


Preservation of Local Wisdom Values in Culture of Sundanese, Balinese, Lombok, and Dayak Kalimantan Communities: A Comparative Study Traditions, Beliefs, and Artistic Expressions

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Article Info	ABSTRACT
Keywords: Local Wisdom Tradition Belief Art Regional Culture Preservation	The preservation of local wisdom values is a crucial effort in maintaining cultural identity and social harmony within communities. This study examines the origins and forms of local wisdom preservation in the cultures of the Sundanese, Balinese, Lombok, and Dayak Kalimantan societies through a comparative approach. The local wisdom explored in this research emerges from historical experiences, interactions with the natural environment, and distinctive belief systems in each region. Traditions such as seren taun in Sundanese culture, Hindu religious ceremonies in Bali, Sasak practices in Lombok, and Dayak rituals reflect artistic expression and spiritual values that are still maintained today. The findings indicate that preservation efforts are supported by community roles, traditional leaders, and adaptation to social change. It is recommended that an integrative approach be adopted to sustain local wisdom values effectively.
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INTRODUCTION

Local wisdom is manifestation values the sublime formed from a long process interaction man with environment nature, social, and systems beliefs held in a way hereditary in a community. As representation from identity culture and identity a society, wisdom local play role important in guard stability social, harmony ecological, and sustainability spiritual values. In the midst current globalization and modernization are increasingly heavy, preservation wisdom local become crucial as effort maintain diversity culture that has become strength main Indonesian nation (Wahdiniawati et al., 2023).

Study of preservation wisdom local No only important from perspective culture, but also from side education character, governance environment, up to development sustainable. In this context, Sundanese, Balinese, and Sasak (Lombok) cultures are representative examples of rich and diverse forms of local wisdom. Each of these cultures has a value system, traditions, and artistic expressions that are not only unique but also functional in the context of everyday social life. This study aims to examine historically, conceptually, and practically

how the values of local wisdom in these three communities are preserved and transformed in the face of changing times.

Sundanese culture is one of the cultural systems that developed in the West Java region and part of Banten. This cultural identity has been formed since prehistoric times and has continued to experience significant development, especially since the founding of the Tarumanagara Kingdom in the 4th to 7th centuries AD. The Ciaruteun and Jambu inscriptions are authentic evidence of the existence of the social, political, and spiritual systems of ancient Sundanese society (Suparman, 2021). The name "Sunda" itself is believed to come from the Sanskrit word *suddha*, which means "pure" or "bright", indicating the values of purity and tranquility held by its people.

The values of local wisdom in Sundanese culture are reflected in various daily life practices, such as the *seren taun* tradition, *ngawilujengkeun*, and the *nyangu* ritual related to gratitude for the harvest. Oral traditions such as *paparikan*, *wawacan*, and *tali paranti* function as a medium for transmitting social, ethical, and religious values to the younger generation (Sugara, 202X). The entry of Islam in the 15th century brought acculturation that enriched the value system of Sundanese society, so that cultural preservation is not rigid, but adaptive and integrative to change.

In the context of modern preservation, various Sundanese culture-based character education programs have been developed in formal institutions, especially in urban areas such as Bandung and Garut. Local governments and indigenous communities work together to develop locally-based curricula that emphasize the importance of mutual cooperation, respect, and wisdom in interacting with fellow humans and nature (Hasanah et al., 2016).

Balinese culture is widely known as one of the most well-preserved cultures in Indonesia. This is No let go from philosophy the basis on which foundation life Balinese society, namely *Tri Hita Karana*, which means "three reason happiness". Philosophy This teach that harmony life only can achieved if man capable guard balance the relationship with God (*Parahyangan*), fellow human beings humans (*Pawongan*), and nature environment (*Pabelasan*) (Rosilawati et al., 2020).

