

Safeguarding Sinrilik: Challenges and Sustainable Preservation of An Endangered Makassar Oral Tradition in Indonesia

Siti Suwadah Rimang¹, Nurhaedah², Syawaluddin Soadiq³

¹Universitas Muhammadiyah Makassar,

²Universitas Negeri Makassar

³Universitas Muhammadiyah Makassar

ABSTRACT: Sinrilik is one of the oldest oral traditions of the Makassar people in South Sulawesi, Indonesia, serving not only as a form of artistic expression but also as a medium for transmitting historical knowledge, moral values, cultural identity, and collective memory across generations. However, rapid social transformation, globalization, technological advancement, and declining intergenerational transmission have placed Sinrilik in a vulnerable position, threatening its long-term sustainability. This study investigates the current condition of Sinrilik, identifies the major challenges affecting its preservation, and proposes a sustainable preservation model that emphasizes collaboration among multiple stakeholders.

This research employed a qualitative descriptive approach supported by survey data collected from 100 respondents, in-depth interviews with Sinrilik performers, cultural practitioners, community leaders, and academics, as well as field observations and document analysis. Data were analyzed using an interactive model involving data reduction, data display, and conclusion drawing to ensure analytical rigor and credibility.

The findings reveal that the decline of Sinrilik is primarily driven by limited cultural transmission within families, reduced use of the Makassar language, insufficient integration of local culture into formal education, decreasing numbers of active performers, and the overwhelming influence of global popular culture. Although public awareness of Sinrilik remains relatively positive, active participation in its preservation is still limited. The study proposes a **Collaborative Sustainable Preservation Model** that integrates the roles of government, educational institutions, families, cultural communities, digital media, and young people in safeguarding Sinrilik. The model combines cultural education, community empowerment, digital documentation, creative adaptation, and policy support to strengthen long-term preservation efforts.

This study contributes to the discourse on safeguarding intangible cultural heritage by demonstrating that sustainable preservation requires collaborative governance, community participation, and digital innovation. The proposed model offers practical implications for policymakers, educators, cultural organizations, and researchers seeking effective strategies to preserve endangered oral traditions in multicultural societies.

KEYWORDS: Sinrilik; Makassar oral tradition; intangible cultural heritage; cultural preservation; collaborative preservation model.

I. INTRODUCTION

The preservation of intangible cultural heritage has become a major concern in global cultural policy because it represents living knowledge, collective memory, and cultural identity that are transmitted across generations. Unlike tangible heritage, intangible cultural heritage encompasses oral traditions, performing arts, rituals, traditional craftsmanship, social practices, and indigenous knowledge that remain alive only through continuous practice within communities. Rapid globalization, urbanization, technological transformation, migration, and changing lifestyles have significantly altered the mechanisms of cultural transmission, placing many oral traditions at risk of disappearance. Consequently, safeguarding intangible cultural heritage is no longer viewed solely as an effort to preserve cultural expressions but also as a strategy for maintaining cultural diversity, strengthening social cohesion, and supporting sustainable development.

The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage emphasizes that living heritage can survive only when communities actively practice, transmit, and continuously recreate it according to changing social environments. This perspective shifts heritage conservation from a monument-centered approach toward a community-centered model in which local communities become the principal actors in preserving their cultural heritage. Contemporary heritage scholarship similarly argues that effective safeguarding requires active community participation rather than documentation alone, because excessive emphasis

Safeguarding Sinrilik: Challenges and Sustainable Preservation of An Endangered Makassar Oral Tradition in Indonesia

on technology without sustained community engagement may result in what has been described as the "digital fossilization" of living traditions.

Oral traditions occupy a distinctive position within intangible cultural heritage because they function not only as artistic performances but also as repositories of historical narratives, ethical values, indigenous knowledge, linguistic identity, and collective memory. Across many societies, oral traditions provide mechanisms through which communities preserve local wisdom while simultaneously strengthening intergenerational relationships. Nevertheless, oral traditions are among the most vulnerable forms of heritage because their continuity depends almost entirely on direct transmission between cultural bearers and younger generations. When this transmission weakens, the tradition may gradually disappear despite the availability of written or digital documentation. Recent scholarship therefore emphasizes that sustainable safeguarding requires an integrated approach combining education, community participation, policy support, and digital innovation.

