

# The Urgency of Establishing Village Customary Institutions as Legal Protection for Local Culture: An Empirical Study in Bojonegoro Regency

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## Abstract

The rapid development of society, driven by globalization and modernization, poses significant challenges to the preservation of local culture and identity. This study addresses a critical legal issue: the absence of village customary institutions across most villages in Bojonegoro Regency, despite their legal basis under Article 95 Paragraph (1) of Law Number 6 of 2014 on Villages. The research aims to explore the legal urgency and practical necessity of establishing village customary institutions as institutional mechanisms to safeguard cultural heritage and customary law within rural communities. Using an empirical legal research approach, this study investigates real-world legal practices through structured interviews with village authorities in Trucuk Village—currently the only village in Bojonegoro Regency with a formally established village customary institutions. The data were analyzed using qualitative descriptive methods to assess the institutional, legal, and sociocultural implications. Findings reveal that the village customary institutions in Trucuk Village functions not only as a legal instrument for preserving cultural values and indigenous traditions but also as a mediator in local dispute resolution, a protector of communal rights, and a catalyst for community-based cultural and economic development. The absence of such institutions in 418 other villages signals a significant gap in the implementation of village autonomy and cultural protection policies. This research highlights the urgent need for local governments to align with national legal mandates by promoting the establishment of village customary institutions as legally recognized entities. Doing so will reinforce local identity, strengthen community governance, and serve as a legal bulwark against cultural erosion.

The study calls for policy-level awareness and coordinated action to replicate Trucuk's model throughout the region.

**Keywords:** Village Customary Institutions; Cultural Preservation; Legal Empowerment; Indigenous Law.

## Introduction

Culture comes from the Sanskrit language, namely *Buddhism*, which is the plural form of *Buddhism* (mind or reason) is interpreted as things related to the human mind and intellect (In et al., n.d.; Syakhrani & Kamil, 2022). Culture is an important aspect that humans have in social life, because with this culture life will be more meaningful. The current era of globalization has its own impact on the order of people's lives, especially in this case the village community. The lifestyle of today's society is very different from the past, this is also the impact of globalization so it needs to be handled better (Nahak, 2019). Culture encompasses the social values, social norms, science and the overall meaning of all social, religious, and other structures, in addition to all intellectual and artistic claims specific to society (Rhemrev et al., 2023). The influence of life patterns from inside and outside the community in Bojonegoro Regency is developing very rapidly so that positive efforts are needed to counteract it because in life the community must have principles and life order that are believed in and it is sourced from local culture that has been created for a long time and is inherited from generation to the next generation of society. Rapid developments in information technology advances and human mobility have broken down geographical boundaries and opened the door to an unlimited flow of global information (Pakarena et al., 2024). Global conditions have a great opportunity to influence the lives of people in rural areas, including rural communities in Bojonegoro Regency, so there needs to be preventive measures by strengthening the local culture of the community so that it is preserved and becomes a fortress so that it is not easily influenced by other cultures that can have a negative impact. Because in fact, culture is very closely related to the influence of modernization

of life, because modernization can be a change of pre-modern institutional apparatus into a rational modern institutional system (Kurniawan, 2024).

The dynamics of life that have developed extraordinarily are strong evidence of the weakening of the local culture of the community that has existed since ancient times in the time of the ancestors. As living beings created in the most perfect conditions, humans have a strong urge to live in a unity called society. The values of togetherness owned by the village community were very felt and evident before the emergence of technology, which today has a very visible influence (Husein, 2021). The essence of people's lives is actually undergoing a series of processes together with other members of society on a regular basis and giving birth to a culture that supports people's lives to be better. The Village Customary Institution is an organization that functions as a guardian, protector, as well as a manager of customs in the life of the village community. Its existence aims to ensure that cultural values remain alive and relevant in the midst of changing times. As stipulated in Article 95 Paragraph (2) and paragraph (3) of Law Number 6 of 2014 concerning Villages (hereinafter referred to as the Village Law) explains that: "Village customary institutions are institutions that carry out customary functions and are part of the original structure of the Village that grows and develops on the initiative of the Village community" (Bender, 2016). The Village Customary Institution is tasked with assisting the Village Government and as a partner in empowering, preserving, and developing customs as a form of recognition of the customs of the Village community.