The principles of *Tri Hita Karana* are reflected in almost all over aspect life Balinese society, starting from arrangement space, governance environment, system agriculture (such as *subak*), until form expression art such as dance, carving, and religious rituals. In the context of development sustainable, principles this is also adopted in management tourist based on community, especially in the ecotourism model village customs that prioritize mark preservation environment and empowerment public local (Suryani et al., 2021).

Furthermore, *Tri Hita Karana* has adapted in governance practices government in Bali, including in framework accountability public and strengthening integrity bureaucracy. For example, a number of policy government Bali province adopts principle This in anti - corruption programs, bureaucratic reform, and service public oriented towards harmony and alignment values local with modern governance (Santika, 2022).

Education sector in Bali has also integrate *Tri Hita Karana* values to in curriculum local, especially at the level elementary and middle school. Approach This proven effective in to

form character students who do not only intelligent in a way cognitive, but also character and soul social high (Mulyani et al., 2023).

The Sasak tribe is group ethnic the largest on Lombok Island, which has system beliefs and values a growing culture through influence local and external, including from kingdom Majapahit and the process of Islamization. Spiritual concepts such as Watu Telu and Watu Lima reflect local cosmological forms that link humans to sacred elements such as mountains, springs, and houses, as well as to syncretic local Islamic teachings (Widisono, 2019).

The local wisdom of the Sasak people is evident in various forms of traditions and rituals that are still practiced today, such as nyongkolan (traditional wedding procession), village cleaning, and harvest ceremonies. The role of belian (traditional healers) is also still very important as guardians of the balance between the physical and spiritual worlds, with expertise in herbal medicine based on hereditary knowledge.

In addition, the architecture of the Sasak traditional house known as the bale tani or bale lumbung structure shows high ecological and spiritual principles. These houses are built from natural materials such as bamboo, thatch, and clay, and are directed by certain calculations related to local cosmology and beliefs (Bayani et al., 2020).

Conservation efforts Sasak culture is abundant done through revitalization village custom such as Sade and Ende Villages, which were used as as center education culture and tourism based on community. In the context of this, wisdom local No only maintained as legacy, but also brought to life return as source economy and identity culture in the middle current globalization.

Although third culture the own characteristics each one is unique, there are a number of similarity fundamental in mechanism preservation mark wisdom local. First, all three rely on the power of the community in transmitting values across generations. Second, the role of traditional and religious figures is very dominant in maintaining the continuity of traditions and beliefs. Third, all three cultures have demonstrated the ability to adapt to change, both through the integration of local values in the education system, and in the development of tourism and culture-based public policies.

The preservation of local wisdom in Sundanese, Balinese, and Sasak cultures proves that traditional values can not only survive amidst modernization, but also become a strong foundation in building a society with character, inclusiveness, and sustainability. These three cultures demonstrate the importance of a value-based approach, community participation, and cross-sector integration in maintaining and developing the nation's cultural heritage. Therefore, a systematic, community-based preservation strategy is needed, supported by state policies, to ensure the sustainability of these noble values in the future.

METHOD

Research methods are systematic scientific ways to obtain data and information used in solving a problem or answering the formulation of research problems. This method includes approaches, data collection techniques, analysis procedures, and mechanisms for testing the validity of the data. The use of appropriate research methods will determine the validity,

reliability, and objectivity of the results of the research conducted. Lexy J. Moleong explains that research methods, especially qualitative, are procedures that produce descriptive data in the form of written or spoken words from people and observed behavior. He emphasizes the importance of understanding meaning in social and cultural contexts.

"Qualitative research methodology is used to examine the natural conditions of objects, where the researcher is the key instrument." (Moleong, 2019, Qualitative Research Methodology, PT Remaja Rosdakarya).

Research methods not only serve as a tool to find answers to research questions, but also as a scientific framework that helps researchers organize research steps logically and structured. In the context of social sciences and humanities, including cultural studies and local wisdom, qualitative research methods are very commonly used because they are able to explore meaning and experience in depth.