Indonesia possesses extraordinary cultural diversity reflected in hundreds of ethnic groups, languages, performing arts, oral traditions, and customary practices. This diversity represents one of the world's richest cultural landscapes and constitutes an essential component of national identity. At the same time, Indonesia faces considerable challenges in safeguarding its living heritage due to modernization, demographic mobility, declining use of local languages, and the increasing dominance of global popular culture. National safeguarding efforts increasingly emphasize collaboration among government institutions, educational organizations, cultural communities, and local stakeholders to ensure that cultural practices remain meaningful within contemporary society rather than becoming merely symbolic representations of the past.

One of Indonesia's valuable yet increasingly endangered oral traditions is **Sinrilik**, a traditional oral performance of the Makassar people in South Sulawesi. Historically, Sinrilik served multiple social functions. Beyond entertainment, it conveyed historical events, heroic narratives, philosophical reflections, customary values, religious teachings, and moral education through rhythmic storytelling performed by a *Pasinrilik* (Sinrilik performer). The performance embodied not only verbal artistry but also cultural identity, linguistic preservation, and social memory, making Sinrilik an important medium for transmitting Makassar cultural values across generations. Earlier studies describe Sinrilik as an important vehicle for preserving the Makassar language and reinforcing local cultural identity, while also highlighting its declining social visibility in contemporary society.

Despite its cultural significance, the sustainability of Sinrilik has become increasingly uncertain. Existing studies identify several interrelated challenges, including the declining number of active performers, limited intergenerational transmission, reduced opportunities for public performance, changing entertainment preferences among young people, and decreasing use of the Makassar language in everyday communication. The marginalization of Sinrilik reflects broader socio-cultural transformations in which traditional cultural expressions compete with global digital media and contemporary entertainment industries. Previous research also indicates that the profession of *Pasinrilik* is rarely viewed as a viable career, further complicating regeneration and long-term sustainability.

Although previous studies have substantially contributed to understanding Sinrilik, several important gaps remain. Existing research has primarily focused on literary analysis, language preservation, documentation, or descriptive discussions of cultural decline. Other studies have explored preservation management and educational applications of Sinrilik, yet relatively little attention has been devoted to developing an integrated preservation framework that simultaneously incorporates community participation, family-based cultural transmission, formal education, digital technology, government policy, and youth engagement within a single sustainable model.

Addressing this gap is increasingly important because international heritage governance now recognizes that safeguarding intangible cultural heritage requires collaborative governance involving multiple stakeholders rather than isolated preservation initiatives. Recent heritage research similarly demonstrates that sustainable safeguarding depends upon the interaction between communities, educational institutions, public authorities, digital technologies, and cultural practitioners. However, empirical studies applying such collaborative perspectives specifically to endangered Indonesian oral traditions remain limited.

Accordingly, this study investigates the current condition of Sinrilik, identifies the principal factors contributing to its decline, examines the socio-cultural consequences of its decreasing practice, and explores effective strategies for its sustainable preservation. Drawing upon qualitative field research involving cultural practitioners, community leaders, academics, and public respondents, this study proposes a **Collaborative Sustainable Preservation Model (CSPM)** for Sinrilik. The model integrates six mutually reinforcing dimensions: government policy, educational institutions, family-based cultural transmission, cultural communities, digital media, and youth participation.

The principal contribution of this study is twofold. First, it enriches international discussions on safeguarding intangible cultural heritage by providing empirical evidence from one of Indonesia's endangered oral traditions. Second, it introduces a collaborative preservation framework that may be adapted to other endangered oral traditions facing comparable challenges in multicultural societies. Rather than viewing preservation as merely documenting cultural expressions, this study argues that sustainable safeguarding should prioritize strengthening living cultural ecosystems in which communities remain the central actors in transmitting cultural knowledge across generations.

