

The Transfer of Indigenous Knowledge on the Pecinan Traditional House among Generations in Indonesia

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ABSTRACT

One of the cultural heritages in Situbondo regency, East Java province, Indonesia, is Pecinan traditional house which has not been maintained in one of the competent institutions in the region such as library or museum. At present, its existence is hard to find, especially in the city center and in the modern village. Many young people do not know the history, the function, the tradition and the value of this house as their ancestral heritage. Therefore, the objectives of this study are to find out how indigenous knowledge (IK) is being transferred and acquired and the barriers that hinder intergenerational knowledge transfer. The method used in this study was qualitative. The sample used was stratified purposeful sampling divided into baby boomers (1946-1964), generation X (1965-1980), and generation Y (1981-2000). The results showed that IK transfer for baby boomer was obtained from storytelling and observation. While for generation X was only through storytelling and generation Y was through the internet. There was no obstacle for baby boomer in the knowledge transfer. While in generation X and generation Y they were due to the existence of socio-cultural factors. There were also communication gap, the lack of appreciation and a sense of belonging to their culture and the lack of awareness to transfer it back to the next generation. This study gives an insight into the library and local government to give their contribution in maintaining and preserving local knowledge to prevent its loss.

Keywords: Indigenous knowledge transfer; Pecinan house; baby boomer; generation X; generation Y; Indonesia.

INTRODUCTION

At present, the existence of Pecinan house as an IK in Situbondo regency especially in the modern village is difficult to find because it has been replaced by modern houses but, it may still be found in some areas that are far from the city center although there are few. It is worrying when the number of the traditional house has begun to decrease in modern villages although it has high aesthetic values and many useful functions.

Situbondo regency is a small town located in East Java Province, precisely in the east end of East Java. Situbondo is included in the *horseshoe* area which consists of 7 regencies and named *horseshoe* because the shape of the area in the map is similar to the shape of a horseshoe. The community of the *horseshoe* area is known as the *Pandhalungan*

community which means they have mixed cultures between the two cultures, *Javanese* and *Madurese*, but the dominant culture is *Madurese*. This study focuses on the Pecinan traditional house in four modern sub-district namely Panji, Situbondo, Arjasa, and Asembagus.

IK really needs to be preserved as an effort to maintain the preservation of local community knowledge that continues to be known to the next generation. Besides, it also strengthens the knowledge of indigenous people, increases the awareness of the younger generation of their culture and traditions, initiates to the policies, and can be a significant resource in increasing sustainable development.

However, neither the library institution nor the museum institution in Situbondo at the forefront to take the initiative to manage IK. In fact, the management of IK has been generated only by researchers and journalist. The lack of attention in preserving this Pecinan house could damage and threaten the existence of IK and will eventually make the loss of identity of a society and nation. Hence, preservation of traditional house is very important because of its values as local culture and ancestral heritage where there exists the uniqueness of the house, the philosophy of each part and ornaments, the history, the materials used, the functions, the development in society, and etcetera.

This study is expected to have a contribution academically and practically. Academically, as Kgomotso (2012) mentioned that The International Federation of Library Association (IFLA) has clearly mandated libraries to:

- collect, preserve and disseminate indigenous and local knowledge;
- publicize the value, contribution, and importance of indigenous knowledge to both non-indigenous and indigenous peoples;
- raise awareness on the protection of indigenous knowledge against exploitation;
- involve elders and communities in the production of IK and teaching children to understand and appreciate the traditional knowledge; and
- encourage the recognition of principles of intellectual property to ensure the proper protection and use of indigenous knowledge and products derived from it.

Practically collaborating among the library, local government, and local people in acquiring, storing, and making IK accessible can improve community awareness and appreciation of their IK. It can also initiate many programs such as teaching to the youth generation, built a traditional house for tourism destination, create books and videos that can be stored in library or museum and disseminated to the community and etcetera. Those can benefit to sustainable development and preserved local wisdom.

Assumptions to the study are knowledge transfer continually to decreases even forgotten from the older generation to the younger generation, tradition is still firmly kept by older generation and continue to die to the younger generation, factors that hinder knowledge transfer becoming increased from the older generation to the younger generation, and those factors are socio-cultural, communication gap, values, and attitudes.