This study uses a qualitative approach with a comparative study type. The qualitative approach was chosen because the main objective of this study is to deeply understand the meaning, values, and practices of local wisdom that develop in the cultures of the Sundanese, Balinese, Lombok (Sasak), and Dayak Kalimantan communities. Comparative studies are used to analyze the differences and similarities in cultural values, belief systems, and forms of artistic expression of each cultural community studied.

This study uses a literature study method (library research), which is a research approach carried out by reviewing, examining, and analyzing various relevant literature sources, both from books, scientific journals, research reports, online articles, official documents, and other digital sources. Literature study was chosen because this study aims to explore, identify, and compare the values of local wisdom contained in the culture of the Sundanese, Balinese, Lombok, and Dayak Kalimantan communities, based on previous findings in existing scientific literature.

The steps in implementing this literature study include:

- a. formulate the focus of the problem, namely the preservation of local wisdom values in four Indonesian cultural communities;
- b. identifying and accessing primary and secondary literature from trusted sources;
- c. selecting literature based on relevance, year of publication (2017–2025), and academic quality;
- d. critically reading and analyzing the content of the literature thematically; and
- e. compile a synthesis of the results of the literature review as a basis for discussion and conclusions.

Data sources were obtained from reputable national and international journals such as ResearchGate, Google Scholar, DOAJ, Garuda Ristekbrin, and university repositories containing theses and dissertations related to local wisdom. The criteria for selecting literature include: (a) discussing the topic of preserving culture or local wisdom; (b) covering the objects of study of Sunda, Bali, Lombok (Sasak), or Dayak Kalimantan; and (c) relevant to aspects of tradition, belief, and artistic expression.

Data analysis techniques were conducted through content analysis and comparative analysis. Content analysis was used to identify the main themes that emerged in the literature, such as belief systems, customary practices, social structures, and forms of cultural expression. While comparative analysis was conducted to find similarities and differences in local wisdom values in each cultural area studied.

To maintain the validity of the data, researchers apply source triangulation, namely by comparing various types of literature from various sources of authors and institutions. In addition, the data cited must come from academic sources that have gone through a peer-review process. With this method, the results of the study are expected to provide a comprehensive and credible picture of the preservation of local wisdom in the Sundanese, Balinese, Lombok, and Dayak Kalimantan communities.

To ensure the validity of the data, this study uses triangulation of techniques and sources. Triangulation is done by comparing the results of interviews, observations, and documents. In addition, validation is done through the member check technique, which is confirming the results of the interpretation to the informant to ensure the appropriateness and accuracy of the findings. Reliability is also strengthened by peer debriefing, namely consultation with local anthropology and culture experts.

This study adheres to the ethical principles of social research, including obtaining consent from informants, maintaining the confidentiality of informant identities, and not manipulating data for certain interests. Researchers also respect local cultural values and ensure that the research process is carried out in a participatory and empathetic manner towards the indigenous peoples who are the subjects of the research.

RESULTS AND DISCUSSION

Local wisdom is a form of traditional thinking and practice that is born from a society's long experience in interacting with its social and natural environment. It not only reflects practical knowledge about survival, but also contains ethical, spiritual, and social values that are strongly embedded in the daily lives of the community. Kartikawangi (2017), in his article in the journal *Komunikasi Ikatan Sarjana Komunikasi Indonesia*, emphasized that local wisdom includes a system of knowledge, beliefs, norms, language, and traditional technology that is passed down across generations and becomes a guideline for living in society. This cultural heritage not only lives in the form of historical narratives, but is also manifested in cultural expressions, such as traditional rituals, customary laws, performing arts, and social structures that unite human relationships with each other, with nature, and with God.

a. Sundanese people

- 1) Local Wisdom Theory: Wisdom local Sundanese rooted in principles life that emphasizes balance social and moral, such as mutual coaching, mutual love, each other care, as well value healthy, kind, honest, smart, *singer* (Saeful & Saputra, 2020).
- 2) Draft Identity Culture: Sundanese language, arts area, and tradition speech (pantun, wawacan) becomes symbol expression functional culture in life social.