This research was carried out with the aim of exploring the urgency of the establishment of village customary institutions in Bojonegoro Regency based on the only village that has formed the management of the customary institution. Trucuk Village is the only village that has so far had a village customary institution, so measuring the number of villages in the Bojonegoro Regency area with cultural diversity is certainly an irony. One of the regency areas in East Java Province that directly borders Central Java Province is Bojonegoro Regency. Bojonegoro Regency administratively has 419 villages spread across 28 sub-districts, and out of 419 villages, there is only one village, namely Trucuk Village which is included in the administrative area of Trucuk District, Bojonegoro

Regency which until now has formed a Village Customary Institution based on the Decree of the Village Head Number: 188/69/KEP/412.411.003/2023 concerning the Determination of the Management of Village Community Institutions or Village Customary Institutions (LKD/LAD) of Trucuk Village, District Bojonegoro Regency Trucuk for 2023-2026, dated January 2, 2023. The establishment of Village Customary Institutions aims to revive local traditions, such as traditional ceremonies and cultural arts, as well as teach noble values to the younger generation through culture-based educational activities. The more massive the cultural influence from outside communities, the more likely it is to eliminate the local culture of the community quickly, and this can be prevented by encouraging the formation of village customary institutions in each village area. However, this condition is not supported by the same view of the village government to follow up on the formation of the institution, even though in terms of benefits, village customary institutions have a very important role in filtering foreign culture in entering and potentially erasing local culture that has been created for a long time. Actually, culture is a characteristic of rural communities, it is important to know in order to see the potentials that the community has (Husein, 2021). Maintaining local culture is the same as a form of love for the area of origin which of course requires the participation of the village government and the community, because the community also needs to actively take a role and have an awareness of the importance of participation in fighting for common prosperity (Riyanto & Kovalenko, 2023). From the hundreds of villages in Bojonegoro Regency, it is very necessary to encourage them to have the same perception of the importance of forming village customary institutions in each region as one of the efforts to maintain the unity and unity of the community in the midst of very complex life developments.

Policy makers in Bojonegoro Regency must open themselves to provide encouragement for the formation of village customary institutions throughout the region, because the existence of village customary institutions has a strong influence in maintaining local culture which is the principle of community life so that it remains united in the midst of the development of the times. The Central Government has provided space for the village government to form

village customary institutions according to their needs, maintain and foster a modern community life order. Not to mention that the influence of technological advances is also something that cannot be avoided in this life, because technological progress will run in accordance with science (Muh David Balya Al, 2023). More or less technological advances have the potential to disrupt the stability of the community's life order with their local culture and wisdom, so that the encouragement for the formation of village customary institutions as a preventive effort in preserving local culture is needed, so that there is no longer any reason not to form such institutions. Talking about customary institutions of course cannot be separated from the concept of social structure, the social structure in question is a network (abstract) that regulates the relationship of other people with people in social life in a certain social system (Hidayat & Yamin, 2021). This culture is unique and to keep it in existence requires a common compromise between the community and the village government that is in line, because culture is a value, belief system, ethics and morals, and the welfare of the community includes a common goal that is material and spiritual (Chandra & Triwidaryanta, 2022).

In this study, it is emphasized as the core in writing the article that the existence of village customary institutions is very much needed for indigenous peoples and village communities. Based on previous journal articles in articles published in 2019 related to village customary institutions, information was obtained that Village Customary Institutions can be formed by the Village Government and Village Communities, as well as it is hoped that village customary institutions provide space for the growth of customary law that produces local culture that can be able to answer all legal problems faced by the people in daily life (Hamamah & Sarip, 2019). LAD is a special institution in the village to distinguish it from an institution called the Village Community Institute (LKD) as well as a differentiator (Kartanegara & Erwin, 2017). The state as the highest entity at the level of community organizations is obliged to provide legal protection for the existence of customary law communities in the country's territorial territory (Wirazilmustaan et al., 2020). With the small existence of village customary institutions in Bojonegoro Regency, it requires encouragement

and mutual awareness to immediately form these institutions as the village government did in Trucuk Village, Trucuk District, Bojonegoro Regency. However, this LAD is a very basic institution needed because it is the key to maintaining the sustainability of cultural values and customary law in the midst of changing times (Prince, 2024).