II. LITERATURE REVIEW

A. Intangible Cultural Heritage and Oral Tradition

Intangible Cultural Heritage (ICH) has become one of the most significant concepts in contemporary heritage studies because it emphasizes the preservation of living cultural expressions rather than merely protecting physical monuments or historical artifacts. The 2003 Convention for the Safeguarding of the Intangible Cultural Heritage defines ICH as practices, representations, expressions, knowledge, and skills that communities recognize as part of their cultural heritage. These cultural expressions are continuously recreated in response to historical change, social interaction, and environmental adaptation, enabling communities to maintain a sense of identity and cultural continuity. Unlike tangible heritage, whose preservation often focuses on physical conservation, safeguarding ICH depends primarily on the continuity of cultural practice and intergenerational transmission. (DOI) Among the five domains of intangible cultural heritage identified by UNESCO, oral traditions and expressions occupy a particularly important position because they preserve historical narratives, indigenous knowledge, ethical principles, and linguistic diversity through spoken performance. Oral traditions function not only as artistic performances but also as social institutions that transmit collective memory and reinforce cultural identity. Their survival depends on active participation by communities rather than archival preservation alone, making them especially vulnerable to social transformation and changing patterns of cultural communication. (DOI)

Within this broader context, **Sinrilik** represents one of Indonesia's distinctive oral traditions. Traditionally performed by a *Pasinrilik*, Sinrilik combines storytelling, rhythmic narration, historical memory, and moral instruction into a performative form that has historically strengthened social cohesion within Makassar society. Beyond its literary value, Sinrilik reflects indigenous systems of knowledge, customary law, collective ethics, and local philosophy, making it an essential component of Makassar cultural identity.

Recent comparative studies of Southeast Asian oral traditions similarly argue that oral performances should be understood as dynamic cultural systems rather than static cultural artifacts. Their continued relevance depends upon communities' ability to reinterpret traditional expressions within contemporary social contexts while preserving their essential cultural meanings. (Enviro-Behavior Journal)

B. Theoretical Perspectives on Cultural Transmission

The sustainability of oral traditions has frequently been explained through theories of cultural transmission, which emphasize that cultural knowledge is reproduced through continuous interaction between generations. Cultural transmission is not merely the transfer of information but also the transmission of values, identity, language, and collective memory. Consequently, interruption of intergenerational learning often becomes the primary factor contributing to the decline of traditional cultural expressions.

Contemporary scholarship increasingly views cultural transmission as a multidimensional process involving families, educational institutions, communities, governments, and media ecosystems. Rather than occurring within a single institution, transmission now depends upon interconnected social networks capable of adapting cultural practices to rapidly changing environments. This perspective aligns with community-based safeguarding approaches promoted in recent heritage studies, which argue that communities themselves should remain the principal custodians of living heritage while external institutions function as facilitators rather than controllers. (DOI)

Within the Makassar context, the decline of Sinrilik illustrates the weakening of these transmission mechanisms. Reduced use of the Makassar language, decreasing interaction between younger generations and cultural practitioners, and limited opportunities for traditional performance have collectively disrupted the continuity of cultural learning that historically occurred within families and local communities.

C. Challenges in Safeguarding Oral Traditions

Globalization, technological advancement, urbanization, and changing cultural preferences have transformed the environment in which oral traditions are practiced. Numerous studies indicate that younger generations increasingly consume global popular culture through digital platforms while spending less time participating in local cultural activities. This transition has contributed to declining interest in many traditional oral performances across different regions of the world. (Enviro-Behavior Journal)

Researchers have identified several recurring challenges affecting endangered oral traditions, including aging cultural practitioners, inadequate documentation, declining linguistic competence among younger generations, insufficient policy support, and limited economic incentives for cultural performers. These challenges are mutually reinforcing, producing gradual cultural erosion rather than abrupt disappearance. Consequently, safeguarding strategies focusing exclusively on documentation or cultural festivals have often produced only temporary improvements without addressing deeper structural problems.

