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BUNA (Culture and Narrative) "Pandhalungan" Village: A Community Empowerment Program For Javanese and Madurese Culture Interactions And Economic Development Through Msmes: Evidence from Jember Regency in Indonesia

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ABSTRACT: The emergence of new cultures brought by the current of globalization tends to damage local cultures, even though people collaborate with these cultures, but still ignore local diversity and wisdom. Pandhalungan culture is a hybrid culture based on the concept of mixing Javanese and Madurese cultures. This is unique because it can be viewed from various aspects and correlates with aspects of good values. The existence of this cultural uniqueness must be preserved in order to shape change in Indonesia in line with the progress of traditional culture without eliminating the culture. This study focuses on the influence of the use of Javanese Madurese regional languages on public awareness of culture and language. In addition, with the uniqueness of this cultural collaboration embodied in the Pandhalungan culture. Therefore, the author launched the innovation of Kampung Buna (Culture and Narratives) as an empowerment program for the meeting point of Javanese and Madurese cultures in Jember Regency within a single Pandhalungan. This research method is included in the descriptive qualitative with data collection using interviews with several informants. There are several findings, namely (1) The use of the regional language Pandhalungan (Javanese/Madurese) is mostly not used by the people of Jember when they are outside the city (2) the cause of this phenomenon is a lack of self-confidence (3) Lack of literacy on how to use the regional language properly and correctly is also a supporting factor. Therefore, based on these findings, the researcher designed the Kampung Buna (Culture and Narrative) Pandhalungan program: a program to empower the meeting point of Javanese and Madurese culture in Jember Regency is part of the Pandhalungan Unity. This village innovation also offers various events and souvenirs that contribute to the economy of Buna Village.

KEYWORDS: Pandhalungan, Javanese/Madurese Language and Culture, BUNA (Budaya and Narasi / Culture and Narrative) Pandhalungan

1. INTRODUCTION

According to a report from the Ministry of Education and Culture (Kemendikbud), Indonesia boasts 1,239 cultures and 2,500 languages. UNESCO Assistant Director General Fransesco Bandarin stated that Indonesia is a cultural superpower with this level of diversity. In line with national development, culture serves as an asset for empowering the success of contributions to Indonesia. Article 32, Paragraph 1 of the 1945 Constitution states, "The state advances Indonesian national culture among world civilizations by guaranteeing the freedom of the people to maintain and develop their cultural values." (Central Statistics Agency, 2021).

Changes in Indonesia are very visible with the existence of globalization which assumes a societal perspective on culture, with the calculation that high and active culture will influence local culture which is relatively lower and passive through cultural interaction (Mulyana, 2005). The theory of cultural globalization uses the concept of human integrity and reason, without regard to geographic conditions. Intercultural interaction is carried out to support trending foreign cultures by collaborating with local cultures. This goal is hoped to introduce local culture by participating in trending local pop culture, thus making it more easily accepted by other countries.

Cultural globalization always refers to western cultural patterns so that the term westernization appears to give a name to a condition

that is consumerist in nature (Arimbawa, 2012). The emergence of new cultures brought about by the current of globalization tends to damage local cultures, even though people collaborate with these cultures, but still ignore local diversity and wisdom.

When conditions create cultural collaboration, there will be a tug-of-war. Homogeneity has integrity and relevance to society because it is a trend that is accepted by other countries. If this power of attraction is present, local culture will be trapped and its existence and identity will likely be lost. From the perspective of empowering local culture, there is no specific development, thus preventing opportunities for excellence. Stagnation in local culture can open the door for other cultures to modify it. Essentially, local culture has a unique appeal, so many other cultures steal it and adapt it to global interests (Setyaningrum, 2018). The reactionary aspect of the Pandhalungan culture stems from the blending of indigenous and modified cultures, resulting in a unique culture. This term refers to a hybrid culture that champions and introduces new and unique cultures to the public, creating opportunities to attract public attention.

