CHAPTER I

INTRODUCTION

1.1. Background

Indonesia is a country that is very rich in cultural diversity, this is because Indonesia consists of various ethnic groups where each ethnic group has differences and uniqueness both in terms of language, ethnicity and customs. In this case according (Prayogi & Danial, 2016) Local culture is a custom of a certain region than wa born naturally, developed, and has become a habit that is difficult of change.

This research focuses on the implementation of innovations issued by the West Nusa Tenggara Provincial government through the Education and Culture Office in preserving regional culture in the student environment. These cultural values certainly need to be integrated through the world of education, this is a major activity for an Indonesian nation, especially in the field of education to develop and preserve regional culture. The government and society need to try so that the next generation can feel how the culture goes over time because culture is an identity or pride of a nation and regional culture is also a culture that encourages national culture.

Figure 1.1. Dimensions of the West Nusa Tenggara Provincial Cultural Development Index in 2018

Dimentions	Index Value		Rank NTB
	Indonesia	NTB	
Cultural Economics	30.55	79.78	1
Cultural Expression	36.57	44.74	6
Cultural heritage	41.11	44.93	10
Literacy Culture	55.03	56.11	12
Education	69.67	69.89	18
SosBud Resilience	72.84	71.08	27
Gender	54.97	48.58	37

Source. Central Bureau of Statistics 2018

Based on the figure above, two of the seven dimensions composing the IPK in West Nusa Tenggara Province are still under the national dimension index, namely the dimensions of socio-cultural resilience and gender. The index value of social and cultural resilience in West Nusa Tenggara Province in Indonesia is 72.84, ranking 27th out of all provinces in Indonesia.

West Nusa Tenggara Province has implemented cultural Saturday innovations as a form of effort to preserve and maintain regional culture in accordance with the basic policy through a circular letter from the Head of the Education and Culture Office No.045/2171.Keb/Dikbud on July 30, 2021, which is held every Saturday morning. The Provincial Government of West Nusa Tenggara and the Office of Education and Culture implement a system of six school days in one week for all education units, this is in accordance with West Nusa Tenggara governor regulation Number 87 of 2022 concerning

amendments to governor regulation number 79 of 2022 concerning work discipline of civil servants countries within the government of West Nusa Tenggara Province. The five-day school rule cannot be applied in all regions in Indonesia, this rule will only be effective if applied in large cities where students need special supervision from the school environment, while in West Nusa Tenggara the implementation of the five-day school system is very ineffective because it takes extra energy and extra concentration for students and also schools do not fully have good facilities to support and support the implementation of five school days, then it takes eight hours of lessons a day which makes students less time to socialize in society, and provides little morning space students to be able to learn in the family and community environment. Therefore, the government and the Office of Education and Culture of West Nusa Tenggara Province implemented the Cultural Saturday program on Saturday in the first and second class hours.

This innovation was implemented in school environment regarding the cultures in West Nusa Tenggara Province, this innovation also aims to strengthen character and good practices for students through various activities that have cultural values, support the increase in the cultural advancement index, increase the professional motivation of West Nusa Tenggara Province in 2018 and the development of multi-talented students, and can foster digital literacy habits through a fun Sabtu Budaya program. This innovation is carried out every Saturday during the first and second-class hours, which aims to accommodate regional cultural activities in each education unit, both high

schools, vocational schools and special schools, under the auspices of the Education and Culture Office of West Nusa Tenggara province. Therefore, the innovation of Sabtu Budaya was initiated to provide space for students to increase knowledge in academic and non-academic fields, since this program was issued with a series of activities such as Gemar Gatra gymnastics then performing arts and culture such as traditional dances, traditional games, performance of achievement sports and others. In this case, it aims to foster a sense of love and positive value for students and society towards the culture of their ancestors. Sabtu Budaya can build a learning atmosphere and strengthen the character of the nation's children through regional cultural values. This includes familiarizing oneself with good practices, such as mutual aid, tolerance, hard work, responsibility, health and so on, according to the mandate of the national education function.

West Nusa Tenggara Province consists of two large islands, namely Lombok Island and Sumbawa Island, and has 8 regencies and 2 cities divided into three cultural tribes, namely most of Lombok's population comes from the tribe (Sasak), while the residents from Bima and Dompu come from the tribe (Mbojo), and the tribe (Samawa) who come from Sumbawa. The majority of tribes in West Nusa Tenggara are Sasak 68%, while the largest ethnic group on Sumbawa island is the Mbojo tribe 14%, and the Samawa tribe 8%. (BPS NTB, 2022).