Thus, the study aims to investigate on how IK transferred and acquired regarding Pecinan house in different generations in modern villages in Situbondo regency and how

the barriers hinder the effectiveness of IK transfer among them in order to understand why the tradition has been becoming disappear recently. This IK result will develop and increase public awareness, library, and local government in disseminating and empowering IK throughout the community, especially the young generation.

Pecinan Traditional House

The history of Pecinan's house or what is often called *Pacenan* or the other name is *Tabing Tongkok, Gebluk, or Bin Sambin* by the people in Situbondo regency is originated from migrants from China to the Situbondo around 1870 (Arifurrohman, Koriawan, Radiase, n.d.). The migration caused Chinese people to settle, trade, and marry Situbondo residents, especially in the area of Tanjung Pecinan village and then they made Pecinan house. The house is not only influenced by China's culture, but also Java and Madura that can be seen in the model of the house on the roof, fence, carvings, and so on. The word of Pecinan comes from Madurese word '*pa-Cena-an*' which means like a Chinese building (Tulistyantoro 2005).

Pecinan house is very unique because each part of this house is made from wood and connected using pegs, not using nails at all, so this house is very easy to install and dismantle. This house is also resistant to an earthquake because the pillars are not planted in the ground. Thus, if an earthquake occurs, it is more dynamic, sturdy, and flexible to the shocks.

Framework

This study was guided by the theory of knowledge management which is very appropriate to be applied to regulate how IK should be preserved. It is because knowledge management refers to a system of actions with knowledge, which includes the establishment of strategies and procedures, with proper utilization of technologies, so that the acquisition, storage, conversion, sharing, application and generation of knowledge can be effectively performed; the goal is to effectively use the available knowledge for problem-solving and decision making (Lai: 2005, Lwoga, Ngulube, & Stilwell: 2010).

The authors use a model from (Nonaka & Takeuchi: 1995, Dalkir: 2005) to find out how knowledge is transferred from tacit to explicit by informants. There are four models of knowledge conversion, as illustrated below:

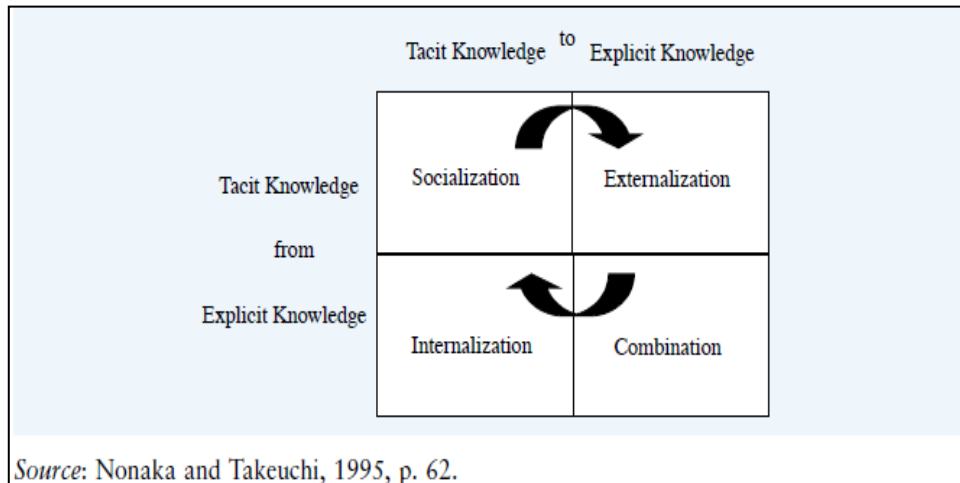


Figure 1: The Nonaka and Takeuchi Model of Knowledge Conversion

It explains that the Socialization (tacit-to-tacit) consists of sharing knowledge in face-to-face, natural, and typically social interactions. The process of externalization (tacit-to-explicit) gives a visible form to tacit knowledge and converts it to explicit knowledge. The next stage is a combination (explicit-to-explicit), the process of recombining discrete pieces of explicit knowledge into a new form. The last conversion process, internalization (explicit-to-tacit), occurs through diffusing and embedding newly acquired behavior and newly understood or revised mental models. Internalization is strongly linked to “learning by doing.”