The use of regional languages has also begun to decrease and many people think that these languages are old-fashioned (Eva et al, 2020). The frequency of regional language use has begun to decline in line with globalization, such as South Jakarta, which has become a fusion language with English. Interactions and language use among Indonesians often involve contact with different languages, such as communication using Javanese and Madurese (Tondo, 2009). The mixed language and cultural communication between Javanese and Madurese (pandhalungan) in Jember City is undeniable in everyday life. The use of language has become a habit in everyday life, maintaining social interaction.

Essentially, the Pandhalungan culture in Jember isn't just stagnant in language, but also encompasses the essential Madurese and Javanese cultures. Immigrants to Jember City brought their respective cultures in equal measure. Consequently, life in Jember is highly diverse, with both different and new (hybrid) cultures. This presents a challenge for Jember's youth, who must maintain all aspects of their culture. To address the challenges of preserving hybrid and local cultures, we offer the solution, Kampung Pandhalungan.

2. LITERATURE REVIEW

Zamroni examines the Pandhalungan culture as a form of acculturation between Javanese and Madurese cultures that shapes the character of the Jember community. The findings indicate that Pandhalungan culture embodies the values of inclusivity, tolerance, and mutual cooperation, which are a distinctive feature of the local community. This research is relevant because it strengthens the argument that hybrid culture does not eliminate local identity but instead creates a new, unique culture (Zamroni, 2021).

This study explain that the Pendhalungan culture is a product of the Jember community's identity construction through a blend of Javanese and Madurese cultures. The research highlights how this hybrid culture shapes the community's social identity and serves as a means of legitimizing local culture amidst the currents of modernization and globalization. This study is relevant because it strengthens the argument that the Pandhalungan culture is not merely a linguistic phenomenon, but a continuously evolving cultural identity that needs to be preserved (Aziz et al., 2021).

Widyarini examines how Pandhalungan culture influences the formation of social and personal values among adolescents in Jember. The results show that Pandhalungan adolescents maintain the values of tradition, obedience, and social solidarity despite the currents of modernization and cultural globalization. This research is relevant because it highlights the challenges faced by the younger generation in maintaining a hybrid cultural identity amidst social change (Widyarini et al, 2024).

Kasih examined the acculturation process of Javanese and Madurese culture within the Pandhalungan community in Jember, particularly in terms of language, traditions, and social identity. The results indicate that Pandalungan culture is a hybrid culture that continues to evolve as a result of social interactions within a multiethnic community. This research is highly relevant because it highlights the declining use of regional languages and the challenges of preserving local culture amidst cultural globalization (Kasih et al, 2025).

Nisa explains the importance of preserving Pandhalungan culture through local culture-based education. The results show that integrating Pandhalungan culture into learning can increase students' awareness of cultural identity and 21st-century skills. This research is relevant because it provides a strategic approach to maintaining the existence of local culture through empowering the younger generation (Maharotunnisa et al., 2025).

3. DATA AND METHODOLOGY

3.1. DATA OVERVIEW

This research uses a qualitative approach, where researchers not only collect data for its quality but also seek to gain a deeper understanding of the phenomena they uncover. This is because qualitative research is closely related to social reality as a phenomenon, and this aligns with the definition of qualitative research.

There are two types of data sources used in this research, including:

1. Primary data

Primary data is the material obtained and used as the primary guideline in elaborating on the findings of the research related to this research title. Primary data is information collected directly from primary sources, or directly from the event or object being studied. Examples include surveys, interviews, and direct observation. This data is highly accurate because it comes from direct sources.

2. Secondary data

Secondary data is research material that supports the validity of primary data. Secondary data refers to information previously collected by another party or for another purpose. This data can come from sources such as publications, reports, or existing databases. While more accessible, secondary data may have varying degrees of accuracy depending on the source.

3.2. ANALYSIS

Because this type of research is empirical legal research, the primary data collection methods used include (Soegiyono, 2011):

1. Observation

Observation is an observation aimed at obtaining data about a problem, thereby gaining understanding or proof of previously obtained information or information. Experienced research has shown that recording observational data is not merely a matter of recording, but also of making considerations and then evaluating them on a tiered scale.