In West Nusa Tenggara there are several cultural traditions. Such as, folk songs, folk dances, regional specialties, and traditional regional games

performed by ancestors that still exist among the people today, but with the current rapid globalization brings western customs and culture to develop freely without any filtering that makes people easily accept all things from outside, be it useful or unhelpful.

According to (Nahak, 2019) In the era of globalization, information is a very powerful force in influencing the human mindset. The rapid flow of digitalization and globalization brings positive and negative dambak to all existing sectors, including the education and cultural sectors, thus in the advancement of technology and information that is developing at this time, it is important for students to understand about culture, because cultural identity is a distinguishing feature of one region from another. Cultural identity consists of a complete concept and values in regulating vertical, horizontal and human relationships with the universe. Culture was born because of the habits of the people themselves and will become something that has been passed down from generation to generation in everyday life, especially among students who have not been able to choose which ones are in accordance with the norms that apply in Indonesia and which are not. The fact is that at this time many students forget the customs and culture that belong to the region as a result of being influenced by foreign cultures which are considered more modern, practical and popular, little by little Indonesian culture will fade or even disappear altogether. Indonesia has been infected with western culture from the point of view of how to dress to customs as well as the border areas. It is time for the community to be aware of the functions and benefits of culture in Indonesia, especially for the

lives of people in West Nusa Tenggara Province who are starting to be displaced by outside cultures.

1.2. Problem Formulation

Based on the background that has been explained, this research formulates a problem, that cultural values in Indonesia, especially in West Nusa Tenggara are starting to fade due to the impact of the growing flow of digitalization and globalization among students. This is evidenced by two of the seven constituent dimensions of the Cultural Development Index still below the national dimension index, namely the socio-cultural and gender resilience dimensions. Therefore, the West Nusa Tenggara provincial government through the Education and Culture Office issued an innovation, namely Sabtu Budaya with efforts to maintain and develop regional cultural traditions among students and can increase the Cultural Development Index (IPK). Therefore, this study asks the question, namely: How is the implementation of the Sabtu Budaya program in preserving regional culture in the school environment in west nusa tenggara province?

1.3. Research purposes

Based on the background and formulation of the problem above, the purpose of this research is to find out how the implementation of the Sabtu Budaya program is in preserving regional culture in the school environment in West Nusa Tenggara Province.

1.4. Research Benefits

This research is expected to add insight and knowledge for authors and readers regarding the preservation of regional cultural values in West Nusa Tenggara which are starting to fade due to the influence of digitalization and globalization, and is expected to be a means of developing science to provide information about the progress of the cultural promotion index and can be used as a reference for subsequent researchers related to the implementation process of the Sabtu Budaya policy which applied in the school environment.

In practical terms, this research is expected to be useful for the West Nusa Tenggara government regarding the extent of policy implementation from the realized Sabtu Budaya and is expected to present new innovations in various sectors, not only in education, in order to preserve the existing regional culture for all West Nusa Tenggara people.

1.5. Literature Review

Previous research is very necessary in writing scientific papers as a way to compare the results of research obtained by previous researchers and those that have to do with the research to be carried out. Literature Review is also useful for sharpening the analysis by comparing these concepts with other works as well as data relevant to the theme of this study. There are several previous research results that have similarities with the topics discussed, namely:

Table 1.1. Literature Review.

No	Name	Title	Findings
1	(Yulisar, 2014)	The Role of Local Government in Preserving Local Values of the Amma Toa Indigenous People, Kajang District, Bulukumba Regency	The results of the research show that the Amma Toa Kajang indigenous people are facing a degradation of the value of Pasang Kajang, which is mainly due to the rapid flow of modernization which is slowly but surely penetrating the lives of the indigenous people. The Regional Government of Bulukumba Regency took the position of being the protector of local culture by proposing a regional regulation draft regarding the inauguration and protection of Amma Toa Kajang customary law residents, the regional regulation has not yet been ratified. Not only that, the Regional Government of Bulukumba Regency, in collaboration with international institutions dealing with culture, has pushed for the procurement of woven equipment to cultivate the habit of weaving sarongs that Amma Toa women try, the Government is also planning to implement cultural festivals as a means of promoting culture to introduce the culture of the Amma Toa indigenous people. to all of Indonesia let alone the world. In terms of infrastructure, the Government has also budgeted for the improvement of the route to the Amma Toa traditional area as a priority program for the 2013-2014

