



Stakeholder Collaboration in the Conservation of Local Heritage in Lamongan Regency

Eni Febrianti¹, Deby Febriyan Eprilianto^{2*}

Departement of Public Administration, Universitas Negeri Surabaya, Surabaya, Indonesia

ARTICLE INFO

Article history:

Received 18 October 2022

Received in revised form 10

November 2022

Accepted 1 December 2022

ABSTRACT

Local culture is a national treasure that should be protected and even cultivated. Lamongan Regency is a place with a rich cultural heritage. Lamongan Regency has a rich cultural and historical legacy unique to the southern area. Local cultural legacies in the form of customs and historical artifacts must be protected and nurtured, particularly in this modern period. The *Mendhak Nyanggring* custom is one of the cultural heritages that the inhabitants of Tlemang Village have conserved. This tradition is distinct from others in another way. The peculiarity possessed is at the pinnacle of the custom, namely cooking vegetable Sanggring for four consecutive days. The government notices when a community and the Tlemang Village Government own and protect a distinctiveness. Disturbed is one of them, and its sole purpose is to be developed so that the larger public is aware of this heritage. As a result, this research aims to define the notion of collaboration among stakeholders in developing local heritage in Lamongan Regency. This study collects primary and secondary information using a qualitative descriptive technique. This research utilizes Najiyati and Rahmat's cooperative theory approach, which includes coordination and communication. This research aims to learn about the notion of collaboration amongst stakeholders in developing local heritage in Lamongan Regency. This research's presence is projected to significantly influence the development of local heritage in the face of modernization.

Keyword:

Sinergisitas, Stakeholders,
Local heritage

INTRODUCTION

Local cultural heritage is intricately bound to people's histories, customs, and behavioral patterns. If culture is entrenched in a person or group of people, it is natural for this to develop good habits of speech and behavior patterns in everyday life, (Wulandari & Anggraeni, 2018). It is unsurprising that the Indonesian people are renowned as a multicultural nation with various cultures. As a result, it is essential to keep and nurture cultural and historical material that can sustain life (Pradana, 2019; Ahdiyana & Ulifah, 2021). The Indonesian country's culture is the whole local culture in every part of Indonesia's land. According to Ki Hajar Dewantara, national culture is "the pinnacle of regional culture." The quote from

¹ debyeprilianto@unesa.ac.id¹

this remark alludes to the game's idea of unity being stronger, such that oneness becomes more and more felt than diversity (Kholidah, 2019).

Local cultural heritage is intrinsically tied to elements of the geographical area, history, culture, and unique regional goods that still exist and are preserved. Local cultural heritage cannot be isolated from people's customs that are unique to various locations (Beltramo et al., 2021). Local cultural heritage may also be characterized as a gathering place for community members from diverse religious, ethnic, economic, and political backgrounds, as proven by the presence of the Selamatan ritual, which is still kept and cultivated in this modern period (Kholidah, 2019).

The cultural aspect includes becoming one of the most critical targets for boosting the tourist business. In this modernized period, even the cultural aspect has created a cultural tourist with its appeal. This is confirmed by UNWTO (2004), which acknowledges that the cultural tourism industry is fast increasing as a global tourist sector. This is due to the introduction of a new tourist trend: picking tourist destinations that are attractive, distinctive, and original (Hariawan et al., 2020). As a result, culture is an important motivator influencing tourist destination selection and potentially becoming a regional brand.

Recognizing the importance of cultural preservation and development and the region's artistic potential, the state firmly ensures the people's freedom to manage, conserve, and develop their cultural legacy. According to Article 32, paragraph re preservation and development as well as the region's artistic potential, the state firmly ensures the people's freedom to manage, conserve, and develop their cultural legacy. According to Article 32, paragraph 1, of the 1945 Constitution, "the state advances Indonesian national culture amid civilization by assuring the world of the freedom of society in maintaining and developing its cultural values." as well as Law No. 5 of 2017 Cultural Advancement, with a focus on Strengthening, Cultural Governance, and the Aspects of Protection, Development, Utilization, and Guidance (Hidayati, 2018).