- 3) Role of Education: Values Sundanese culture begins integrated to in curriculum load local For to form character student.
 - 4) Threats of Globalization: Declining use Sundanese language and interests to culture foreign become challenge Serious to sustainability culture.
 - 5) Approach Conservation: Revitalization through digital media, documentation culture, as well as involvement communities and institutions education.
- b. Balinese Tribe
- 1) Tri Hita Karana Philosophy: Concept the main one that regulates relationship harmonious between man and God (Parahyangan), man with fellow (Pawongan), and human with nature (Palemahan) (Samsuri et al., 2024).
 - 2) Cultural Sustainability: According to Throsby (2001), cultural sustainability culture must done through conservation physical, revitalization values, and reactualization in modern context.
 - 3) Role of Traditional Institutions: Traditional villages and banjars play a major role in maintaining traditional practices and values.
 - 4) Acculturation of Religion and Culture: Balinese Hinduism combined with local values and distinctive traditional architecture.
 - 5) Challenges and Solutions: Commercialization of tourism needs to be balanced with regulation and cultural education so that sacred values are maintained.
- c. Sasak Tribe (Lombok)
- 1) Multicultural Wisdom: The Topat War Tradition reflects harmony between Muslims and Hindus, and is a symbol of cultural and religious integration (Samsuri et al., 2024).
 - 2) Social and Spiritual Values: The tradition contains meanings of gratitude for the harvest, peace, and togetherness in a multicultural community.
 - 3) Symbolism: Ketupat symbolizes fortune and respect to God and nature.
 - 4) Multicultural Education Model: This tradition can be used as material for character and tolerance education.
 - 5) Preservation through Cultural Tourism: Developing community-based tourism is important to keep traditions authentic and not just a spectacle.
- d. Dayak Tribe (Kalimantan)
- 1) Ecological Wisdom: The Dayak customary system reflects the principles of environmental conservation through customary land use practices and hunting prohibitions (Purba Kencana & Marianta, 2023).
 - 2) Traditional Languages and Arts: Local languages, bamboo music, and traditional dances serve as instruments for the expression and preservation of cultural values.
 - 3) Cultural Pluralism Theory: Dayak society maintains cultural sovereignty and customary law within the framework of a modern state.
 - 4) Cultural Threats: Modernization, industrial expansion, and lack of government support are factors causing the loss of local values.

- 5) Conservation Approach: Community-based conservation strategies through cultural training, traditional festivals, and digitization of cultural documentation.

Ecologically, local wisdom has been shown to play an important role in maintaining environmental balance. A field study by Iswandono et al. (2020) on the Manggarai community, East Nusa Tenggara, revealed that local practices such as regulating agricultural land clearing, fair water distribution systems, and prohibitions on hunting in certain seasons are part of a structured conservation system that has been passed down from generation to generation and has been proven effective in maintaining ecosystem sustainability. This shows that traditional communities not only have symbolic wisdom but also implement relevant and applicable ecological strategies.

In a social context, local wisdom serves as a foundation of values that shape community identity and solidarity. Values such as mutual cooperation, deliberation, tolerance, and respect for ancestors not only form social harmony but also strengthen community resilience to changing times. Estherlina and Fatima (2022), in the journal *Analisa*, state that local wisdom is one form of effective social capital, because it is able to strengthen social relations between individuals and maintain the stability of local communities in facing various challenges of globalization.

From an educational perspective, local wisdom is an important instrument in shaping the character of the younger generation. Lubis (2021) in the journal *Pendidikan Nusantara*, stated that integrating local values into the curriculum can strengthen students' cultural awareness and shape students' characters that are more contextual with local noble values. Education based on local wisdom not only educates academically, but also brings students closer to the roots of their own identity.