In the research article, it contains novelties in revealing the importance and urgency of the formation of massive village customary institutions in all villages in Bojonegoro Regency so that the problem of moral degradation and the influence of new life and culture from outside, especially from western countries, can be managed properly because they have known local culture as a fortress of community life. There are not many research results that reveal the urgency of establishing village customary institutions in the community, one of which can be seen in the article by Wirazilmustaan et al in 2020 with the title The Urgency of the Establishment of Urang Lom Customary Institutions to Provide Protection of the Lom Tribe, which only criticizes the urgency of establishing village customary institutions to provide protection for the Lom tribe, very different from this study exploring that village customary institutions will have a positive impact on maintaining culture local community of villages in Bojonegoro Regency. If there is no culture, society will actually lose its identity as a unity of society with a culture that has been around them for generations. The purpose of this study is in line with the benefits and novelties, namely to analyze the urgency of the establishment of village customary institutions as an effort to preserve culture for the community in Bojonegoro Regency, and to examine in depth the essential factors considered by the village government in Trucuk Village, Trucuk District, Bojonegoro Regency so as to decide to establish the management of village customary institutions. So that in this article there are two formulations of the problem including, **first:** What are the factors that are the basis for the formation of village customary institutions in Trucuk Village, Trucuk District, Bojonegoro Regency. **Second: What** is the urgency of establishing village customary institutions as an effort to preserve culture for the people in Bojonegoro Regency. Based on the description above, this study strongly supports all villages in Bojonegoro Regency considering the urgent

conditions of community life that are increasingly influenced by western culture and abandon local culture to form village customary institutions in each village area. Because as a result, the formation of village customary institutions will strengthen every indigenous culture in the community, maintain and develop according to the potential of each village and make the village community strong and cultured.

## Research Method

The type of research used in this study is empirical legal research which is defined as a research method that uses all methods and techniques that are commonly used in research methods of empirical sciences (Rosidi et al., 2024). The empirical approach is expected to provide deeper insights into actual legal practice on the ground, but faces challenges in terms of data validity and reliability (Wisconsin, 2024). The approach of this study is an empirical juridical approach. The empirical juridical approach is an approach by examining secondary data or data obtained from theoretical foundations such as the opinions or writings of experts or legislation first, then continued by conducting primary data research in the field such as interviews (Ansori, 2015). The research specifications in this article include two discussions that will be studied in depth, namely the factors and urgency of the formation of village customary institutions in Bojonegoro Regency. The data collection technique used in writing this article is structured interviewing, structured interview is the process by which an interviewer or researcher has determined the format of the problem to be interviewed, based on the problem to be researched (Wilinny et al., 2019).

Data analysis is the process of organizing the sequence of data, organizing it into a pattern, category, and basic description unit. He distinguishes it from interpretation, which is to give significant meaning to the results of the analysis, explain the pattern of the description, and look for the relationship between the dimensions of the description (Sofwatillah et al., 2024). The data analysis used in this study is qualitative descriptive which is interpreted as data processing analysis as classification, that is, classifying data and legal materials that have been collected into classes of the same or the same legal phenomena or events that are

considered the same then legal analysis is carried out based on the method used (Yanova et al., 2023).

## Results and Discussions

### Local Culture of the Truk Village Community, Trucuk District, Bojonegoro Regency

The state of Indonesia as a country with a nation rich in cultural, religious, ethnic, and linguistic diversity, faces challenges in maintaining social unity and harmony in the midst of this diversity (Nasution & Albina, 2024). A view of Indonesia's cultural diversity in foreign countries can also show how Indonesian culture can adapt to new environments and interact with other cultures (Savira et al., 2024). According to information obtained based on the attachment to the Decree of the Head of Trucuk Village on the Establishment of LAD Management, that the Trucuk Village Community, which is a community group that has lived for a long time since hundreds of years ago, has various cultures that want to maintain their existence, including:

#### *a. Squirt*

The cultural traditions of the people of Trucuk Village in the context of the jagongan in the homes of residents who have wishes. Jagongan is a tradition of the people of Trucuk Village which is held specifically to enliven the celebration event that is being held by the community, (neighbors, family, etc.). Jagongan without being asked by the community will come by itself, the crowd or loneliness of people who participate in the jagongan can be measured and seen from the habits of people who have wishes. If those who have a wish often participate in the jagongan and coro jowone light, there must be many jagongan, but on the other hand, if those who have a wish rarely participate in the celebration of coro jowone sikile abot polah, there will be few people who will join the jagongan. Usually men who are lazy to go to the jagongan will be bullied by their wives to join the jagongan, because if they don't join the jagongan, they are worried that one day if they have a desire to join the jagongan a little, if those who join the jagongan a little will feel embarrassed. Usually the mothers will also