For Sinrilik, these global patterns are reflected in the diminishing number of active *Pasinrilik*, the scarcity of structured regeneration programs, and the declining social visibility of oral performances within contemporary Makassar society. These findings suggest that preservation efforts must address not only cultural documentation but also the broader ecosystem supporting cultural continuity.

D. Digital Transformation and Community-Based Preservation

The rapid expansion of digital technologies has fundamentally changed approaches to safeguarding intangible cultural heritage. Earlier preservation efforts focused primarily on recording performances and archiving cultural materials. Recent research, however, argues that digital preservation should move beyond documentation toward community engagement, participatory knowledge production, and digital dissemination. Effective safeguarding therefore requires integrating technological innovation with active participation by cultural bearers to avoid reducing living traditions to static digital archives. ([DOI](#))

Digital platforms, including online archives, podcasts, social media, and multimedia storytelling, provide new opportunities to increase public awareness, facilitate educational access, and strengthen youth engagement. At the same time, scholars caution that technology should complement—not replace—the interpersonal relationships through which cultural knowledge has traditionally been transmitted. Sustainable digital preservation therefore depends upon balancing technological innovation with community stewardship and cultural authenticity. ([Journal of IAIN Sultan Amai Gorontalo](#))

For Sinrilik, digital transformation offers opportunities to expand audiences, document performances, and strengthen educational initiatives. Nevertheless, digital strategies will be most effective when integrated with community participation, formal education, and policy support rather than implemented as isolated technological projects.

E. Research Gap and Conceptual Framework

Although previous scholarship has substantially enriched understanding of intangible cultural heritage, most studies have examined preservation from individual perspectives such as documentation, education, language maintenance, digital technology, or community participation. Comparatively few studies integrate these dimensions into a comprehensive framework capable of addressing the complex challenges facing endangered oral traditions.

Furthermore, existing research concerning Sinrilik has largely emphasized literary interpretation, historical description, or cultural documentation, while relatively limited attention has been devoted to developing an integrated preservation model grounded in empirical field evidence. This limitation indicates the need for a more comprehensive framework capable of connecting policy intervention, educational innovation, family-based cultural transmission, community empowerment, youth participation, and digital transformation.

Accordingly, this study proposes the **Collaborative Sustainable Preservation Model (CSPM)**, which conceptualizes safeguarding as a dynamic ecosystem involving six interconnected actors: government, educational institutions, families, cultural communities, digital media, and young people. Unlike previous approaches that address preservation through isolated interventions, the proposed framework positions collaboration among stakeholders as the central mechanism for ensuring the long-term sustainability of Sinrilik as a living oral tradition. This model provides the theoretical foundation for the empirical analysis presented in the following sections and represents the principal conceptual contribution of the present study.

III. METHODS

A. Research Design

This study employed a **qualitative descriptive research design** to investigate the current condition of *Sinrilik*, identify the challenges affecting its preservation, examine its socio-cultural implications, and formulate sustainable preservation strategies. A qualitative approach was selected because the research sought to understand participants' experiences, perceptions, and interpretations regarding an endangered oral tradition within its natural socio-cultural context. Rather than measuring causal relationships statistically, the study aimed to explore the complex interactions among cultural actors, institutions, and communities involved in the preservation of Sinrilik.

To strengthen the credibility of the findings, qualitative data were complemented by descriptive quantitative data obtained through questionnaires distributed to community members. The integration of qualitative and descriptive quantitative evidence enabled the study to triangulate public perceptions with in-depth narratives from key cultural stakeholders.

B. Research Site

The research was conducted in **Makassar City and several surrounding areas in South Sulawesi, Indonesia**, where Sinrilik has historically developed and continues to be practiced, although with decreasing intensity. These locations were selected because they remain important centers of Makassar cultural activities and provide access to cultural practitioners, community leaders, educational institutions, and cultural organizations involved in preserving Sinrilik.