Even though the rules control it, the execution still needs to be improved. This is because globalization can only partially be restrained in this more contemporary period. In order for Western civilization to evolve into global modernity, globalization can be defined as the global polarization and universal applicability of Western civilization's modernity ideals (Tobing, 2021). Globalization can alter the pattern or order of human life, which has been greatly influenced by technological advancement. However, this has a negative impact, particularly in terms of its ability to harm the morale of the younger generation (Sunartiningsih & Larasati, 2020).

Globalization could also make people more likely to select a more consumptive lifestyle, particularly in western culture and foreign drama films, and prefer to listen to music or songs from those other countries. (Berdaya et al., 2022). Furthermore, the community's lack of understanding about the need to protect cultural heritage will result in physical and intellectual harm. (Fengky & Lestari, 2020). Furthermore, many people need to realize that the culture owned in a specific neighborhood is a heritage that must be cultivated for the local area due to a lack of understanding or a sense of ownership (Akbar et al., 2012).

With these problems, the current Minister of Tourism and Creative Economy is emphasizing the development of tourist settlements through their cultural, ecological, and historical potential. This may be shown by the implementation of various villages that develop cultural and historical tourist destinations, namely through the following studies: Windi's research on heritage tourism in Kunir Jepara (M. Surip, Elly Prihasti W, 2020). Diah Ayu conducted similar research on the tourism potential of Kartasura Palace Petilasan as a heritage tourism development strategy the Kartasura District (Sukoharjo, 2022). Diah Ayu conducted similar research on the tourism potential of Kartasura Palace Petilasan as a heritage tourism development strategy the Kartasura District (M. Rahmawati et al., 2021).

The development of tourist villages and regional tourism potential would need collaboration from various parties or associated parties. As a result, the notion of collaboration becomes one of the most relevant concepts for use in development. A partnership or interaction between two or more parties in certain business activities is called "cooperation." Partnership activities (collaboration or partnership) can occur between the government, the private sector, the community, academics, and the media. Cooperating parties are in an equal position and act voluntarily. It is founded on altruism, mutual need, interdependence, and mutual benefit (Ilmu et al., 2021). Cooperation is essential to achieving the same objective since it offers mutual benefits to each other and tries to help the community or the public. (Akhmadieva et al., 2021).

The existence of this, of course, allows each region to compete to become a role model for other regions with cultural and historical potential by growing their present potential through a cooperative framework. Lamongan Regency is one place with the ability to promote local culture. In contrast to other cities, Lamongan Regency has a distinct historical background, natural environment, geographical location, socio-cultural traditions, and economic situations. Politically, the Lamongan area was never the headquarters or focal point of the Dutch colonial authority. This historical reality gives the Lamongan area and its inhabitants a distinct value. (Susan et al., 2018). There are 23 cultural customs, four forms of cultural heritage held by both sites, inscriptions, and buildings in each village and district region, 23 genres, and 278 artists in the Lamongan district. (DISPARBUD Karawang, 2021). One of the reasons for developing the potential of Lamongan Regency through the involvement and cooperation of relevant stakeholders is many historical, historical, and cultural relics in the form of traditions and unique historical artifacts.

Tlemang Village is one of the areas in Lamongan Regency with a fascinating historical history and a rich cultural heritage. The tradition of Mendhak Nyanggring is indeed a cultural heritage that has the potential to be cultivated. The Mendhak Nyanggring heritage is unique and distinguishable from other civilizations. The custom of Mendhak Nyanggring is one of the cultural heritages possessed by the inhabitants of Tlemang Village. The Mendhak Nyanggring tradition is a tradition that is commemorated every 24-27 Djumadil Awal (Javanese date), with activities carried out successively in several series until the peak of the procession, namely cooking vegetable sanggring that men can only cook because it is considered sacred (not sacred, menstruating). Vegetable sanggring is a vegetable derived from the

spices used by the residents of Tlemang Village. Each resident was invited to bring cooking supplies and seafood in the form of chicken and eggs to be cooked together. During the cooking process, all current materials must be processed without being left behind and should not be tasted because the taste will determine people's future lives. Because most Tlemang Village residents are farmers, this warning is a sign of gratitude to Allah SWT for providing sustenance from the crop.