give sangu to the gentlemen who will participate in the jagongan, because the jagongan is also filled with a unique tradition until now, namely gaple. Gaple is a tradition that definitely exists in the context of jagongan to keep up late or corojowone to prevent lek. Celebrations that have jagongan activities can be in the form of: wedding, circumcision, tingkepan (4 months/7 months for people who are pregnant), prayers with the dead, building a house, dismantling the house. In jagongan events, activities are usually carried out and in the activities they must be distinguished. Jagongan is carried out to enliven the atmosphere of community celebrations in the hope of continuing friendship and maintaining harmony with the community. The jagongan event at the home of residents who are married is usually filled with the tradition of preparing celebration equipment such as making (flowers, uter, decorations, etc.). Jagongan is carried out to help residents who have wishes, help to guard/supervise around the house so that unwanted things do not happen during the celebration. Jagongan usually cannot be separated from a unique and always existing tradition, namely the gaple, this gaple game some use betting money and some do not, if using betting money, the proceeds of the gaple game bet will be donated to residents who have wishes. gaple is done only for entertainment and to prevent literacy or in Javanese to prevent lek. Jagongan which is filled with the tradition of gaple is usually a celebration in the context of marriage, circumcision, tingkepan, building a house, dismantling the house. There is a tradition of jagongan that is routinely carried out filled with recitals, namely weddings, circumcision, tingkepan and the dead. Going back to the gaple event in the jagongan, this gaple is not an actual gambling event Just as a means to stay up late/prevent so as not to fall asleep during the jagongan, because the actual function of the gagongan is to help residents who have a wish in keeping the goods outside the house, so that residents who have a wish can rest, besides that the gaple is also to entertain themselves, Because there is usually a ridiculous chatter for the loser, and there is a thick bond of harmony between residents. So if you look at it from a legal point of view, it is actually wrong, but because this is a tradition that is not written and passed down from generation to generation, and is not done every day, only done when there are

residents who have a wish, then we hope that this tradition will continue to run according to the habits of our ancestors.

***b. Eat Your Heart/The Earth***

Earth alms is a tradition of Trucuk Village which is carried out in two places every year in the month of Muharram. Precisely on Friday, the location is at the grave of Trucuk RT 03 RW 01 in the grave of Mbah Great-Grandfather Trucuk. Precisely on Friday, Kliwon was eaten by the master of RT 14 RW 02 and eaten by Mbah Buyut Sili. On Friday, those who participated in the earth alms activity were residents of Trucuk village RT 01 to RT 12. On Friday, Kliwon who participated in manganan/earth alms were residents of Trucuk village RT 13 to RT 18 plus residents of Tulung Rejo Village RT 13 & 14. In the earth alms on Friday Kliwon, the residents of Tulungrejo village were followed because most of the residents of Tulungrejo village were buried in the tomb of Trucuk Village, the grave of Mbah Buyut Sili. Before the earth alms are carried out, there is always a cleaning of the grave, nyekar is to send prayers to ancestors and deceased families, tahlil is carried out on Friday night before earth alms are carried out. At the time of earth alms/manganan, all community members, both fathers, mothers or children, can all participate in manganan/earth alms activities by bringing ambeng or tumpeng. In addition to praying for ancestors, this manganan/earth alms event can be used as a gathering place with the community because during the implementation of manganan/earth alms, people who migrate outside the city take the time to go home, with the aim of praying for ancestors and deceased families.

***c. Sinoman and Landang Traditions***

Sinoman is a tradition that is carried out and needed by people who have wishes, where sinoman is usually done by a group of young people who are asked by the community who have wishes to help in order to launch their celebrations, Sinoman in the era was carried out in a voluntary way without anyone being paid with the hope that one day if they have a wish they will also be helped by a new sinoman, Anyone whose nature is continuous from generation to generation. Sinoman in this day and age has the same way of working and the nature/duties are the same but different in today's era. Sinoman got money in exchange for a

massage after the activity because he was tired during the celebration activity. What a group of people do:

Sinoman men prepare equipment to welcome guests such as preparing tables, cake chairs, food for guests, and helping with anything needed by people who have wishes. Sinoman women prepare the necessary equipment for the activities of mothers or friends who have wishes and become guests during the event, as well as helping to prepare snacks for the invited guests. Landang is a tradition carried out by a group of fathers and mothers in order to help people who have wishes for marriage, circumcision, marriage, etc. Where Landang is carried out to help residents who have wishes with the hope that one day if they have a wish, they will also be helped by a group of people who are called Javanese Landang. The activities are: Landang has the task of preparing kitchen equipment needs, etc., and also receiving male guests and directing the sinomans so that the event runs smoothly according to expectations. Landang mother has the task of preparing various types of food to welcome guests who come. Mothers' landang usually lasts a little longer, a week before the event and a week after the event, all done voluntarily without any payment in the hope that one day if they have a wish, they will also be assisted by the community.