Additional documentary data were collected from libraries, cultural institutions, and archival sources to complement field observations and interview findings.

C. Participants

Participants were selected using **purposive sampling**, a technique commonly employed in qualitative research to identify individuals possessing relevant knowledge and experience regarding the research topic.

Safeguarding Sinrilik: Challenges and Sustainable Preservation of An Endangered Makassar Oral Tradition in Indonesia

The study involved two categories of participants.

The first category consisted of **100 respondents** who completed structured questionnaires designed to assess public knowledge, perceptions, and attitudes toward Sinrilik and its preservation.

The second category included **key informants**, comprising:

1. Sinrilik performers (*Pasinrilik*);
2. Cultural practitioners;
3. Community leaders;
4. Academics specializing in language, literature, and cultural studies;
5. Cultural organization representatives; and
6. Government officials responsible for cultural affairs.

These participants were selected because of their direct involvement in the preservation, performance, documentation, or promotion of Sinrilik.

D. Data Collection

Data were collected between Maret-Mei 2026 using four complementary techniques.

a. Questionnaire

Structured questionnaires were distributed to 100 respondents to obtain descriptive information regarding public awareness, perceptions of current conditions, preservation challenges, preservation efforts, and expectations concerning the future of Sinrilik. The questionnaire primarily consisted of closed-ended questions employing multiple-choice and Likert-scale responses.

b. Semi-Structured Interviews

Semi-structured interviews were conducted with key informants to explore their experiences, perceptions, and recommendations concerning the preservation of Sinrilik. The interview format allowed participants to elaborate on issues that emerged during discussion while maintaining consistency across interviews through the use of an interview guide.

c. Field Observation

Non-participant observations were carried out during cultural activities, performances, and community events related to Sinrilik. Observations focused on performance practices, audience participation, intergenerational interaction, and the broader cultural environment supporting or constraining the continuity of Sinrilik.

d. Document Analysis

The study also analyzed books, archival documents, policy reports, research articles, cultural regulations, photographs, audio recordings, and historical documents related to Sinrilik. Documentary evidence was used to contextualize field findings and strengthen analytical interpretation.

E. Data Analysis

The collected data were analyzed using the **interactive model developed by Miles, Huberman, and Saldaña**, consisting of three interconnected stages:

1. **Data condensation**, involving data selection, coding, categorization, and simplification;
2. **Data display**, in which qualitative themes and descriptive quantitative findings were organized into tables, figures, and thematic matrices to facilitate interpretation;
3. **Conclusion drawing and verification**, where patterns, relationships, and interpretations were continuously evaluated through comparison across multiple data sources.

Questionnaire data were analyzed using descriptive statistics, including frequencies and percentages, to summarize respondents' perceptions. Qualitative interview, observation, and documentary data were analyzed thematically to identify recurring patterns concerning preservation challenges, socio-cultural impacts, and sustainable preservation strategies.

The integration of qualitative and descriptive quantitative findings allowed for a more comprehensive understanding of the research problem.

F. Trustworthiness

To enhance the trustworthiness of the study, several strategies were implemented.

Data triangulation was achieved by comparing information obtained from questionnaires, interviews, observations, and documentary sources.

Source triangulation involved collecting perspectives from different participant groups, including cultural practitioners, academics, community leaders, and members of the public.

Member checking was conducted by confirming key interpretations with selected participants to ensure that the findings accurately reflected their perspectives.

In addition, **peer debriefing** among the research team was employed throughout the analytical process to minimize researcher

bias and strengthen interpretative consistency.

G. Ethical Considerations

The research adhered to established ethical principles governing social science research. Prior to data collection, all participants received information regarding the objectives of the study and voluntarily agreed to participate. Informed consent was obtained before interviews and questionnaire administration. Participants' identities were anonymized during data analysis and reporting to protect confidentiality and privacy. All collected data were used exclusively for academic purposes and stored securely throughout the research process. Furthermore, the study respected local cultural values by conducting interviews and observations in culturally appropriate ways and acknowledging the authority and knowledge of Sinrilik practitioners and community elders.