Figure 1. The process of cooking vegetable Sanggring
Source. Researcher, 2022.

Because of its uniqueness and continued preservation of culture, this Mendhak Nyanggring culture has been declared a National Intangible Cultural Heritage (WBTB) by the Director General of Culture, Ministry of Education and Culture, Research, and Technology (Arfah, 2021). Tlemang Village is a pilot village or role model for other villages with artistic potential, particularly in the southern region, which has a rich history and legacy pieces from the Airlangga Kingdom. However, there are still issues in the development and promotion of the Mendhak Nyanggring tradition, such as the Tlemang Village Government's limitations in promoting the unique potential of the tradition, as village officials also have shortcomings in using technology, so developing promotion and support requires cooperation with Disparbud. As a result, this study is curious about the concept of collaboration applied by stakeholders associated with the Tlemang Village Government.

METHODS

The descriptive qualitative approach was employed in this investigation. Sugiyono (2014) Defines qualitative research as a method used to investigate natural settings where the emphasis is on the depiction of meaning rather than generalization. Data is gathered using both primary and secondary sources. Observation, in-depth interviews, and documentation were used to acquire primary data. Secondary data was gathered through literature searches of journals, papers, websites, and books on the evolution of local heritage.

Researchers use a data analysis methodology to conclude after collecting systematic data. This study used an interactive model developed by Miles and Huberman to analyze the data. This study's data analysis approaches included condensing, presenting, and drawing conclusions. This approach was chosen for this study because it allows for deeper data analysis, especially in combining and simplifying field data results that may be presented in graphics or charts.

RESULT AND DISCUSSIONS

RESULT

Tlemang Village, Lamongan Regency, has a traditional custom called Mendhak Nyanggring. This Mendhak Nyanggring custom takes place on Djumadil Awal 24-27. (Javanese calendar). A cultural tradition that has a distinguishing feature or uniqueness, namely, that on the last day, it is only done by men; during the process of cooking, the vegetable sanggring should not be tasted because it is believed that the taste of the vegetable sanggring will determine the future life of the people of Tlemang Village. Because the sanggring vegetable is holy, it must also be cooked by people who do not suffer from aging or impediments (for women); hence, only men are permitted to cook.

The process of implementing and developing Mendhak Nyanggring traditional culture must be integrated with the function of cooperation between the Tlemang Village Government and the Lamongan Regency Tourism and Culture Office in developing and marketing it to a larger public sphere. This is confirmed by interviews with the Tlemang Village Head, who claimed,

" Before implementing our activities, the Tlemang Village Government coordinated and conversed with the Tourism and Culture Office of Lamongan Regency."

We first invited them, but it has been ongoing for about two years, with help and facilitation from Disparbud. Moreover, Mr. Sariono, the head of the cultural values section, stated that there is a collaboration between the Tlemang Village Government and the Disparbud

"During the Nyanggring ceremony's implementation, we held meetings and discussions with community leaders and Lamongan cultural figures. The Disparbud provided facilities such as a large frying pan for cooking sanggring vegetables and bringing culturalists to participate in the Mendhak Nyanggring ceremony."



Figure 2. The opening procession of the Medhak Nyanggring ceremony

Source. Researcher 2022.

Because the traditional leaders and village government wear traditional uniforms and receive directions regarding the procession sequence, which is accompanied by culturalists, the participation of Disparbud makes this Mendhak Nyanggring tradition activity or process more structured and visually appealing. This shows that the parties' collaboration may effect change. Especially noteworthy is the shift in public awareness promotion because this tradition may become known as the Bali tradition.