2. Interview or Interview

An interview is a method of collecting data through one-sided, systematic responses based on the research objectives. Here, the researcher will use an unstructured interview guide, which simply outlines the questions to be asked.

3. Documentation

Documentation involves searching for data on things or variables in the form of notes, transcripts, books, and agendas. Here, researchers can obtain book notes and information related to the views of key figures.

4. RESULTS

1. The Urgency of Implementing the BUNA Pandhalungan Village Program as an Effort to Preserve Javanese and Madurese Cultural Collaboration

The rapid flow of globalization, initiating a new national civilization, does not have to eliminate the traditional cultures that are characteristic of Indonesia as a multicultural nation. Development in Indonesia continues to preserve culture, ensuring its continued progress by elevating and promoting cultural excellence within Indonesia to the international level, fostering a sense of its uniqueness.

Indonesia's decision to adopt foreign technology and culture is still not yet fully accepted. This statement can be seen in the increasingly lost culture from civilization. Worse, Indonesian culture is often imitated and modified by foreign cultures. Indonesian society denies any claim of cultural recognition or theft, as all cultural heritage is registered with the Ministry of Education and Culture, while internationally, it is registered with UNESCO. Therefore, it would be a violation of the law if the essence of Indonesian culture were to be recognized by another country.

The essence of theft or appropriation by other countries is simply their desire to promote the uniqueness of Indonesian culture by creating innovations or modifications, accompanied by aspects of excellence. Meanwhile, Indonesia has made no effort to advance its own culture, so it has been lost in civilization, only to be revived by other countries, recognizing it as their own (Jainah et al., 2023).

There are two factors that influence traditional culture in Indonesia: external and internal. Some of these factors include:

b. External factors. The rapid arrival of globalization in Indonesia is reshaping all cultures, languages, and behaviors. Some of these aspects will be slowly eroded by the influx of foreign cultures. A significant proportion of the incoming foreign cultures lack an understanding of Indonesian values. The tendency for new cultural trends to deviate can lead to conflicting and intolerable lifestyle changes.

c. Internal factors. Changes or the disappearance of culture in Indonesia are caused by youth who ignore it. The dwindling cultural heritage is due to changing times and the failure to properly preserve it, leading to a continued decline in the heritage and eventual extinction. Cultural education for youth is crucial to pass on traditional cultural heritage to future generations (Sa'roni., 2018).

Therefore, empowering traditional culture requires a form of effort or commitment to ensure its survival despite changes and developments. Holding performances or implementing them into everyday life can also foster the existence of traditional culture. This is a form of accelerating cultural performances, promoting and preserving them so they don't disappear due to development.

Social life in Jember Regency is narrated through a culture that can be studied and understood as a balanced culture. The Jember community calls this pandhalungan (traditionalism), and through close interaction and communication, people can understand and

understand tolerance of different cultures. The integrity of pandhalungan is present in striving for a peaceful life and upholding pluralism.

Pandhalungan is a collaboration between Javanese and Madurese cultures. However, social interactions that prioritize or refer to Pandhalungan are primarily found in the use of Madurese and Javanese languages. In fact, if examined further, there are many Madurese and Javanese cultures in Jember, but they are not preserved and only stagnate in their use.

The Pandhalungan culture is converted and empowered in the Buna Pandalungan Village, Pandhalungan, as a manifestation of the preservation and accumulation of several Javanese and Madurese cultures. The people of Jember City are immigrants from Java and Madura, bringing their respective cultures with them, forming a cultural acculturation known as Pandhalungan. The uniqueness of Pandhalungan culture is said to be a reaction that occurs due to correlation or relationships between ethnicities, yet adheres firmly to their culture and social roles, thus forming a hybrid culture.