#### ***d. São Paulo***

Sayan is a tradition or culture of the people of Trucuk Village that is usually done together, at the request of people who have wishes. The purpose of this sayan tradition is to ease the burden on people who have wishes, so as not to spend too much. Sayan is done to help each other because one day we who follow Sayan will also need people to say in our house when we have a wish, Sayan is done on a voluntary basis of mutual cooperation without any wages (pay), only get food wages from people who have wishes, because the purpose is to help ease the burden of paying the builder if the work is done without Sayan or inviting the community to use Sayan's services, People who have a wish certainly spend a lot of money to pay the real wages of workers. The wishes of the community that are usually carried out using Sayan services are: Dismantling houses, erecting houses, dismantling drums, making cage, and other activities/wishes that are felt necessary to use Sayan's services, due to the financial limitations of the

community. Sayan even if it is voluntary and together, but the person who has a wish must also take into account the number of people who will be asked to help Sayan in his house. By looking at the capacity of the work to be done, not all of them are necessarily invited. Even though it is done voluntarily, there must still be an invitation because it will indirectly be a record for people who have participated. In addition to paying attention to the number of people who are asked for help, it is also to measure the strength of people who have financial needs to provide food for people who participate. Even if it's just eating, attention must be paid so that people who have wishes are not too burdened.

***e. A cup of coffee (a cup of coffee from the village of Trucuk)***

Trucuk Village Cup is an activity of the Trucuk village government which is carried out every month at the beginning of every month. The purpose of the cup is to maintain friendship with the people of Trucuk Village, maintain a culture of mutual cooperation and a culture of cohesiveness between each other. The cup event was attended by the people of Trucuk Village from various circles and various professions as well as religious leaders, youth leaders, community leaders, educators. Bhabinkamtibmas, Babinsa. In the cup activity, the community is free to submit criticism and suggestions to the village government with the aim of building rather than bringing down/demonizing Trucuk Village. A tradition or culture that is more modern is called gotong royong.

***f. Muharoman Custom or Islamic New Year***

This custom is carried out by the Trucuk village government and the community which is carried out in the month of Muharam/Suro. This custom has become a tradition and routine of the Trucuk village government every year. It is carried out every month of Muharram/suro, for the date of implementation every Friday pon/Friday Kliwon in the month of Muharram/suro. The purpose of carrying out this custom is to commemorate the Islamic new year. In commemoration, muharoman is always filled with recitation with the aim of reminding the community that we as humanity are obliged to get closer to the creator, therefore this muharoman activity must be held by inviting ulama/kiyai to fill in their recitation. The muharoman event is usually held together with the haul of Mbah Buyut Trucuk/ancestors of Trucuk Village and together with the

implementation of manganan, so that in the implementation the community will prepare food voluntarily.

***g. Customary Law of the Local Community***

Customary law in the community in the event of an affair (demenan), an extramarital relationship or in a marriage bond between a man and a woman. If the perpetrator of an extramarital relationship is both single virgin + virgin, widower + widow will be asked to marry directly. If the perpetrator of a relationship outside of marriage is a married man + a married woman related to sanctions, mediation will be carried out with the family which occurs, usually fined. If the perpetrator of the relationship outside the marriage of a man with a wife + widow will usually be given sanctions to marry, but must also go through mediation with the male wife. If the perpetrator of the relationship outside the marriage of the widower and married woman will be sanctioned according to the results of mediation with the husband of the woman. All of these customary laws apply and are upheld by the community even though they are not clearly written, and will be strictly acted upon by the perpetrators of this extramarital relationship. Usually, if they are caught wet, stripped naked and paraded to the village hall to participate in mediation, everything is done to deter the perpetrators of extramarital relationships and so that other communities do not commit similar acts.

***h. Friday Pons***

Friday tradition/jemah pon, this tradition is an activity to pray for the ancestors of Trucuk village (ulama and umarok) and all the people of Trucuk Village who have died, This activity is routinely carried out every Friday pon, In its implementation it is filled with Tahtimul Qur'an which is carried out at the Trucuk Village Hall mosque, which is attended by the people of Trucuk Village and also the administrators of Trucuk Village customary institutions. This activity is relatively new, but it will become a routine of the Trucuk village government, because this activity is a very positive activity to pray for ancestors.