DISCUSSION

The Tlemang Village Government works with the Tourism and Culture Office of Lamongan Regency using the communication and coordination approach developed by Najiyati and Rahmat (2011) in (T. Rahmawati et al., 2014).

a. Communication

To attain the objective of good cooperation, good communication must be developed. Communication is the most crucial aspect of carrying out a partnership; if the communication that is produced or given causes misunderstanding on one side, it will be fatal for the interactive communication developed by the Tlemang Village Government and the Tourism Office.

The notion of deliberation and one-stop coordination with the cultural sector demonstrates extensive communication between the two sides. The communication between the village head and the tourism office may be intense because the village government always communicates with the Disparbud 1 to 2 months before the implementation. The implementation of this Nyanggring ceremony will only proceed according to the previously stated stages and goals if there is intense communication. This communication occurs offline and online, with the most frequent type being non-formal encounters such as conversations and coffee. Other modes of communication, such as WhatsApp or phone calls, are also supported. Of course, this will increase the parties' sense of intimacy.



Figure 3. The Disparbud always accompanies the procession of the Mendhak Nyanggring ceremony
Source. Researcher, 2022.

b. Collaboration

Coordination is also necessary for carrying out the process of party collaboration. The collaboration between the Tlemang Village Government and the Disparbud has been going quite well; the cultural sector and the Village Government are coordinated from pre-activities to post-activities. The disparate parties control the event's theme since both conceive and coordinate activities. Coordination is done through discussion and deliberation, sometimes held at Tlemang Village or Disparbud. This coordination action is more intense since it offers up new avenues for tradition's growth.

CONCLUSION

Cooperation is critical for achieving the desired results. With a coordination and communication concept approach, the Tlemang Village Government's partnership

with the Tourism and Culture Office of Lamongan Regency can be successful. It was possible to make the Mendhak Nyanggring tradition function smoothly thanks to a communication and coordination method, and it was recognized as an Intangible Cultural Heritage by the Ministry of Education, Culture, Research, and Technology (WBTB).

REFERENCES

- Ahdiyana, M & Ulifah, N. (2021). Public Participation In Realizing Policy Accountability Covid-19 Pandemic Handling at Yogyakarta Special Region. *Jurnal Natapraja: Kajian Ilmu Administrasi Negara*, Vol. 9, No. 1
- Akbar, J., Handam, H., & Harakan, A. (2012). Peran Dinas Kebudayaan Dan Pariwisata Dalam Mengelola Cagar Budaya Situs Wadu Pa'a Di Kecamatan Soromandi Kabupaten Bima. *Otoritas : Jurnal Ilmu Pemerintahan*, 2(2). <https://doi.org/10.26618/ojip.v2i2.48>
- Akhmadieva, R. S., Mikhaylovsky, M. N., Simonova, M. M., Nizamutdinova, S. M., Prokopyev, A. I., & Ostanina, S. S. (2021). Public relations in organizations in sportsman students view: Development of management tools or healthy and friendly relations formation. *Journal of Human Sport and Exercise*, 16(Proc3), S1272–S1279. <https://doi.org/10.14198/jhse.2021.16.Proc3.43>
- Arfah, H. (2021). Ritual Mendhak Sangring Tlemang Lamongan Ditetapkan sebagai Warisan Budaya Nasional. <https://Regional.Kompas.Com/Read/2021/10/30/091508778/Ritual-Mendhak-Sangring-Tlemang-Lamongan-Ditetapkan-Sebagai-Warisan-Budaya?Page=all>. <https://regional.kompas.com/read/2021/10/30/091508778/ritual-mendhak-sangring-tlemang-lamongan-ditetapkan-sebagai-warisan-budaya?page=all>
- Beltramo, R., Peira, G., & Bonadonna, A. (2021). Creating a tourism destination through local heritage: The stakeholders' priorities in the canavese area (northwest Italy). *Land*, 10(3), 1–18. <https://doi.org/10.3390/land10030260>
- Berdaya, M., Pratiwi, R., Wardhani, W. N. R., Pambudi, B., & Kusumawati, I. R. (2022). *Keunikan lokal di desa global: wisata heritage di Tempur Jepara Local uniqueness in the global village : heritage tourism in Tempur Jepara*. 3(1), 11–18.
- DISPARBUD Karawang. (2021). Dinas Pariwisata dan Kebudayaan Kabupaten Karawang. <https://Lamongankab.Go.Id/Disparbud/>. <https://disparbudkrwkab.id/profil-lembaga/>
- Fengky, Y., & Lestari, K. T. (2020). *Integrate Marketing Communication Strategy (Imc) Dinas Pariwisata Dalam Melestarikan Budaya Tayub*. 5(2), 138–141.
- Hariawan, J., Abdillah, Y., Hakim, L., Administrasi, F. I., Brawijaya, U., & Brawijaya, U. (2020). Peran Stakeholder Dalam Pengembangan Kawasan Masjid Kuno Bayan Beleg Sebagai Destinasi Wisata Warisan Budaya. *Profit*, 14(2), 104–114. <https://doi.org/10.21776/Ub.Profit.2020.014.02.12>
- Hidayati, U. (2018). Tahun 2017 Tentang Pemajuan Kebudayaan. <https://Kebudayaan.Kemdikbud.Go.Id/>
- Ilmu, J., Negara, A., & Lampung, U. (2021). *K Emitraan A Ntar S Takeholders Dalam P Engembangan*. 3.