Furthermore, the application of local wisdom in active learning models has shown positive impacts. Research by Hunaepi et al. (2020) in the *Scholaria* journal shows that inquiry-based learning that combines local values can improve critical, creative, and solution-oriented thinking skills in students. This proves that traditional values do not conflict with modern learning, and can even be collaborated to support a more meaningful and contextual learning process.

In the tourism sector, a community-based approach that utilizes local wisdom has developed into one of the promising models of sustainable development. Hidayah (2017) and Thoban & Warlina (2017) show that tourist villages such as Sade in Lombok and Penglipuran in Bali are proof that cultural preservation can go hand in hand with improving the welfare of local communities. By making culture the main attraction, local communities not only maintain their ancestral heritage, but also earn a decent income from ethical and participatory tourism.

One example of local wisdom that has a broad impact is the Tri Hita Karana philosophy in Bali, which emphasizes harmony between humans and God (*parahyangan*), fellow humans (*pawongan*), and nature (*palemahan*). A 2021 study on the ResearchGate platform showed that elementary school teachers in Bali have integrated this principle into their learning, thus

forming students' characters that are religious, ecological, and social in a balanced way. This indicates that local values can be a pedagogical basis for sustainable character education.

From a legal perspective, local wisdom has begun to gain recognition in the process of forming national law. Triwulandari (2019), in the journal *Gema Keadilan*, stated that customary law containing local values can be used as a reference in formulating public policies that are more inclusive and responsive to the needs of indigenous peoples. Through a legal pluralism approach, regulations do not only rely on the formal state legal system, but also respect the local community value system that has been proven to maintain social order organically.

Theoretical support also comes from the concept of cultural sustainability proposed by Throsby (2001) and developed in various follow-up studies to date. This concept emphasizes that cultural preservation is not enough only through the conservation of physical artifacts, but must also include the revitalization of cultural practices and the reactualization of traditional values to remain relevant to the development of the times. Therefore, the preservation of local wisdom should be carried out comprehensively, by considering the social, educational, economic, and legal contexts.

Thus, it can be concluded that local wisdom has broad dimensions—from spiritual, ecological, social, to pedagogical—and has been recognized by various recent academic studies. This wisdom is not only a legacy of the past, but also a future resource that can be optimized in sustainable development based on cultural identity.

This study aims to comprehensively analyze how local wisdom values in the cultures of Sundanese, Balinese, Lombok (Sasak), and Dayak Kalimantan communities are preserved in the form of traditions, beliefs, and artistic expressions. Using the literature study method, this study examines scientific documents and previous research results to identify the main values, forms of preservation, and challenges faced by each cultural community.

Local Wisdom of Sundanese People

Local wisdom Sundanese society is rooted strong on known moral and social values with the principle of “reciprocity” sharpen, sharpen compassion, forgiveness foster” and five main pillars: *cageur* (healthy), *bageur* (good), *bener* (correct), *pinter* (intelligent), and *singer* (skilled). The values This No only idealism social, but also system ethics internalized collective in connection inter-citizen, system education traditional, and even in art speak such as Sundanese pantun and songs Cianjuran (Saeful & Saputra, 2020).

Preservation values the done through education characters in the environment family and school, as well as in forms of religious rituals and celebrations culture local. However, in in practice, values This the more seldom made into guidelines life modern society, especially by the younger generation younger than exposed global culture and digital media. Saeful and Saputra's (2020) study revealed that children young people in West Java start feel Embarrassed use Sundanese in conversation everyday life, especially in spaces public. This is a serious indicator of the decline of cultural identity that should be maintained and inherited consistently.

Local Wisdom of Balinese Society

Balinese culture is known to be very strong in maintain values traditionally, with the philosophy of Tri Hita Karana as base life social and spiritual of its society. This concept includes three main relationships that must be maintained: the relationship between humans and God (Parahyangan), with fellow humans (Pawongan), and with nature (Palemahan). The balance between the three is considered the key to happiness and harmony in life (Samsuri et al., 2024).