IV. PUBLIC KNOWLEDGE AND PERCEPTIONS OF SINRILIK

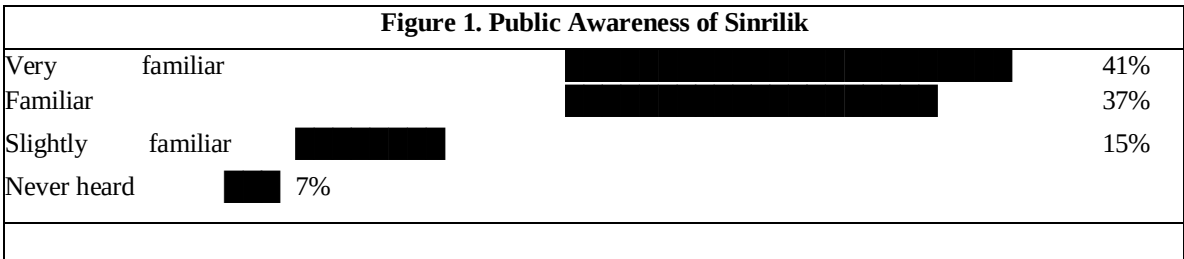
A. Public Awareness of Sinrilik

To understand the current position of Sinrilik within contemporary Makassar society, respondents were first asked about their level of familiarity with Sinrilik as a traditional oral art. Measuring public awareness is essential because awareness constitutes the initial stage of cultural participation and often determines whether individuals are willing to engage in preservation activities. Previous studies on intangible cultural heritage consistently indicate that declining public knowledge frequently precedes the gradual disappearance of traditional cultural practices, particularly among younger generations. Therefore, assessing community awareness provides an important indicator of the sustainability of cultural transmission. The survey involved **100 respondents** representing various educational backgrounds, occupations, and age groups. Participants were asked whether they were familiar with Sinrilik before completing the questionnaire.

Table 1. Public Awareness of Sinrilik (n = 100)

Response	Frequency	Percentage
Very familiar	41	41%
Familiar	37	37%
Slightly familiar	15	15%
Never heard of Sinrilik	7	7%
Response	Frequency	Percentage
Total	100	100%

The findings indicate that public awareness of Sinrilik remains relatively high. A total of **78%** of respondents reported being either *very familiar* or *familiar* with Sinrilik, while only **7%** stated that they had never heard of the tradition. These findings suggest that Sinrilik continues to occupy a recognizable position within the cultural memory of Makassar society despite the challenges affecting its practice.



B. Interpretation

Figure 1 demonstrates that awareness of Sinrilik remains relatively widespread among respondents. Nevertheless, awareness does not necessarily translate into active cultural participation. Although nearly four-fifths of respondents recognize Sinrilik, this level of familiarity contrasts with the decreasing frequency of Sinrilik performances observed during fieldwork. This discrepancy suggests that cultural recognition alone is insufficient to ensure the sustainability of living heritage. Interview data reinforce this interpretation. One senior Sinrilik practitioner explained: "Many young people know the name *Sinrilik*, but very few have actually listened to a complete performance. They recognize the tradition as part of Makassar culture, yet they rarely experience it directly." This observation indicates that cultural awareness has increasingly become symbolic rather than experiential. Individuals may identify Sinrilik as part of their cultural heritage without actively participating in its transmission or preservation.

C. DISCUSSION

The relatively high level of public awareness identified in this study differs from findings reported in several studies on endangered oral traditions, where declining recognition often accompanies cultural erosion. Instead, the present findings suggest that the primary challenge facing Sinrilik is **not the disappearance of cultural recognition but the weakening of active cultural engagement**.

This distinction is important because it changes the focus of preservation strategies. When awareness remains high, preservation efforts should prioritize transforming passive recognition into active participation through educational programs, community involvement, and cultural experiences rather than concentrating solely on awareness campaigns.

