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Article

**Water Conservation Based On Local Wisdom At Watu Dukun Site,
Pagerukir Village, Ponorogo Regency**Yudi Primatama^{1*}, Neti Wulandari², Ulfa Nur Uswatun Hasanah³^{1, 2, 3} Institut Agama Islam Negeri Ponorogo, Ponorogo*Corresponding Address: yudiprimatama@gmail.com**Article Info**

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ABSTRACT

Water must be available to support life for vital needs in the life of living things. The condition of water resources is vulnerable to environmental destruction that threatens the sustainability of water reserves. In the Ponorogo area, there is the Watu Dukun Site with its local wisdom that supports conservation efforts on the availability of water resources. This study aims to determine water conservation based on local wisdom at the Watu Dukun Site, Pagerukir Village, Ponorogo Regency. This research uses a descriptive qualitative approach with ethnographic methods. The data collection used were interviews and observations. The data obtained were collected and analyzed according to Mile and Huberman. Based on the results of the study, it is known that the local wisdom of the community in water conservation at the Watu Dukun Site is in the form of prohibitions on cutting trees, mandatory purification before entering the Watu Dukun Site, the culture of cooperation in cleaning sendang, and the tradition of earth alms. This local wisdom aims to maintain and maintain the environment so that water resources at the Watu Dukun Site remain sustainable.

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INTRODUCTION

Water absolutely must be available to support life for vital needs in the life of living things (Hidayati, 2016). Water has a strategic value in improving the development and welfare of life (Reza and Hidayati, 2017). Water has unique characteristics that are dynamic and renewable in contrast to other natural resources (Kodoatie, 2021). The existence of water plays a multipurpose role so that it can be used as drinking water, irrigation, economy, religious, and household needs (Weningtyas and Beduri, 2022). Therefore, water as a natural resource needs management so that it can be utilized and sustainable for long-term interests.

Water as an important element in life requires good water management, on the contrary, poor management will cause various problems such as landslides, floods, and droughts (Jumadi and Harmawati, 2019). Unwise use of water can cause conflicts such as industrial activities, struggles over irrigation water, and development in water catchment areas have an impact on

water availability. The need for sustainable water resource management can minimize the threat of water availability (Antara, 2021). Water resources are renewable because they are available in nature continuously as long as the users are not excessive (Fakhriyah et al., 2021). Water resources have a role in sustainable, economic, and social development (Harianja, 2020).

The condition of water resources is vulnerable to environmental destruction that threatens the sustainability of water reserves. Population growth accompanied by economic growth and increasingly complex development makes it clear that the use of water resources must be balanced with conservation (Wardani, et al., 2021). Conservation is an effort to preserve the environment sustainably (Rahman, et al., 2020). Conservation of water resources is very important to maintain and ensure water availability for the future (Buwono, et al., 2017).

Regarding the condition of water resources that are vulnerable to damage, it is important to manage and preserve water resources through local wisdom. One of the water resources conservation areas based on local wisdom is in the Ponorogo area, precisely at the Watu Dukun Site. The local wisdom of Watu Dukun Site supports conservation efforts on the availability of water resources. The Watu Dukun site is located in Pagerukir Village, Sampung District, Ponorogo Regency (Kiswinarso and Hanif, 2016). The site is a historical place in the form of buildings and cultural heritage structures produced by human activities in the past.

The Watu Dukun Site is a place of local wisdom in water resources management earth alms carried out by local people every year and myths that are in the Watu Dukun Site (Ashuri, 2016). Historically, the Watu Dukun Site is believed to be the place of development of Airlangga with Mpu Narotama by Mpu Bharada because at that time there was a Mahapralaya event, namely the killing of King Dharmawangsa during the war in the Medang Kingdom. On this site, there are ancient stones inscribed with Javanese script. In addition, there are also 4 chair stones and stones resembling altars. This site also has Sendang Watu Dukun which is used by visitors to clean themselves to remain pure when entering and if they do not want to clean themselves in the spoon, they are not allowed to enter the Watu Dukun Site (Fathurrachman, 2022).

The existence of the Watu Dukun Site is associated with myths or local beliefs. The existence of this myth raises a local wisdom that must be maintained and carried out until now which is useful in preserving and maintaining natural resources. This study aims to determine water conservation based on local wisdom at the Watu Dukun Site, Pagerukir Village, Ponorogo Regency.

METHODS

This research was conducted from October to December 2022. The location of this research as well as conservation objects is at the Watu Dukun Site, Pagerukir Village, Sampung District, Ponorogo Regency. This research uses a qualitative descriptive approach. In this case, researchers find out directly about the object under study so as to know an objective picture of the actual state of the object under study. The research was conducted using a type of ethnographic research by describing a culture contained in the object. Data collection techniques in this study are interview and observation methods. The resource persons who became informants in this study were the Pagerukir Village government, the surrounding community, and the caretaker of the Watu Dukun Site. The data obtained were collected and analyzed according to Mile and Huberman.

RESULTS AND DISCUSSION

The Watu Dukun site has a historical path that is well known to many people and is noticed by historical observers, the surrounding community, and visitors. The Watu Dukun Site is a large stone inherited by ancestors located in the western Ponorogo forest area, Somoroto BKPH, Pagerukir RPH, Pagerukir Hamlet, Pagerukir Village, Sampung District, Ponorogo

Regency with an altitude of 265 meters above sea level and an area of 0.003 Ha which is more than 1,000 years old (Figure 1).