LITERATURE REVIEW

Knowledge and skills in IK are shared over generations, and each new generation adds and adapts in response to changing circumstances and environmental conditions (Kaniki & Mphahlele, 2002). The generation itself divided into baby boomers who were born between 1946 and 1964, generation X were individuals born between 1965 and 1980 (Strauss & Howe, 1992; Hobbs & Stoops, 2000; Lancaster & Stillman 2002, Bourne 2009). Generation Y was born between 1981- 2000 (Jefferies & Hunte 2004; Lancaster & Stillman 2002; White 2004, Bourne 2009).

To help the knowledge from suffering from the loss, the need to transfer knowledge among generations is very important. When the elders who have knowledge died without sharing their tacit knowledge, then the community especially the young generation will lose a lot of intellectual knowledge and give the impact in the loss of the identity of a society. Therefore, the knowledge transfer that involves in different generations which is the elderly and young generation faces different issues that need to be considered in making the knowledge transfer process a successful one (Md Sabri, Haron, Jamil, Ibrahim, 2014). Knowledge transfer among generations is a dynamic and interactive process of sharing tacit and explicit knowledge that is mutual and involves two or more individuals from different generations (Harvey 2012; Kuyken, K., Ebrahimi, M., Saives, A-L. 2018).

However, Harvey (2012) reported that the perceptions of generations involved in the transfer of tacit knowledge are not consistent, about what deserves to be retained, transferred, and reused by the next generation. The impact could only be seen in the long term because this situation will be repetitive and passed to the following generation. In another situation, the transfer process could be interrupted or the recipients feel not interested in the knowledge being transferred (Md Sabri, Haron, Jamil, & Ibrahim, 2014). It can make generation gap occur because a broad difference in values and attitudes between two generations or between elderly and younger generation that occurs when they do not understand each other due to differences in their opinions, habits, and behaviors (Faye, Lortie, & Desmarais, 2008; Sarikhan, 2009; Md Sabri, S., Haron, H., Jamil, N., & Nuraihan Mior Ibrahim, E. 2014). Besides, knowledge creation is also impacted by cultural factors and social (Lee, H., & Choi, B. 2003; Cloete & Snyman, 2003; Pollard, 2003; Annadata 2012). Cultural aspects include aesthetics, education, language, law and politics, religion, social organizations, technology and material culture, values, attitudes. While social factors include reference groups, family, role, and status in society (Kozenkow, 2018). Next barrier is a communication problem that can create more problems than opportunities (Kister 2012; Md Sabri, S., Haron, H., Jamil, N., & Nuraihan Mior Ibrahim, E. 2014).

RESEARCH DESIGN

Method

This study uses a qualitative with a phenomenological approach. Data collection was done through interviews and observation. A semi-structured interview was conducted, where open-ended questions were posed and recorded using the voice recorder. While the observation was conducted through daily activity. Examination of data validity was carried out by triangulation the data interview from the three different generations (baby boomer, generation X, and generation Y).

Informants

The sample used in this study was stratified purposeful sampling. The informants were those who own the Pecinan house, an heir to the house, or a neighbor of the Pecinan house owner. They divided into baby boomer (1946-1964), generation X (1965-1980), and generation Y (1981-2000). A total of 25 participants were selected which are: 7 people for the baby boomer, 7 people for generation X, and 11 people for generation Y. The authors decided to keep all responses anonymous assigning alphabet letters to participants, for example, participant A, B, etcetera even though they had no problem with being mentioned in the study.

Data analysis

Data analysis was conducted according to Moustakas (1994) in Creswell (2018) as follows:

- Describe personal experiences with the phenomenon under study
- Develop a list of significant statements
- Group the significant statements into broader units of information

- Create a description of “what” the participant in the study experienced the phenomenon
- Draft a description of “how” the experience happened
- Write a composite description of the phenomenon

RESULTS

Interview

a. Knowledge transferred and acquired among generations

In order to understand how knowledge was transferred regarding Pecinan traditional house, each generation was asked to share their experience on how knowledge is acquired and transferred to them. The following responses were given (see Table 1, Table 2, and Table 3).