## **Factors of the Formation of Village Customary Institutions by the Government of Trucuk Village, Trucuk District, Bojonegoro Regency**

One human being who unites with another human being in a certain area will form a society (Characteristics et al., 2021). Culture is something inherent in people's lives where culture influences the life cycle of society and its relationship both with the creator and with fellow living beings in the world (In et al., n.d., 2024). According to nature, humans are social creatures or social creatures, besides that they are also given in the form of intellect and thoughts to develop and can be developed. Humans are said to be social creatures because in humans there is an urge and need to relate (interaction) with others (Fajrin, 2021). Society is generally defined as a group of individuals or people who live together. This is called community, which means social interaction, social change, and a sense of togetherness (Kuntiwi & Purwanto, 2025). Therefore, humans always try to maintain their lives so that they will always make these tools or objects (Syakhrani & Kamil, 2022). Regarding the current cultural phenomenon, of course, it will refer to the strategy of cultural promotion which is the main capital in national development (The Ode Karlan et al., 2022). Actually, Customary Institutions are very necessary in conveying the aspirations of indigenous peoples to the government (Nadriana et al., 2022). The Village Customary Institute (hereinafter referred to as LAD) is an institution formed to preserve cultural values, customs, and traditions that have become an integral part of the identity of a village. According to the provisions of Article 1 number (3) of the Regulation of the Minister of Home Affairs of the Republic of Indonesia Number 18 of 2018 concerning Village Community Institutions and Village Customary Institutions (hereinafter referred to as the Permendagri LAD), that "Village Customary Institutions or other designations hereinafter abbreviated as LAD are institutions that carry out customary functions and become part of the original structure of the Village that grows and develops on the initiative of the Village community" (Permendagri, 2018). The position of LAD is clarified in Article 9 Paragraph (1) of the LAD Minister of Home Affairs, which states that "LAD can be formed by the Village Government and the Village community". LADs are

considered institutions that have valuable local knowledge and cultural legitimacy, which allows them to effectively mobilize the participation of local communities (Archaeology et al., 2024).

Trucuk Village is one of the village areas that is part of the administrative area of Trucuk District, Bojonegoro Regency. Trucuk Village is so far the only village that has established a village customary institution that aims to defend the culture of the local community from the heavy influence of modern civilization. According to Sunoko, S.Sos., S.H., as the Head of Trucuk Village, forming a village customary institution ratified by Decree Number: 188/69/KEP/412.411.003/2023 dated January 2, 2023 is not an easy problem, but requires the role and sensitivity of the village government, both the village government and the village consultative body along with religious leaders and local community leaders. After being explored by the researcher through structured interviews that have been conducted, it was found that several facts and reasons underlying the Trucuk village government formed the LAD, including:

“Preservation, empowering and developing village customs as a form of recognition of the rights of village origin through the initiative of the village community’s customs. Protect the cultural identity and traditional rights of customary law communities including birth, death, marriage and other elements of kinship. Developing the value of the right of origin and customs by not ignoring the peace, tranquility and order of the village community”

Separately Moch. Subadri as the chairman of the Trucuk Village LAD explained that specifically there is an important purpose why the LAD can be formed in Trucuk Village since January 2, 2023. It has been more than 2 years since LAD was formed and has made efforts to realize efforts to preserve the cultural heritage of previous ancestors. This LAD is considered to be an institution that has been needed in maintaining all forms of culture in the people of Trucuk Village. Specifically, the main factors in the formation of this LAD are as follows:

#### ***a. Cultural Preservation***

The first factor that is the basis is when there are many local traditions, such as the traditional ceremony of earth alms which is a form of gratitude that must be maintained considering the challenges of the development of the times have the potential to eliminate this culture. This includes the cultural art of gamelan music in the Trucuk village community will become extinct when children and adolescents grow up not to be taught the art, as well as teaching noble values to the younger generation through culture-based educational activities.

***b. Social Mediation***

Be a mediator in custom-based dispute resolution. Building harmony between residents through traditional approaches and local wisdom values.

***c. Protection of Indigenous Rights***

Protect the assets and customary rights of the village community, including customary lands and cultural sites. Advocate for policies that support the existence of indigenous cultures at the local and national levels.

***d. Development of Customary-Based Creative Economy***

Managing cultural potential to support local tourism. Encourage tradition-based products, such as handicrafts or special foods to be developed economically.

Several factors obtained based on interview data from the village head and the chairman of the LAD of Trucuk Village, Trucuk District, Bojonegoro Regency have very reasonable and relevant reasons for the development of the current community which is very vulnerable to the influence of the world and other cultures that will have the potential to eliminate the identity of the indigenous people of the local village. This is considered very important by the government and community leaders of Trucuk Village because they are worried about the development of the times that increasingly cause marginalized local culture which eventually disappears and is destroyed. So local culture often faces serious threats such as globalization, urbanization, modernization, and social change that can threaten the sustainability of local culture (Rann et al., 2023). In principle, culture refers to the changes that occur in the culture of a society over time. Such changes can be evolutionary, where changes occur gradually and

continuously, or revolutionary, where changes occur suddenly and significantly (JASMINE, 2014). Organizational Structure, Village Customary Institutions in Trucuk Village are led by traditional leaders or village elders who have in-depth knowledge of customs.

