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Youth Socio-Cultural Literacy towards Implementing Culture Preservation of Karangbesuki Temple

Diah Lutfiani

Universitas Indonesia

Euis Sri Nurhayati

Universitas Indonesia

Pungky Wardhani

University of Brawijaya

Abstract: Socio-cultural background as a factor in social life can provide direction for how the community preserves local culture. The lack of knowledge about the existence of the Karangbesuki Temple site can be a sign that the socio-cultural literacy of the temple is still poor. Based on the conditions above, the priority of this research is to find out how the socio-cultural literacy of youth is related to the digital preservation of Karangbesuki Temple culture. This qualitative study used a phenomenological approach with five young people in the Karangbesuki area as informants. The characteristics of the management of Karangbesuki Temple still use the concept of self-help, so it does require community involvement, especially local communities. Karangbesuki youth, as members of the community, can help promote the site and learn to carry on oral traditions and justify history for the cultural preservation of Karangbesuki Temple. Impressive research findings show that the socio-cultural literacy of youth in the Karangbesuki area has made youth willing to carry out cultural preservation at Karangbesuki Temple. Youth also do not hesitate to make the history of Karangbesuki Temple their identity or attribute. Karangbesuki youth can be said to have been quite good at socio-cultural literacy which implements the culture preservation of Karangbesuki Temple. Youth have high knowledge about how they can play a role and act as successors to local culture. One proof of the results of this knowledge is the creation of a promotional video for the temple and the participation of youth in cultural activities and discussions. PPBI, as a facilitator of cultural knowledge of Karangbesuki Temple, also works with youth to be better at preserving the culture of the Karangbesuki Temple site.

Keywords: Sociocultural literacy, Culture preservation, Temple

Introduction

Temples play an important role in the cultural history of the Southeast Asian region, including Indonesia (Herbig et al., 2019). Temples are a cultural heritage of a nation which is a manifestation of Hindu and Buddhist architecture. From a socio-cultural perspective, temples become a form of religious monument for society Indonesia because it represents syncretism which shows the typical Indonesian way of life in society since time immemorial (Fadli et al., 2019). Behind the beauty of the embodiment of the ecosystem of past society, which is reflected in the temple, there is a long lapse of time between the life when the temple was used until the current era, namely society. 5.0 presents challenges in the form of discontinuing or even distorting the historical story culture of the temple site. For example, the results of initiation interviews with cultural actors at the Karangbesuki Temple site, Malang city show that there is some knowledge of the meaning of temple preservation that is different from the folklore circulating in the community of Karangbesuki subdistrict, Sukun, Malang city. Temples are considered magically charged locations that are only used to practice *pesugihan* or other means of committing evil.

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The shift in cultural meaning of temple sites such as the example above has become one of the common focuses of study carried out by observers of history. For example, research by Astuti et al. (2022) which examines the best approach to preserving Batujaya Temple, Karawang district amidst public indifference towards the site. It research found that the best way to stimulate community efforts to protect temple sites is through preserving the historical environment and preserving the local culture of the community. Preservation of local culture is carried out through exploring oral traditions and temple history to provide a more comprehensive view of the cultural background of the temple's construction. The clearly visible impact of this effort is a sense of pride and ownership of the temple site as the cultural identity of the local community (Purwiyastuti, 2019).

As part of society, youth are considered the next generation who are progressive and provide hope for the continuity of culture in society. Research by Rusmana et al (2017) regarding the socio-cultural literacy of forest buffer communities regarding the preservation of the Gunung Gede Halimun Salak National Park (TGHS) provides an indication that young people can maintain the culture of preserving a locus that the local community wants to preserve. This research positions youth in the Karangbesuki sub-district area as the best candidates for preserving the cultural wisdom of Karangbesuki temple, this can be known through efforts to create promotional video content via YouTube and Instagram. Behind the success of making promotional videos, the problem found was that youth participation in exploring temple cultural knowledge was still limited and information was still mostly focused on cultural actors. The initial study in this research also showed that quite a lot (65.73%) of Karangbesuki youth were unaware of the existence of the Karangbesuki Temple site. This is quite regrettable considering that young people are a generation that is very technologically literate so they can contribute to cultural preservation digitally. Cultural content from temple sites that are thousands of years old can be preserved through digital preservation efforts (Spire, 2019).