From the perspective of **Cultural Transmission Theory**, awareness represents only the first stage of cultural continuity. Sustainable transmission requires repeated interaction between younger generations and cultural practitioners through storytelling, performance, language use, and community participation. Without these mechanisms, cultural knowledge gradually becomes detached from everyday social practice.

The findings also align with recent scholarship on intangible cultural heritage, which argues that safeguarding should focus on maintaining **living cultural ecosystems** rather than merely preserving cultural information. In this context, Sinrilik remains culturally remembered but is progressively losing the social environments necessary for its continuous practice.

D. CONTRIBUTION OF THE FINDINGS

This finding contributes a new perspective to the literature on endangered oral traditions. Previous discussions frequently interpret declining cultural sustainability as a consequence of low public awareness. However, the present study demonstrates that **high awareness does not automatically guarantee sustainable preservation**. Instead, the decisive factor lies in the extent to which awareness is transformed into active participation, intergenerational learning, and community engagement.

This insight becomes one of the foundational arguments supporting the **Collaborative Sustainable Preservation Model (CSPM)** proposed in this study. The model assumes that strengthening public awareness alone is insufficient; effective safeguarding requires coordinated actions involving families, educational institutions, cultural communities, government agencies, digital media, and young people to transform cultural recognition into sustained cultural practice.

V. CONCLUSION AND POLICY IMPLICATIONS

A. Conclusion

This study investigated the current condition of **Sinrilik**, an endangered oral tradition of the Makassar people in South Sulawesi, Indonesia, by examining public perceptions, the challenges confronting its preservation, and sustainable strategies for ensuring its continuity. The findings demonstrate that although Sinrilik continues to occupy an important place within the collective cultural memory of Makassar society, its practical transmission across generations has weakened considerably. The decline is reflected in the decreasing number of active *Pasinrilik*, the limited involvement of younger generations, the declining use of the Makassar language, and the diminishing frequency of traditional performances in community life.

Importantly, the findings reveal that cultural recognition alone is insufficient to sustain an oral tradition. While most respondents were familiar with Sinrilik and expressed positive attitudes toward its preservation, relatively few actively participated in cultural activities associated with the tradition. This discrepancy indicates that the principal challenge is not the disappearance of cultural awareness but rather the erosion of the social mechanisms through which cultural knowledge is transmitted. Consequently, safeguarding efforts should move beyond documentation and symbolic recognition toward strengthening the living cultural ecosystem that enables continuous intergenerational learning.

A significant contribution of this study lies in the development of the **Collaborative Sustainable Preservation Model (CSPM)**. Unlike preservation approaches that focus on isolated interventions, the proposed model conceptualizes safeguarding as a collaborative process involving government institutions, educational organizations, families, cultural communities, digital media, and young people. The model demonstrates that sustainable preservation depends upon the interaction among these stakeholders rather than the efforts of a single institution. By integrating cultural education, community participation, digital innovation, supportive policy, and intergenerational transmission, the CSPM provides a comprehensive framework for preserving endangered oral traditions within rapidly changing societies.

Beyond its relevance to Sinrilik, this study contributes to the broader discourse on safeguarding intangible cultural heritage. The findings suggest that many endangered oral traditions face similar structural challenges related to globalization, technological transformation, language shift, and declining community participation. Accordingly, the collaborative framework proposed in this study may serve as a conceptual reference for safeguarding other forms of living heritage in Indonesia and comparable multicultural societies worldwide.

B. Policy Implications

The findings of this study carry several important implications for cultural policy and heritage management. First, governments should strengthen legal and institutional mechanisms supporting the safeguarding of oral traditions by integrating endangered cultural expressions into regional and national cultural development agendas. Sustainable preservation requires long-term investment in documentation, cultural education, performer regeneration, and community-based cultural activities rather than relying solely on ceremonial events or short-term projects.

Second, educational institutions should play a more active role in cultural transmission by incorporating local oral traditions into formal and non-formal learning environments. Curriculum development, local content programs, school-based cultural clubs, and initiatives such as "**Maestro Goes to School**" may strengthen young people's engagement with traditional cultural practices while reinforcing local identity within contemporary education.