The organizational structure includes: Trustees, Chairs, Secretaries, Members. Role in Village Government Village Customary Institutions work with Village Governments to: Draft and implement customary-based village regulations, provide input to village heads in decision-making related to customs and culture, and integrate customs into village development programs. For this sociological reason, Customs or traditions that are part of the culture of the people of Trucuk Village will become extinct or disappear if they are not maintained and preserved, moreover it will become a cultural heritage that is a patent belonging to Trucuk Village, therefore it is very appropriate to form a Village Customary Institution (LAD). Institutionally, as attached to the decree of the Head of Trucuk Village Number: 188/69/KEP/412.411.003/2023, the Village Customary Institution for the 2023-2026 Period has a structure including: The Trustee is held by the Village Head, the Chairman is held by Moch. Subadri as a religious figure, the Secretary is held by Prisma Gamayanti as an element of the village government, and the treasurer is held by Sunarto as an element of the Chairman of the Neighborhood Circle (RT).

## **The Urgency of the Establishment of Village Customary Institutions in Bojonegoro Regency**

In line with institutional theory (*Institutional Theory*) states that institutions are social structures that have achieved the highest resilience and consist of cognitive, normative, and regulative cultures that are full of change. These elements together influence activities and resources to provide stability and meaning to social life (Syahyuti, 2010). In accordance with this theory, the establishment of village customary institutions will have a positive influence in maintaining the order of life of the local village community. Along with the development of the times and technological advancements, Indonesian society is increasingly connected to the outside world, the positive and negative impacts on

diversity and plurality in Indonesia continue to increase (Marbun, 2023). Globalization shapes cross-border relationships and these traffic show the existence of interdependence and to each other to need and complement each other (Scott, 2020). At this time, humans are faced with various obstacles in modern times that make humans weak because they are trapped in a situation full of demands (Azizah, 2023). However, the conditions of modernization and globalization today are inevitable, because modernization is an event that cannot be avoided by all countries in the world, especially Indonesia as a developing country (Andriyani et al., 2021). The potential for cultural change is likely to occur considering that cultural change is a manifestation of changes in people's behavior which is usually caused by several factors (Screen et al., 2021). "This era of globalization is very vulnerable to the entry of new values, norms, and even ideologies that easily enter society or indigenous communities, the entry of this through mass media such as television shows, the internet which now exists in all corners of the country without exception" (Pratiwi et al., 2018). The influence of the outside world will be very dangerous to the sustainability of the lives of the local community, so how is it necessary to form a preventive policy in terms of the formation of Village Customary Institutions (LAD) so that the community has a strong concern and sense of togetherness as a community unit with a culture that is still well preserved. Because in fact, culture is an intangible heritage that is passed down from generation to generation (Saiful & Matondang, 2015).

In principle, the establishment of village customary institutions for the life of the village community is very important, because there needs to be an equalization of perceptions in the face of increasingly dynamic developments of the times and it can be overcome by togetherness in maintaining the culture that exists in the local community. As good citizens, the younger generation must understand national identity and goals. A nation that recognizes local culture as a manifestation of recognition of national identity itself can be defined as a marker in the form of identity owned by a nation or country that is intended to distinguish it from other nations (Dewi et al., 2023). The young generation is an invaluable resource for the country. Because they are the ones who will continue to have a significant impact in the future. The younger generation needs to

maintain the identity of their nation. Because it is the younger generation who will be at the forefront in facing the rapid flow of globalization today. For example, the entry of foreign cultures that give rise to the young generation according to that culture, both in terms of dressing, speaking, and so on. Another example is the use of foreign languages such as English, many young generations compete for English but put aside their own language. The other is a westernized lifestyle. If this is not taken immediately or appropriate steps to overcome it, it will cause a national identity crisis. These changes certainly have a positive impact as well as a negative impact on all levels of society, the nation and the state. One of the positive impacts is the rapid development of Science and Technology (IPTEK). “Meanwhile, the negative impact is the declining sense of nationalism due to the presence of foreign cultures, which affects the mindset of the community, especially the younger generation who can be said to still have a very labile personality so that they are easily influenced by external things. A country has its own national identity so that it can be distinguished from one country to another. This is because national identity is closely related to customs or culture in society.” (Dewi et al., 2023).