Socio-cultural background as a factor in social life can provide direction for how society preserves local culture. The lack of knowledge regarding the existence of the Karangbesuki Temple site could be a sign that socio-cultural literacy regarding temples is still lousy. Based on the conditions above, the priority in this research is knowing what is the socio-cultural literacy of youth regarding the digital preservation of Karangbesuki Temple culture.

Method

The method used in this research is qualitative with a phenomenological approach. In this research, the research targets were youth from Karangbesuki, Malang City. The youth in question are people aged teenagers to late adulthood as people who are still productive. The data collection techniques were carried out by conducting interviews with key informants directly, observation, and also literature studies carried out in May until July 2023. Determination of the sample in this research was carried out using purposive sampling technique (Creswell, 2017). The indicators determined in this research include: (1) is a youth in the Karangbesuki Village area, Malang City; (2) Have visit and find out about the Karangbesuki Temple site, and (3) be willing to be interviewed. A total of 5 key informants were successfully obtained in this research.

Data analysis was carried out using the interactive model from Miles, Huberman in Sugiyono (2018) which includes three stages, including: (1) data reduction, (2) presenting data, and (3) drawing conclusions. Furthermore, data source triangulation was carried out in the validation process to ensure the validity of the research data.

Results and Discussion

Karangbesuki Temple Management Characteristics

Karangbesuki Temple is located at RW (Small regional society) 06, Karangbesuki Village, Sukun District, Malang City. This temple is one of the remains of the Kanjuruhan Kingdom which was built in the 8th century AD. The Karangbesuki Temple site became known in the 1900s as shown in a book by N.J Krom. In the book, Karangbesuki Temple is called Basuki Temple. At the beginning of the site's discovery, the condition of the temple was in ruins with a *batur* (a pile of stones) as high as 1.5 meters above ground level. In terms of management, Karangbesuki Temple does not have a special organization that manages the site. The management of the temple is carried out independently by cultural observers such as local cultural figures, and organizations such as the Indonesian Archaeological and Cultural Conservation Center (PPBI). Land assets are owned by the government so that land ownership does not belong to individuals. Self-help management on the

site includes creating seating areas, maintaining cleanliness, as well as providing cultural activities aimed at expressing gratitude and gratitude to the ancestors because the knowledge of *kaluhuran* or kindness has been passed on to the younger generation.

In managing the temple, the local community's support for preserving the temple began to become increasingly visible after the inauguration of Karangbesuki Temple as a tourist destination in the Karangbesuki sub-district area in 2020. One example is the making of a tourism promotional video initiated by the Public Information Group (KIM) in Karangbesuki Sub-district. The promotional video making project involved young people from Karangbesuki sub-district to become actors, videographers, editors, and so on for the sake of publishing the temple's promotional video content.

Characteristics and Performance of Karangbesuki Youth in Karangbesuki Temple Cultural Preservation Activities

Karangbesuki youth are generally members of the Karang Taruna (Youth council organization). Apart from that, there are other social organizations that have a youth demographic such as KIM and also the Tourism Awareness Group (POKDARWIS). Cultural preservation activities that have been carried out by youth include;

Making Promotional Videos for Temple Tourism

The concept of making this video was purely the idea of the Karangbesuki youth, the purpose of making the promotional video was because of the youth's concerns about the ignorance of the local community regarding the existence of Karangbesuki Temple. This is recognized as happening because there are other more popular temple sites such as Badut Temple which is located about 600 meters from the Karangbesuki Temple site. The video was then uploaded to KIM Karangbesuki's YouTube and Instagram and the video link was distributed via the WhatsApp application to 56 RTs in 10 RWs of Karangbesuki Subdistrict.

Participation in Cultural Activities on Special Days such as the Full Moon, Friday Night, etc.

Youth took part in cultural activities organized by PPBI at the Karangbesuki Temple site. The location of the temple is quite large and can accommodate informal meetings in an effort to explore stories, history and oral traditions from the formation to the meaning of Karangbesuki Temple. Based on information from PPBI cultural activists, it is known that public interest, especially youth, is quite good when participating in cultural activities. One of the cultural teachings included in the cultural activities at the Karangbesuki Temple site is nembang macapat in the form of thanksgiving poems in Javanese and also several Javanese Kawi languages. and Sanskrit. In this activity, young people get the opportunity to directly experience cultural activities that can be implemented.