- Kholidah, N. R. J. (2019). Eksistensi Budaya Lokal Sebagai Penguat Nasionalisme. *Seminar Nasional Penelitian Dan Pengabdian Masyarakat*, 168–174.
- M. Surip, Elly Prihasti W, R. B. (2020). Jurnal Abdidas. *Jurnal Abdidas*, 1(3), 149–156.
- Pradana, A. Y. (2019). Strategi Perpustakaan Dalam Melakukan Preservasi Koleksi Local History Naskah Kuno Keraton Surakarta Di Dinas Kearsipan Dan Perpustakaan Provinsi Jawa Tengah. *Jurnal Ilmu Perpustakaan*, 8(1), 21–31. <https://Ejournal3.Undip.Ac.Id/Index.Php/Jip/Article/View/26763>
- Rahmawati, M., Purnomo, A., & Idris, I. (2021). Kapabilitas Masyarakat Dalam Mengelola Kampoeng Heritage Kajoetangan Kota Malang. *Media Komunikasi Geografi*, 22(1), 01. <https://Doi.Org/10.23887/Mkg.V22i1.30254>
- Rahmawati, T., Noor, I., & Wanusmawatie, I. (2014). Negara Masyarakat (Pemerintah) Sektor Swasta (Masyarakat). *Jurnal Administrasi Publik*, 2(4), 641–647.
- Sukoharjo, K. (2022). *Analisis Potensi Wisata Pada Petilasan Keraton Kartasura Sebagai*.
- Sunartiningsih, A., & Larasati, Z. W. (2020). Inisiatif Dari Pesisir Utara Jawa: Merangkul Kearifan Lokal Dan Kerjasama Antar Aktor Berkepentingan Dalam Pemberdayaan Masyarakat Pesisir. *Gulawentah:Jurnal Studi Sosial*, 5(1), 28. <https://Doi.Org/10.25273/Gulawentah.V5i1.6617>
- Susan, N., Sos, S., Ph, D., Angraini, K., Sos, S., Dewilarasati, N., Sosio, S., Ginanjar, A., Kom, S., & Belakang, A. L. (2018). *Volume I, Nomer I, Juni 2018. I*, 55–63.
- Tobing, M. T. (2021). *Kacamata Globalisasi*. Penerbit Yayasan Barcode. <https://Www.Yayasanbarcode.Com/>
- Wulandari, S., & Anggraeni, Y. (2018). Peran Dinas Pariwisata Dan Kebudayaan Dalam Pelestarian Serta Pengembangan Kebudayaan Dayak Simpangkng (Simpang) Di Kecamatan Simpang Dua Kabupaten Ketapang Provinsi Kalimantan Barat. *Jurnal Msdm*, Vol. 5(No. 2), 157 – 174.