Table 1: How knowledge transferred and acquired in baby boomer generation

Participant	Response
Participant A	"I know the story of the Pecinan house from my parents when I was a child. They usually told me before going to bed, not just stories about Pecinan house, but all the stories of ancient times."
Participant B	"I know from my grandfather. It was done usually after the evening prayer because it was a relaxing time, there was no TV, so we usually spent the time to gather and listen to our grandfather stories."
Participant C	"In the past, there were many people made Pecinan house. I remembered the architectural designs and functions of them because I often talked to the builder who made it."
Participant D	"I often get involved if invited to the <i>"jheg ngajheg"</i> tradition to dismantle and to install the Pecinan houses if there someone going to get married."

Knowledge has been transferred to baby boomer generation orally through storytelling that was carried out by baby boomer parents or grandparent during their spare time usually at night before they went to sleep. They have a lot of time to spare together, so telling a story is the best activities. While observations were done through seeing the builder who made it because there were still many people who applied and upheld the tradition at that time. The observation was also done through *"jheg ngajheg"* tradition.

Table 2: How knowledge transferred and acquired in generation X

Participant	Response
Participant A	"I know about Pecinan house story from my parents. They usually told stories at night to me."
Participant B	"I remembered about historical issues was told by my parents on every Sunday because it was a school holiday and parents were not going to the rice fields."

Knowledge has been transferred to generation X from their parents (baby boomer) orally only through storytelling during their spare time, at night or on the weekend when they did not go to the rice field. While observation activities have not existed in this generation because no one has made it anymore, as stated by participant C that "In my era, many young men think that parents responsibility in giving Pecinan house to their son is burdensome to their parents, because it spent a lot of money and not many parents are rich in the village." Participant D stated that "In my day, this *"jheg ngajheg"* tradition is only for helping to organize wedding party but not for making a house for marriage, no one applied this tradition anymore because it was complicated, there were offering and selamatan (communal feast) rituals that must be held and it spent a lot of money."

Table 3: How knowledge transferred and acquired in generation Y

Participant	Response
Participant A	"... I am not very close to my parents because I have been busy with school activities. So, It is rare to talk a lot with parents. I know the Pecinan houses because my grandmother has it, but grandma also never told about it, i know it from the internet."
Participant B	"My parents never told me because they were busy. I know from the internet when there was an assignment from school which asked students to find the culture and tradition that still exist in Situbondo. "

Both storytelling and observation did not longer exist in generation Y as a knowledge transfer. Generation Y parents (generation X) have never transferred the knowledge they already got from their parents (baby boomer) to their children (generation Y) because both of them were very busy with their activity. Instead, generation Y got the information through the internet.

They also never know about *jheg ngajheg* for marriage tradition. Participant C stated, "I have never seen anyone doing *jheg ngajheg* tradition for marriage or built this house, even though if there is Pecinan house still exist now, it is an ancestral inheritance to their children and grandchildren which still used." Another statement by participant D that "Today's, If people want to get married and want to build a house (a modern house), they just build it without doing *jheg ngajheg* tradition."

b. Barriers that hinder intergenerational knowledge transfer

Due to the activities of knowledge transfer and acquisition, informants were asked how obstacles that might come and hinder the effectiveness of knowledge transfer in each generations related to socio-cultural factor such as technology, education, migrants, communication gap, the appreciation and sense of belonging to a culture, and the awareness to transfer the knowledge. The following responses were given (see Table 4, Table 5, and Table 6).

Table 4: How barriers hinder knowledge transfer in baby boomer generation

Participant	Response	Barriers
Participant A	"In our time there were no televisions and cell phones..."	Technology
Participant B	"The number of people was few, there were not many outsiders, the highest community education was only up to elementary school, and many even did not graduate because they preferred to work to help parents rather than schools."	Education
Participant C	"We are very close to each other and always got much advice from our elders for all of our problems and activities."	Communication gap
Participant D	"I am very proud of what my parents revealed to me regarding knowledge, traditions, principles of life, and so on. So, I should have applied it."	Appreciation and sense of belonging to a culture
Participant E	"I have to pass on this tradition to posterity because this is a pride of our ancestors."	The awareness to transfer knowledge

In this generation, there are no obstacles that hinder the transfer of knowledge from the baby boomer parents to them (baby boomers). There is no influence of technology and their education only up to the elementary level and many do not go to school because they choose to help parents, so they are not affected by modernity. They are very obedient and very close to their parents, hold the traditions and appreciate it strongly. They also deeply care to preserve the knowledge they get by telling it back to their children (generation X).