The increasing problems and challenges of life faced by the community are faced with two choices between facing or avoiding them, but as a civilized and cultured nation should have the same tendency and perception of life problems. So that the establishment of LAD in every village in Bojonegoro Regency as well as Trucuk Village is very necessary so that the challenges of the times and the future can be managed properly because it has been accompanied by the principles of values that exist in the culture of the local community which are preserved in the forum of the Village Customary Institution (LAD). In line with the urgency of the establishment of the LAD, the government through the Regulation of the Minister of Home Affairs Number 18 of 2018 concerning Village Community Institutions and Village Customary Institutions explains in Article 10 paragraph (1) that: “Village Customary Institutions are tasked with assisting the Village Government and as partners in empowering, preserving, and developing customs as a form of recognition of the customs of the Village community”. LAD has been constitutionally recognized by the government as a

form of maintaining the value system so that the unity and unity of society is well maintained, because a nation that does not have principles will be easily influenced by external culture which can be potentially negative. while according to the provisions of Article 10 paragraph (2) of the Permendagri, it is explained that: "LAD has the following functions: to protect cultural identity and traditional rights of customary law communities including birth, death, marriage and other kinship elements, preserve customary rights, customary lands, customary forests, and other customary property and/or property for residents' livelihoods, environmental sustainability, and overcoming poverty in the village, develop consensus deliberation for decision-making in village deliberations, develop customary values in resolving disputes over inheritance ownership, land and conflicts in human interaction, develop customary values for peace, peace and order of the village community, develop customary values for health activities, community education, arts and culture, environment, and others; and develop cooperation with other LADs".

The dynamics of people's lives in a region must actually have principles that have been reflected in local culture, because ancestral culture is a reflection of original values that are believed and guided as the basis for living a life together. The modern and developing conditions in today's era force many unwanted changes, ranging from promiscuity of children and adolescents, deviant behavior, drug abuse, to consuming liquor. These problems can be mitigated preventively with the formation of massive Village Customary Institutions in all villages in Bojonegoro Regency, because Village Customary Institutions were formed on the initiative with the community as an organization that functions as a guardian, protector, as well as a manager of customs in the lives of village communities. Its existence aims to ensure that cultural values remain alive and relevant in the midst of changing times. If it is not the local community that protects and preserves it, it is no longer possible for there to be concern from people outside the village, therefore the formation of LAD in this research article has become a must that becomes a fortress of community life in the future.

## Conclusion

The existence of a variety of cultures in Trucuk Village, Trucuk District, Bojonegoro Regency that have existed as ancestral relics which include culture: Jagongan, Manganan / Earth Alms, Sinoman and Landang Traditions, Sayan, Trucuk Village Cups (sambi coffee coffee cups thinking of Trucuk Village), Muharoman Customs or Islamic New Year, customary settlement of adultery/adultery, and Friday Pon, encourages the village government and local community leaders to want the establishment of customary institutions village. The village customary institutions that have been formed are based on the same desire and perception so that the institutions that have been formed are able to become a forum to preserve cultural values, customs, and traditions that have become an inseparable part of the identity of the village community. The fundamental factors that are the basis for the formation of village customary institutions include concerns about an uncertain future so that it must be managed properly to optimize existing culture, such as: reviving local traditions, such as traditional ceremonies and cultural arts, teaching noble values to the younger generation through culture-based educational activities, becoming a mediator in customary-based dispute resolution, building harmony between residents through customary approaches and wisdom values Protect the assets and customary rights of village communities, including customary lands and cultural sites, advocate for policies that support the existence of indigenous cultures at the local and national levels, manage cultural potential to support local tourism, encourage tradition-based products, such as handicrafts or typical foods, to be developed economically.

The change of the times has had its own influence on the order of people's lives in Indonesia, the increasing problems and challenges of life faced by the community are faced with two choices between facing or avoiding it, but as a civilized and cultured nation, they should have the same tendency and perception of life problems. So that the establishment of LAD in every village in Bojonegoro Regency as well as Trucuk Village is very necessary so that the challenges of the times and the future can be managed properly because it has been accompanied by the principles of values that exist in the culture of the local community which are preserved in the forum of the Village Customary Institution (LAD). The

challenges of life in such a way make the community must have sensitivity by dealing with them well, the urgency of the formation of LAD as a solution to future challenges is very appropriate because local culture will be a principle in filtering all incoming influences so that they are responded appropriately.

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## Competing Interest

The authors declare that there are no competing interests.