Tri Hita Karana is not only normative or philosophical, but has been implemented in various aspects of Balinese society. In education, these values are included in the elementary school curriculum to shape students' character from an early age. In environmental management, the Balinese people apply it in the Subak water management system which has been recognized by UNESCO. In social practice, the community still actively carries out traditional ceremonies such as Galungan and Nyepi which emphasize spiritual and social balance (Samsuri et al., 2024).

However, the penetration of the global tourism industry has led to the commercialization of tradition. A number of religious rituals are now performed not only because of their spiritual value, but also because of the demands of tourism. This is feared to erode the original meaning of tradition and shift the focus of society from preserving values to merely cultural imagery (Samsuri et al., 2024).

Local Wisdom of the Lombok Community (Sasak)

Local wisdom The Sasak community in Lombok is realized through various ceremonies and traditions local, one of them is Topat War Tradition. Tradition This is form acculturation unique between Muslim and Hindu communities in Lombok, where both group in a way symbolic each other throwing ketupat as symbol I'm grateful on harvest and form harmony interfaith religious. This ritual Then followed by prayer together and mutual cooperation activities (Samsuri et al., 2024).

Tradition This show How Lombok community builds peace and harmony social through cultural rituals. Values tolerance, gratitude to God, and togetherness reflected clear in tradition This. In addition, the Topat War also became Power pull tour culture that began eyed by the government area For promoted in a way wide.

However, as found by Samsuri et al. (2024), the younger generation is starting to lose interest in this tradition. Many of them consider the tradition to be no longer relevant to the times, or merely a tourist show. Therefore, preservation efforts need to involve innovation, such as digital documentation, teaching cultural history in schools, and integrating traditional arts into contemporary media.

Local Wisdom of the Dayak Community of Kalimantan

Local wisdom Dayak people, in particular The Dayak Kebahan tribe in West Kalimantan, was realized in form dance art, ceremony customs and language areas that are still used in context family and community custom. Study by Purba Kencana and Marianta (2023)

emphasize the role of Dayak youth in to preserve culture ancestors through organization arts and training culture in Labang Village, District Star fruit.

Values like gender equality in custom, respect to nature, and the ethics of mutual cooperation are very prominent in Dayak tradition. However, urbanization, shifts trust, and entry culture outside make part big generation young more interested in modern culture. Challenges preservation is also exacerbated by the lack of support policy from government area For turn on return language and practice Dayak customs (Ancient) Kencana & Marianta, 2023).

For overcome matter this, community custom Work The same with schools local and institutional custom to organize traditional dance training, performances music bamboo, and manufacturing documentation culture in video and digital archive forms. Community-based preservation strategies are very important because the strength of Dayak culture lies in collectivity, not just formal institutions.

Comparative Analysis and General Discussion

Fourth community culture show that preservation mark wisdom local done through three mechanism main: transmission cross generation, integration in education, and expression culture in art and ritual. However, there are difference level threat to the preservation of each culture. The Balinese people have more system well established and structured through institution customs and education. The Dayak and Sundanese communities, on the other hand, face risk more big to the disappearance language and practice custom Because lack of role government and lack of documentation culture (Ancient Saeful & Saputra, 2020).

Globalization and modernization become challenge across regions. In one side, technology Can used For expand distribution culture (eg. through digital content), but on the other hand it also causes shift interest generation young to culture foreign. Therefore, education and mass media need to be involved as agents of cultural preservation that are creative and relevant to the times.

Tradition as a Medium of Religious and Social Harmony

According to Samsuri et al. (2024), the Topat War Tradition in Lombok is not only a form of ordinary cultural ritual, but it functions as a multicultural medium that unites Hindu and Muslim communities. This tradition reflects high tolerance values because it is carried out in a sacred location that is respected by both groups, namely the Lingsar Temple. Joint prayers and the ritual of throwing ketupat are symbols of collective spirituality and interfaith harmony (Samsuri et al., 2024).