Table 5: How barriers hinder knowledge transfer in generation X

Participant	Response	Barriers
Participant A	"Television had existed in my village around the year 1977. After that, people's lifestyles began to be affected and little by little changed, imitating the style that is on television and pursues their dream by going to school."	Technology
Participant B	"In our time, there were many migrants from cities due to marriage or work assignments. The youth in the village began to imitate their habits which were considered more modern than they were. Finally, many people were affected and followed their lifestyle such as building a modern house and so on."	Education
Participant C	"My child and I often have different opinions about seeing things. Sometimes I find it difficult to understand their views and cannot impose my will on them."	Communication gap
Participant D	"Traditions in our time were rarely applied. I prefer not to follow tradition because it was something complicated and not modern anymore."	Appreciation and sense of belonging to a culture

Participant E	"I think children today can find it themselves through technological advances such as the internet and so on."	The awareness to transfer knowledge
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In this generation, the barriers to knowledge transfer exist due to the influence of technology, such as the emergence of television and the presence of migrants from big cities. The lack of closeness with their parents (baby boomer) makes them reluctant to apply what their parents have applied for the tradition. Thus, make them lack in appreciation and sense of belonging to their culture and affected their awareness to did not transfer it back to the next generation.

Table 6: How barriers hinder knowledge transfer in generation Y

Participant	Response	Barriers
Participant A	"This tradition is no longer in our village, so we don't know about it. Many young people here have gone out of town to study and work, education for us is the most important."	Technology
Participant B	"Now we live in the modern era where technology is everywhere and there are no more people in this village apply the tradition."	Education
Participant C	"My parents and I rarely talk to each other and discuss for many things."	Communication gap
Participant D	"Even if we know the tradition, maybe we will not implement it in our lives because it is modern now."	Appreciation and sense of belonging to a culture
Participant E	"Telling a story directly is not necessary because now information can be easily obtained through the internet, ..."	The awareness to transfer knowledge

It can be seen from the table that barriers that hinder the generation Y are due to the influence of the advanced technology and high educated. The lack of closeness with parents makes them difficult to share anything. They are very independent in deciding a lot of things and do not involve parents anymore. The lack of appreciation to care about the values of culture and traditions resulting in the lack of their awareness to share the knowledge.

Observation

From daily observations, the author discovered two issues. First, Pecinan traditional house was only preserved in human minds as a tacit form and there is no documentation made by local people. Thus, it is vulnerable to gradual disappearance due to memory loss and elders death. Elders think that when knowledge is already preserved in marriage tradition rules and “*jheg ngajheg*” tradition, it will exist forever and no need to document it. But the problem is, it turns out that the rule had lost due to socio-cultural factors and etcetera, which make Pecinan house history, values, rules and aesthetics have not been documented at all in a form of tangible knowledge. Consequently, there have been no books, recordings or videos ever made from local people about the comprehensive information of Pecinan house. Some explicit forms which available are made by the outside community such as news and research paper, and the information in it was inadequate because none of them explained in detail the history of the origins, the traditions, the rituals, the existence and etcetera about Pecinan house information.

Secondly, there are also no formal or non-formal organizations that specifically teach about IK to the younger generation. So, teaching about local knowledge and tradition is required by the local government. Teaching will also provide opportunities for teachers to collaborate with the young people to keep the transfer of knowledge going in order to make younger generation know and appreciate their own ancestral heritage.

DISCUSSION

Interview

From the interview we analysis some results, among others:

(a) Knowledge transferred and acquired among generations

Knowledge transferred and acquired in baby boomer generation

This study found that IK transfer in baby boomer generation only occurs in a form of *socialization* (tacit-to-tacit) which are storytelling and observation. Storytelling activity was carried out by baby boomer parents or grandparent during their spare time usually at night before they go to sleep. While observations are done through seeing the builder who makes it and through “*jheg ngajheg*” tradition.

