Parents who come from Lerep Village have the habit of always actively participating in every implementation of *Iriban* without experiencing difficulties because they already understand. However, unlike immigrant parents, they need time to learn the *Iriban* to get used to the program. For example, when it comes to eating together at the *Iriban*, parents from Lerep Village are used to eating *Iriban* food served on banana leaves, mixed and sometimes not cooked. On the other hand, parents from outside the village of Lerep need time to get used to it. According to one of the informants, they get used to it when they have followed the *Iriban* twice.

Another thing is imparting knowledge to their children. Parents from Lerep Village provide knowledge regarding *Iriban* to their children and other communities. On the other hand, parents from outside the village of Lerep do not impart knowledge about *Iriban* to their children. However, it turned out that one of the parents outside the Lerep Village understood the children and the surrounding community because he had a social position in society. He became the head of the neighborhood unit and implemented *Iriban* in one of the *Iriban* locations. Thus, social class affects a person's habitus. Social status in Bordieu's theory is called social capital.

This research' arena is the arena of cultural production, namely *Iriban*. In the arena, some agents dominate (dominant) and are defeated. The dominating agent gives Doxa to the overlooked agent. Doxa is anything that is unquestioned and obeyed by a dominated agency. In *Iriban*, this is manifested in the prohibitions of *Iriban*. The ban includes not bringing leftover *Iriban* food and not gossiping during the *Iriban*. The ban was passed down by village elders from generation to generation. So that now the ban has spread to the whole

community. Even though those who regard it as a myth, the prohibition has complied.

CONCLUSION

The implementation of the *Iriban* underwent changes and innovations in several aspects, both at the Cenginging and Semplodongan water sources. This change occurred because of the need to develop *Iriban* into a source of village income and make it more attractive to facilitate the process of cultural transmission. Transmission of culture to teenagers through participation, parental guidance, and cultural exhibitions. The transmission is in values, customs, and social habits. So the habitus in the *Iriban* in Lerep Hamlet is related to transmitting the *Iriban* culture in the form of transferring knowledge from parents to their children through the cultural realm

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