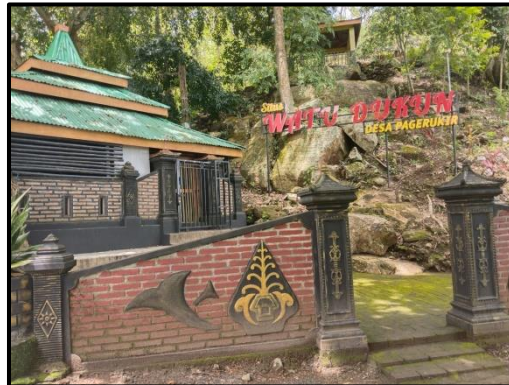


Figure 1. Watu Dukun Site Entrance

According to sources, the Watu Dukun Site was initially believed by the community to be just a sacred place or *danyangan*. However, in 2010 it began to be designated as a site believed to be the place where King Airlangga and Empu Narotama studied with Empu Bharada. At the Watu Dukun Site, there are 2 stones in the form of sculptures in the form of palawi writing, 4 (four) chair stones and stones resembling tables (altars), and other types of stones, as well as Watu Dukun *sendang* (Bibit, 2022). Efforts were made by the Village Head and the local community with the installation of roofs and guardrails to maintain the authenticity and security of the site at the site. According to Fatchurrahman (2022), the spring water source (*sendang*) at the Watu Dukun Site is used for agricultural irrigation and clean water needs. *Sendang* is separated by a partition, where the western part of *sendang* is only used for religious rituals and purification before entering the Watu Dukun Site area. The eastern part of *Sendang* is used for agricultural irrigation (Figure 2).



Figure 2. Sendang Watu Dukun

The Watu Dukun site has various kinds of local wisdom that apply in the community. Local wisdom includes the values of community rules or customs, community contributions, and traditions. Rules The existence of local wisdom that applies in the community has the aim of maintaining and maintaining the environment, especially at the Watu Dukun Site. One of the local wisdom in the Watu Dukun Site that is still firmly held by the people of Pagerukir Village is the values of the rules. The values of the rules are in the form of prohibitions or mammals, for example the prohibition of cutting trees around the site because it is a sacred tree and if violated, it will bring karma to the lumberjack. According to Niman (2019), prohibitions and myths are part of efforts to maintain comprehensive preservation of the natural environment based on local wisdom, as well as the prohibition of cutting down trees around

water sources. There is also a recommendation that applies when visiting the Watu Dukun Site where visitors must purify first using water before entering the Watu Dukun Site. This is so that visitors are in a holy state when they are at the Watu Dukun Site. According to Siswadi et al (2011), the dimension of local wisdom can be in the form of prohibitions and recommendations applied in various activities, both physical and ritual, to prevent damage to environmental functions.

Community contribution is an important factor in supporting environmental conservation efforts, especially at the Watu Dukun Site. This can be seen from the enthusiasm of the people of Pagerukir Village who often hold mutual assistance which is a form of concern for the natural environment including these water resources. According to Kinanti & Tjahjono (2022), gotong royong is part of the dimension of local wisdom, namely local group solidarity, where the community has activities to bind its citizens to provide a sense of care for the surrounding culture and environment. Based on information obtained from Qohar (2022), the people of Pagerukir Village also have a tradition that is always held every year and has been passed down for generations, namely earth alms. Earth alms is a routine tradition that is carried out every 1st of Suro. This tradition is a form of thanking God for the abundance of natural resources and as an effort to maintain water resources at the Watu Dukun Site. Community traditions inherited by ancestors affect community behavior in protecting the environment and as gratitude for the provision of natural resources (Mulyanti, 2022).

The Watu Dukun Site also has tourism potential that has begun to be developed by the local government. Tourism potential includes attractiveness, facilities, management institutions, and accessibility. However, related to the attractiveness of the Watu Dukun Site is still lacking. This is because the location is remote so many people do not know the Watu Dukun Site. Meanwhile, facilities that support environmental conservation efforts are adequate. Around the Watu Dukun Site there is a prayer room and several gazebos that can be used by visitors. According to Fitriana (2018), supporting facilities are very influential on the sustainability of tourism in the area. The Watu Dukun site is managed by custodians under the responsibility of the Tourism Office of the Ponorogo Regency Government and the Pagerukir Village Government. Accessibility to the Watu Dukun Site is very feasible where road conditions starting from the city to the location are easily accessible and are equipped with markings and traffic signs making it easier for tourists to access the location of the Watu Dukun Site.

CONCLUSION

Local wisdom at Watu Dukun Site, Pagerukir Village, Sampung, Ponorogo includes the values of community rules or customs, community contributions, and traditions. One of the local wisdom that is still firmly held is the value of rules in the form of recommendations and prohibitions. These recommendations and prohibitions include a ban on cutting trees around the site and the obligation to be holy before entering the Watu Dukun Site. Local wisdom is also in the form of community contributions and traditions such as the culture of cooperation carried out by the people of Pagerukir Village and the tradition of earth alms which is routinely carried out every year. The existence of prevailing local wisdom has the aim of maintaining and maintaining the environment as an effort to conserve water resources, especially in the Watu Dukun Site. The existence of these regulatory values, both the government, visitors, and the surrounding community always contribute to maintaining, respecting, and preserving the Watu Dukun Site.

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