The “*Jheg ngajheg*” tradition is a tradition about inviting neighbors, relatives, and friends to participate in helping to the installation of Pecinan's house where there is someone who wants to marry. Pecinan house is given by parents to grandson as a gift and a form of parents' responsibility for their son who will marry because this is a male responsibility to the woman he is going to marry. The house must be dismantled and then bring it to the prospective bride location using a truck if the location is far, or carried together by male participants if the location is near and then they assembled it after arrived. Even, if the one who moved is the prospective bride to the prospective groom area, the house must still be made without moving the house but only install it. If then the couple divorce but they do not have children, then the house will be brought

back by the man, but if they have children, then the house will be given to the woman. For that reason, this house is made easy to be dismantled and assembled.

In this generation, the tradition is still held firmly by them, it is because baby boomer parents are very concerned about applying and transferring the knowledge to their children (baby boomer) so the traditions still occur a lot in their environment. Besides, baby boomer parent also require themselves and their children to apply the tradition.

Knowledge transferred and acquired in generation X

In generation X, IK transfer also occurs in a form of *socialization* (tacit-to-tacit) but only through storytelling which was delivered by generation X parents (baby boomer) to them. There was no observation anymore because people began to leave the tradition. The "*jheg ngajheg*" tradition as a real activity in the application of Pecinan house has begun to extinct in the modern village because no more generation X wanted to make it and upheld the tradition as strongly as their parent (baby boomer). The reason why the tradition was not held anymore in generation X is because they think it will burden their parents to make the house because it is parents responsibility and many rules must be applied such as offering and selamatan (communal feast) rituals before and after building the house which is a very complicated ceremony and a lot of expenses will be spent.

Knowledge transferred and acquired in generation Y

Generation Y do not get the information through storytelling from their parents (generation X) because their parents did not transfer it to them. There were also no observation can be done because they did no do *jheg ngajheg* tradition at all to built the house. Instead, the *internalization* knowledge transfer (explicit-to-tacit) occurs in this generation because they obtained the information of Pecinan house only from the internet. It is unfortunate that storytelling and observation did not occur at all in this generation. The tradition might die off because there is no tradition that must be held firmly especially in *jheg ngajheg* tradition for marriage rule.

(b) Barriers that hinder intergenerational knowledge transfer

There was no obstacle occur for knowledge transfer in the baby boomer generation. It was because there were no socio-cultural factors that hindered the process, they still apply the tradition, very obedient to their parents, really appreciate what their parents do and decide to their life, and they also have a sense of appreciation and sense of belonging to the culture they have and high awareness to transfer it back to the next generation. Baby boomer generation can safeguard this knowledge and ensure the survival of the knowledge for future generations by sharing their tacit knowledge to their children (generation X).

Meanwhile, the same thing did not happen in generation X. They began to leave the tradition because of the socio-cultural factor such as technology, education, and migrants. Since then people have been affected by modernization and changes in lifestyles. They desired to become more advanced and took higher education. Tradition has begun to be abandoned, so that appreciation and concern for the preservation of tradition to the next generation has begun to be forgotten.

The transfer of knowledge hindered in generation Y is because of the existence of socio-cultural factors mainly technology and education. Generation Y is web savvy and highly connected via social media. The existence of communication gaps between generation Y and X also trigger the lack of trust for any information that conveyed by their parents and consequently makes the lack appreciation and sense of belonging of generation Y to their culture and then make lack of awareness to transfer it back to the the others. They also do not want to apply the tradition in their life because they think it is not modern.

Observation

From the observations, the author summarizes two issues. First, there is no explicit knowledge made by local people. Secondly, the teaching program is needed for the young generation to introduce, to encourage, and to make them respect their local tradition. Those issues could be resolved with the involvement of library and local government to initiate programs that support the revive of local tradition.

CONCLUSION

It can be concluded that from generation to generation the transfer of knowledge both storytelling and observation has diminished and has finally disappeared. The more barriers appeared the more tradition is abandoned. The barriers caused the young generation do not care and do not want to apply the tradition in their life. A form of tangible knowledge from local people is not available at all because knowledge is only preserved in human minds especially elders as tacit knowledge. The teaching program is needed to maintain the knowledge transfer to the youth.

Therefore, it is important to take precautionary measures so that the traditions and culture might not a loss. The need for library and local government involvement to collaborate with local people and initiates many programs is really worth in order to increase community awareness especially young generation of their own culture and tradition as their identity.

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