New or hybrid cultures are adopted from the impact of globalization, which has produced new and unique cultures. The original aspects of Javanese and Madurese culture are not abandoned but rather added to or enhanced uniqueness, leveraging them for excellence. This hybrid culture and its characteristics must be preserved to advance both cultures. As a form of preserving local culture (Javanese and Madurese) and hybrid culture (Pandhalungan), we present an innovation called Kampung Buna Pandalungan.

2. The Influence of the Use of the Pandhalungan Regional Language on the Awareness of the Pandhalungan Community Regarding Language and Culture

Public awareness of using regional languages as everyday languages is very minimal. Jember Regency, known as the "Pandhalungan" (Pondok Pandhalungan) Regency, essentially combines Madurese and Javanese. However, due to changing times and negative perceptions of these languages, some residents simply don't want to display or use their regional languages.

To understand the actual situation on the ground, several community members will be interviewed about their use of regional languages. These participants are divided into four groups: parents, millennials, Gen Z, and lecturers. Researchers will ask several questions relevant to the use of regional languages in everyday life.

Parent: "Mrs. RH (a parent), stated that regional languages have a strong cultural affinity. Parents generally don't care much about language because they prefer to speak according to their preferences. Some parents also don't speak Indonesian, possibly due to educational or environmental factors that have shaped them to only understand regional languages".

Millennials: "From this statement, it can be seen that millennials still use several regional languages in their daily lives, but when they're in a different environment, their language choices will change. Meanwhile, millennials consider Madurese to be uncomfortable to use due to its association with negative perceptions. Javanese can be considered a safe language because many people still understand it".

Gen Z: "Through interviews with several sources, researchers obtained several findings related to the language and culture of the Pandhalungan community. Consistent with circulating data that suggests the use of regional languages is being abandoned by the current generation".

Lecturers: "The second finding is that one reason young people avoid using regional languages is a lack of literacy in the rules of their use. Young people often struggle to understand and convey the intended message. It is important to know that in Madurese or Javanese there are several levels of use that are adjusted to the person you are speaking to".

3. Systematics of Buna Village (Narrative Culture) Pandhalungan in the Integrity of Cultural Performances

Not all cultures are always well-received by the community, so in-depth education is needed for the people of Buna Pandhalungan Village. The existence of Buna Pandhalungan Village will be characterized by social ethics with Javanese and Madurese cultural characteristics. The people of Buna Pandalungan Village possess specific characteristics that facilitate social interaction.

The characteristics of the Pandhalungan community tend to be oriented towards both positive and negative patterns. Members of the Buna Pandhalungan Village must adhere to and follow the Pandhalungan cultural lifestyle, abandoning negative aspects or patterns. Several positive aspects can be implemented to embody the culture of the Buna Pandhalungan Village as aspects of the performance.

There are several characteristics or good values for Buna Pandhalungan Village, including: Easy to adapt or open- Pandhalungan minded, the community still has a traditional agrarian spirit, high solidarity in ending problems together, and others. The Pandhalungan community is also not fanatical about Islam, in fact, very devout to Allah SWT.

5. DISCUSSION

The Concept of Buna Village (Narrative Culture) Pandhalungan

Several local and hybrid Pandhalungan cultural events will be held annually to foster an appreciation for the culture. However, there are daily practices, such as the use of Javanese and Madurese languages, as well as positive community characteristics. Furthermore, Kampung Buna Pandhalungan serves as a platform for educating the outside community.

a. ***"Kawruh Kepentingan Basa Bareng"***

The implementation of the "Kawruh Kepentingan Basa Bareng" is a Javanese term used to maintain a mutual agreement to communicate in Javanese and Madurese. Utilizing "Kawruh Basa" can improve literacy and preserve languages in Indonesia by focusing on Javanese and Madurese. The concepts and regulations of "Kawruh Kepentingan Basa Bareng" from Kampung Buna include:

1. Every day, they always use Javanese and Madurese. All residents of Kampung Buna are required to speak Javanese and Madurese as a form of identity or cultural language. If residents are found not using Javanese and Madurese, the punishment will be memorizing various vocabulary divisions such as Madurese (ngoko, madya, krama), while Javanese (ngoko alus, ngoko lugu and krama alus, krama lugu).
2. Procurement of sedulur or language celebration The Buna Village Community Association and language celebration on October 2023 with various bazaar events and several cultural exhibitions to preserve the culture.
3. Teaching Javanese and Madurese to guests. A person or group of students can make a comparative study to Buna Village to learn Madurese and Javanese. Basically, the Javanese and Madurese languages hold a lot of wealth so they must be studied so they don't get lost in time.

b. ***"Nglajar Budaya lan Bahasa"***

The Javanese word "ngalajar" means to provide education or lessons. Preserving the Pandhalungan culture in Kampung Buna is not limited to the current generation; it needs to be taught to future generations so they can understand and appreciate local and hybrid Pandhalungan culture. Some of the educational materials in Kampung Buna to preserve culture include:

1. Language Class

Kampung Buna offers language classes so that people from outside Javanese and Madurese can learn more about the language's dialectics. It can also be used for research and language literacy development.

2. Culture Class

Providing cultural classes for people who want to learn about Javanese and Madurese culture, such as dance, customs, characteristics, and more. This class serves as a forum for teaching dances such as "Lengger", "Singo Ulung", "Can Macanan Kadduk", and others.

c. "Gaya Urip" *(Lifestyle)*

The characteristics of dialectic with life and interaction within society, using good habits and abandoning bad ones, even though the characteristics of the Pandhalungan community have some negative traits. Javanese and Madurese lifestyles can be preserved in Kampung Buna, such as:

1. How to dress

Madurese clothing consists of a "red and white striped shirt", a "long-sleeved black outer" shirt, and "loose black" trousers. The Madurese "Pesa'an shirt" is usually accessorized with a belt and sarong wrapped around the waist. Javanese traditional attire, on the other hand, includes batik, sarongs, kebaya, blangkon (traditional Javanese clothing), songket (traditional Javanese clothing), and brightly colored clothing.

2. Buna Village Shop

The Kampung Buna shop is designed to boost local MSMEs and serve as a shopping center for equipment and items commonly used by Javanese and Madurese people. Antiques are also available, so anyone looking to purchase something Madurese or Javanese can find them at Kampung Buna.

3. Restaurant

Madurese and Javanese cuisines differ in flavor and ingredients. Here are some examples of Madurese and Javanese cuisine:
Typical Madurese dishes include:

- Madura Satay: Grilled chicken or beef satay served with a rich, spicy and savory peanut sauce.
- Soto Madura: Chicken soup served with noodles, potatoes, boiled eggs, and a rich, spicy sauce.
- Madura duck rice: Rice served with fried duck, chili sauce and pickled cucumber.

Typical Javanese foods incl\ude:

- "Gudeg": A dish made from young jackfruit cooked with spices and coconut milk, usually served with rice, chicken, eggs, and "krecek" chili sauce.
- Goat satay: Goat satay grilled with peanut sauce and sweet soy sauce, usually served with rice cakes or rice.
- "Rawon": Black beef soup with a savory, spice-rich broth, usually served with rice, salted egg, and bean sprouts.

These two regions have a wide variety of traditional foods with unique flavors. Madurese and Javanese cuisine is an important part of Indonesia's rich and diverse culinary culture.

d. ***Cultural and Arts Performances***

There are several characteristics of the Pandhalungan culture that will be held once a year, including: Patrol music, "Lengger, Singo Ulung, Can Macanan Kadduk, Janger, Kentrung, Jajaran Kencak". Meanwhile, for the characteristics of Java and Madura, there will be several performances such as, "Bedhaya" Dance from Java, "Madura Pencak Silat", "Wayang Kulit", "Remo" Dance from Madura, Javanese "Gamelan", Mask Dance from Madura. During the cultural and arts performances, all people of Kampung Buna are required to wear their traditional clothes. The performance is carried out with a large-scale celebration and invites outsiders who want to know the culture of Java and Madura.