This is also reinforced by Fitriani (2023), who stated that the integration of local values such as Perang Topat in multicultural education can strengthen students' character and reduce the potential for inter-religious conflict through internalization of the values of tolerance, mutual cooperation, and respect for differences in beliefs (Fitriani, 2023).

Tri Hita Karana Philosophy as the Basis of Life and Cultural Preservation

Balinese traditions such as Nyepi, Galungan, and the concept of Subak (traditional irrigation water management) reflect the principles of Tri Hita Karana which emphasize harmonious relationships between humans and God (Parahyangan), fellow humans (Pawongan), and nature (Palemahan). This philosophy is not only a spiritual guide, but also a system of social and ecological values that are integrated into the Balinese way of life (Jayaningsih, 2023; Samsuri et al., 2024).

Jaya (2019) stated that Tri Hita Karana has been implemented in the development of urban planning, education systems, and even Balinese architecture. This value is used as a basis for sustainable development, showing that local philosophy has high adaptability in modern systems (Jaya, 2019).

Social and Ecological Expression in Traditional Symbols

Ketupat in Perang Topat has a deep meaning as an agrarian symbol. It symbolizes fertility, blessings of the harvest, and gratitude to God. This symbol is also considered a form of respect for the cycle of nature and the land that gives life (Kertiasih, 2024; Samsuri et al., 2024). Mariati and Andreas (2022) added that social expressions in the form of mutual cooperation in preparing traditions reflect the principle of Pawongan in Tri Hita Karana—namely strengthening solidarity between residents.

Challenges in Preserving Tradition

Globalization, urbanization, and penetration of foreign cultures are major challenges. According to Johani et al. (2021), the younger generation tends to view local traditions as old-fashioned and irrelevant. Even in the context of the Topat War, many teenagers were more interested in global digital content than in participating in cultural rituals (Johani et al., 2021). This has led to a decline in participation and understanding of the spiritual and social values of tradition.

Nuranisa (2023) also highlights the risk of cultural commercialization, where traditions are made into tourist attractions without complete religious and social meaning. This causes distortion of values and degradation of the meaning of tradition as a cultural heritage that should be sacred and profound (Nuranisa, 2023).

Tradition Revitalization Strategies According to Experts

- a. Several experts propose strategic steps to maintain local wisdom values:
- b. Local Wisdom-Based Education: Khoiriyah (2023) suggests integrating local values into the formal curriculum as subjects or local content to instill the values of tolerance, harmony, and love for culture from an early age (Khoiriyah, 2023).
- c. Digitization of Traditions: According to Fathoni (2023), preserving traditions can be done through digital documentation such as videos, photos, and digital stories which are disseminated on social media as educational media and cultural promotion (Fathoni, 2023).

- d. Sustainable Cultural Tourism: Jayadi et al. (2018) promote the concept of community-based tourism where local communities remain the owners of traditions, as well as recipients of economic benefits. This will create synergy between cultural preservation and economic development without sacrificing spiritual and social values (Jayadi et al., 2018).

Local wisdom in Sundanese, Balinese, Lombok, and Dayak cultures is not a passive heritage. It is an active value system that can be modified and adapted in various fields education, policy, even technology. Experts agree that a preservation approach requires not only documentation, but also active involvement across generations, the use of new media, and policies that support sustainable revitalization.

Based on the results of literature studies that have been conducted on various scientific sources that discuss the local wisdom of the Sundanese, Balinese, Lombok, and Dayak Kalimantan communities, it can be concluded that local wisdom is a living cultural heritage that continues to develop through traditions, beliefs, and artistic expressions that are unique to each community. Local wisdom not only reflects aesthetic and spiritual values, but also functions as a social, moral, and ecological guideline that shapes the collective character of the community.