Socio-Cultural Literacy of Karangbesuki Youth towards the Cultural Preservation of Karangbesuki Temple

The characteristics of the youth community in Karangbesuki are classified as heterogeneous considering that the location of Karangbesuki Village is the central area of the city. From a socio-cultural perspective, it is known that historically, Karangbesuki youth came from families who were born and raised when Karangbesuki was still a rural area and there were also quite a lot of youth who moved from other cities or districts and then settled in Karangbesuki. It is these diverse socio-cultural characteristics of young people that provide different views on how to carry out cultural preservation at the Karangbesuki Temple site.

There are young people who have the idea that temples are state assets so that the government is responsible for preserving the site. However, he also supports the role of the community in contributing to the transmission of oral traditions and actual history regarding temples. This was expressed by BK (19):

"I like history and fairy tales, especially in my own area. I was quite amazed to know the meaning of my village. I don't hesitate to tell friends and other people about the nobility of the ancestors who gave us the heritage of Karangbesuki temple" (Interview on June 17 2023)

The enthusiasm of young people in efforts to preserve culture is considered to be a benefit for the young person because it can provide a new social identity for a young person. For example, several informants did not hesitate to call themselves arek karbes or could be interpreted as Karangbesuki people. The ability to know the history and oral traditions of the temple, combined with regional pride, is proof of the awareness of cultural preservation by young people in Karangbesuki regarding Karangbesuki Temple.

Discussion

The research findings impressively show that the socio-cultural literacy of youth in the Karangbesuki area has made youth willing to preserve the culture of Karangbesuki Temple. Youth also do not hesitate to use the history of Karangbesuki Temple as their identity or personal attribute. This is in accordance with the aim of preserving cultural heritage in Article 3, CHAPTER II, Law Number 11 of 2010 concerning Cultural Heritage which states that the aim of cultural preservation is to preserve the nation's cultural heritage and the heritage of mankind, increasing the honor and dignity of the nation through cultural heritage, strengthening the nation's personality, improving people's welfare, and promoting cultural heritage to the international community. This kind of pride is a sign of a society's socio-cultural literacy towards a phenomenon, in this context a cultural heritage site is said to be successful (Collin, 2019). Karangbesuki youth are trying to take a role through efforts to preserve history and oral traditions through digital media which are called more contemporary or slang. Even though there is still a lot of potential for other cultural preservation efforts, Karangbesuki youth already have the fighting power and curiosity to document history and oral traditions so that they are not misunderstood in society. One sign of a society that is easy to transfer knowledge is when they have high curiosity, which opens up discussion space to increase information production (Priatna, 2017). This is also the key to successful preservation of local culture. Karangbesuki youth use the oral traditions of Karangbesuki Temple as their identity, this shows that the culture reflected in oral traditions is still relevant and useful for society and the younger generation.

Conclusion

Karangbesuki youth can be said to be quite good at socio-cultural literacy which implements the preservation of the cultural wisdom of Karangbesuki Temple. Youth have a high level of knowledge regarding how they can play a role and act as successors of local culture. One proof of the results of this knowledge is the creation of temple promotional videos and the participation of youth in cultural activities and discussions. PPBI as a facilitator of cultural knowledge at Karangbesuki Temple also works with youth to better preserve the culture of the Karangbesuki Temple site.

Scientific Ethics Declaration

The authors declare that the scientific ethical and legal responsibility of this article published in EPESS journal belongs to the authors.

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Author Information

Diah Lutfiani

Department of Library and Information Science, Faculty of Humanities, Universitas Indonesia Depok City, Indonesia
Contact e-mail: diah.lutfiani@ui.ac.id

Euis Sri Nurhayati

Department of Library and Information Science, Faculty of Humanities, Universitas Indonesia Depok City Indonesia
Contact e-mail: diah.lutfiani@ui.ac.id

Pungky Wardhani

Master of Public Administration, University of Brawijaya
Malang City Indonesia
Contact e-mail: pungky@student.ub.ac.id

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