Third, community organizations and cultural practitioners should be empowered as primary custodians of living heritage. Government agencies and universities should facilitate capacity-building programs, collaborative research, cultural documentation, and intergenerational learning activities that enable communities to maintain ownership of their cultural traditions while adapting them to changing social contexts.

Fourth, digital transformation should be viewed as an enabling instrument rather than a substitute for cultural practice. Digital archives, podcasts, online storytelling, virtual exhibitions, and social media platforms can significantly expand public access to Sinrilik. However, these technologies should complement face-to-face cultural transmission by supporting rather than replacing community participation and direct interaction between cultural practitioners and younger generations.

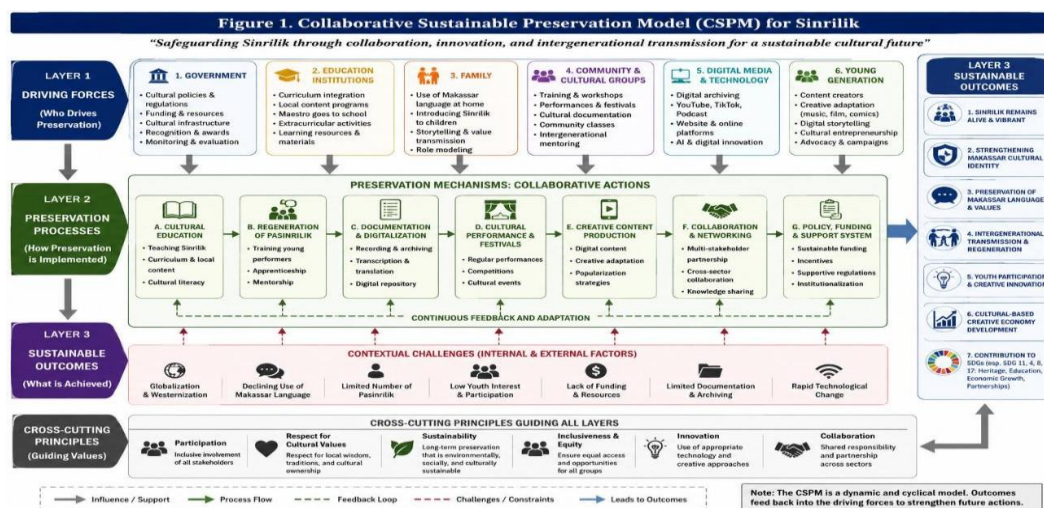
Finally, policymakers should adopt collaborative governance approaches that recognize the interdependence of cultural institutions, educational organizations, local communities, families, digital platforms, and youth organizations. Sustainable safeguarding of intangible cultural heritage requires coordinated action across sectors and continuous participation from the communities that create, practice, and transmit cultural knowledge.

C. Theoretical Implications

From a theoretical perspective, this study extends contemporary discussions on intangible cultural heritage by proposing that sustainable safeguarding should be understood as a collaborative socio-cultural ecosystem rather than a collection of isolated preservation activities. The **Collaborative Sustainable Preservation Model (CSPM)** expands existing community-based preservation approaches by explicitly integrating family-based cultural transmission, formal education, digital participation, governmental policy, community empowerment, and youth engagement within a single conceptual framework. This integrated perspective contributes to heritage studies by providing a transferable analytical model that may be adapted to investigate and safeguard other endangered oral traditions across diverse cultural settings.

D. Future Research

Future research should examine the applicability of the CSPM across different forms of Indonesian and Southeast Asian oral traditions to evaluate its broader relevance. Comparative studies involving multiple cultural communities may further refine the model and identify context-specific preservation strategies. In addition, longitudinal research is needed to assess the long-term effectiveness of collaborative safeguarding initiatives, particularly those integrating digital innovation, educational reform, and community participation. Such studies would contribute to a deeper understanding of how living heritage can remain dynamic, resilient, and meaningful in the face of accelerating social change.



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