Sundanese society maintains ethical values such as *cageur*, *bageur*, *bener*, *pinter*, and *singer* through language, oral tradition, and informal education. However, threats to its sustainability arise from the low use of Sundanese by the younger generation (Saeful & Saputra, 2020). Balinese society, with the Tri Hita Karana philosophy, has been able to synergize spiritual, social, and environmental values in everyday life, but faces challenges in the form of commercialization of tradition (Samsuri et al., 2024).

Meanwhile, the Sasak people in Lombok show a unique form of cultural acculturation through the Perang Topat Tradition, which is a symbol of harmony between religions and cultures. However, the noble values in this tradition are starting to lose their meaning among the younger generation due to a lack of understanding of cultural substance (Samsuri et al., 2024). The Dayak people, especially the Dayak Kebahan tribe in West Kalimantan, maintain their culture through art, local languages, and traditional training, but face serious threats from the flow of globalization and minimal policy support (Purba Kencana & Marianta, 2023).

In general, the main challenges in preserving local wisdom are the penetration of global culture, low interest of the younger generation, urbanization, and lack of structural support from the state. Experts agree that preservation strategies must involve:

- a. Integration of local values in the education curriculum (Khoiriyah, 2023),
- b. Digitalization and documentation of culture (Fathoni, 2023), and
- c. Development of community and culture-based tourism (Jayadi et al., 2018).

Thus, preserving local wisdom is not only the responsibility of indigenous communities, but also requires synergy between the government, educators, youth, and cultural actors. Local wisdom should not be seen as a mere relic of the past, but as a source of values, identity, and cultural solutions in facing current and future global challenges.

CONCLUSION

Local wisdom is an integral part of the cultural identity of a society that is formed through a long historical, spiritual, social, and ecological process. In the context of the Sundanese, Balinese, Lombok, and Dayak Kalimantan communities, local wisdom not only functions as traditional knowledge, but also as a guide to life, an ethical system, and a means of preserving the environment and social harmony. Sundanese people, for example, hold fast to the values of *cageur*, *bageur*, *bener*, *pinter*, and *singer* as basic principles in behaving and interacting with others. These values are reflected in oral culture, regional languages, and social practices that emphasize politeness and mutual cooperation. In Bali, the concept of Tri Hita Karana is a philosophy of life that emphasizes the importance of harmonious relationships between humans and God, with others, and with nature. These values are implemented in religious ritual practices, environmental management, and social and educational structures. Sasak culture in Lombok shows a harmonious acculturation between Islam and Hinduism, as reflected in the Perang Topat tradition which contains spiritual messages, social solidarity, and gratitude for the harvest. This tradition is a symbol of diversity and tolerance between religious groups that live side by side. Meanwhile, the Dayak people of Kalimantan maintain their traditional values through cultural expressions such as dance, bamboo music, and customary law practices. The ecological wisdom of the Dayak is manifested in forest management, customary prohibitions on hunting, and a social system based on mutual cooperation. In general, the preservation of local wisdom faces major challenges from globalization, changes in the lifestyle of the younger generation, urbanization, and lack of government policy support. However, the results of the study show that local wisdom still has great potential to be revived as a source of value in education, sustainable development, and the formation of national character. In an effort to maintain and revitalize the local wisdom of the Sundanese, Balinese, Lombok, and Dayak Kalimantan communities, a holistic and sustainable preservation strategy is needed. Local governments are expected to formulate regulations that support the strengthening of local culture, including legal recognition of intangible cultural heritage, financing of customary activities, and development of cultural-based areas.

Educational institutions need to integrate local wisdom values into the curriculum through a contextual approach, especially in character education and local content lessons. This is important so that the younger generation is not separated from their cultural roots and is able to internalize noble values in everyday life. In addition, the involvement of communities and traditional figures in the policy-making process and the management of traditions is the key to participatory preservation. Social media and digital technology can be used to document and promote culture in a creative and educational way, without eliminating the sacred value of the tradition. With synergy between the community, government, academics, and media, preserving local wisdom is not only a cultural responsibility, but also a long-term investment in building a nation with character, inclusiveness, and sustainability.

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