People outside of Kampung Buna can join in the cultural and arts performances by enjoying various performances. In addition to the performances, Kampung Buna offers a variety of food and drinks relevant to Javanese and Madurese culture, including: Typical Javanese and Madurese dishes such as Madurese satay, gudeg, rawon, and mixed tofu. Don't forget to serve traditional drinks like ginger tea and iced "cendol".

In addition to enhancing cultural preservation, the presence of MSMEs in Buna Village, such as souvenirs, traditional foods, traditional clothing, and various other MSME products, can boost the economy in Buna Village. This economic improvement program is also relevant to Jember City's nickname, the city of MSMEs. With 226 villages and 14,000 MSMEs, Jember Regency has high potential for Intellectual Property (IP) to boost the economy. Therefore, IP registration is very important, especially brands, because it functions as a promotional tool, product identification, and increases sales value (Direktorat Jenderal Kekayaan Intelektual Kementerian Hukum dan HAM RI, 2022).

Therefore, the cultural empowerment program within the Buna Village innovation not only serves as a focus for culture but also boosts the economy in Jember City, consistently achieving the highest levels. This achievement comes from the 7th National MSME Expo Arena in 2023 in Mangkunegaran, Solo. Jember won first place as the MSME mentor in the Regency Category (https://www.faktajember.com/kabupaten-jember-raih-penghargaan-pembina-umkm-terbaik/). The cultural arts performances in Kampung Buna will be ticketed, allowing the proceeds to be channeled back into productive projects, such as infrastructure development and facilities in Kampung Buna, for the public to enjoy.

6. POLICY IMPLICATIONS

The Pandhalungan BUNA (Culture and Narrative) Village Program has important implications for cultural preservation and community empowerment policies in Jember Regency. The local government needs to recognize and support Pandhalungan culture as a distinctive part of Jember's identity through cultural programs, education, and community creative spaces.

Furthermore, strengthening local culture needs to be integrated with economic empowerment through the development of culture-based MSMEs, such as culinary, crafts, arts, and cultural tourism. Support for training, digital marketing, and access to capital are crucial steps to ensure local culture is not only sustainable but also improves community well-being.

On the other hand, the younger generation needs to be actively involved through cultural literacy and the use of digital media to ensure the relevance of Pandhalungan culture amidst globalization. Thus, Kampung BUNA can become a model for culture-based development that strengthens local identity, strengthens social harmony between the Javanese and Madurese communities, and encourages creative economic growth in Jember Regency.

7. CONCLUSION

It is undeniable that every region will experience transformation due to the rapid flow of technology, so that culture also follows the development of the times. Language is a crucial aspect in communication and it is included in culture because in Indonesia there are many regional languages registered by the Ministry of Education, Culture, Research, and Technology. The dynamics of the changing times that occur have slightly shifted the community's perspective on regional languages, one case study occurred in Jember City. Pandhalungan is the name for Jember City because it strongly integrates Madurese and Javanese languages that are often used and sometimes give rise to a new language resulting from a combination of both regional languages. Although known as the City of Pandhalungan, many people have different perspectives, such as being embarrassed to use it because outside the city, to some who use the regional language every day. Therefore, to prevent the decline of Javanese and Madurese culture in Jember City, Kampung Buna is an innovation to provide preservation of Javanese and Madurese culture starting from regional languages, regional dances, regional foods, and others. Kampung Buna will provide excellent service even though the transformation of the times is happening very quickly, but it does not hinder the preservation of Pandhakungan culture. Cultural preservation will continue, but the utilization of Kampung Buna will provide a small boost for MSMEs to collaborate, thereby building the economic potential of Jember City, particularly in Kampung Buna. This concept is embedded in cultural performances and as a place for people to visit to learn more about Madurese and Javanese culture. Therefore, it would be less than optimal if people returned home without a souvenir from Kampung Buna.

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