			period. The Regional Government of Bulukumba Regency also wants to work on the proposal of the Amma Toa Kajang indigenous people as UNESCO's 1st World Heritage Site.
2	(Prayogi & Danial, 2016)	Shifting Cultural Values in the Bonai Tribe as Civic Culture in Bonai Darussalam District, Rokan Hulu Regency, Riau Province.	The results of the study show that the Bonai tribe has cultural values that are considered as principles and guidelines for life that they must adhere to. Birth rituals, circumcision, marriage, and dewo are some of the changes experienced in customs and culture. Understanding and knowledge of regional culture is part of cultural preservation. The development of culture as local wisdom is carried out in two ways: first, informal and community education can be used to instill cultural values from an early age to the younger generation. Second, education in high school is important for the development of cultural values.
3	(Wahyudi, n.d. 2016)	Local Culture-Based Innovative Learning To Create Excellent Schools In Pre-School Education	Based on the results of the research, Culture-Based learning is based on the recognition of culture as a fundamental part of education, the expression and communication of ideas, and the development of knowledge. There are three kinds of culture-based learning models, namely: Culture-based learning models through traditional games and folk songs. Culture-based learning model through folklore. Culture-based learning model through the use of traditional tools. Efforts to improve the ability of

			schools to manage the preservation of noble values and the development of cultural diversity and to create harmonious good relations between school components through open and democratic dialogue, for example through workshops involving all components of the school and users.
4	(Moral et al., 2017)	Genteng Village Strategy to Grow Citizen Participation Preserving Local Culture in Ketandan Village, Surabaya City	The purpose of traditional village culture is for its inhabitants to come from a culture that has been passed down from generation to generation. Genteng Village was the first to carry out a strategy of organizing youth organizations and rearranging the board to regulate villagers' activities in line with the theory of social action that a person in action does not just do but also places himself in the environment. It is easier to involve residents in structuring programs related to local cultural preservation if they are members of youth organizations.
5	Fauzan et al., 2017)	Maintaining Tradition, Preserving Culture (Historical Study and Local Cultural Values of the Terebang Gede Art in Serang City)	Terebang Gede is one of the traditional arts whose existence has been going on for centuries, but this art is still seen to exist in society, even though the area of distribution and its fans are still limited. The development of modern culture and globalization in the form of communication and information media can affect the decline in public appreciation of the culture of Terebang Gede, Serang, Banten. The existence of urbanization and the presence of immigrant

			communities resulted in a loss of ownership of cultural values. The government also plays a role in documenting and collecting data on regional arts, so that the next generation can learn about the culture of the area they have.
6	(Mukhtaromi al., 2017)	Synergy of Local Government and Customary Institutions in Implementing Cultural Preservation (Study on the Culture of the Tengger Bromo Sabrang Kulon Tribe, Tosari Village, Tosari District, Pasuruan Regency)	This synergy has produced positive results for cultural values and social change for the people of Tengger Sabrang Kulon. The content of regulations that are easy to understand, the attitude of implementing actors in applying the principles of synergy and regulatory provisions are supporting factors. Human resource capacity is one of the inhibiting factors. There is still a gap in carrying out synergy because there is no specific regional regulation that regulates the problem of preserving the Bromo Tengger Tribe Culture.
7	(Suparno, Geri Alfikar, Dominika Santi, 2018)	Maintaining the Existence of the Archipelago's Local Culture in the Midst of Globalization Through the Preservation of the Gawai Dayak Sintang Tradition	The purpose of this research is to provide ideas so that the younger generation in particular can play an active role in efforts to preserve and maintain the local cultural wisdom values of the Dayak tribe in Sintang. From the research results there are several things in an effort to maintain the existence of regional culture, namely: 1) Coordinating with the government so that the Gawai Dayak tradition can be carried out by all regions which are the basis of the Dayak community. 2) Involve all elements of society in the implementation of Gawai Dayak. 3) Provide input to

			each school to make regional cultural traditions one of the mandatory materials in the curriculum at school.
8	(Pratama & Khanum, 2019)	Ngerandu Surupe Srengenge An Innovation in Preserving the Culture of the Using Tribe in Singojuruh District	The research results obtained are that there are several things in preserving regional culture, namely: (1) this community service activity can increase the love of the younger generation for their regional culture, especially Singojuruh youth for Using Banyuwangi culture; and (2) this activity raises public awareness of cultural potential that can be developed into a tourist attraction that can improve the economy of the surrounding community.
9	(Aisara et al., 2020)	Preserving Local Culture Through Extracurricular Activities for Elementary School Children.	The results of the research found that the current development of the times has a negative and positive impact on today's children, which makes regional culture forgettable. However, there are several ways to support cultural preservation, namely: 1) Learning and learning about regional culture, one way is to practice it in the school environment or in everyday life. 2) Familiarize students to participate in cultural activities. 3) Eliminate feelings of prestige or embarrassment with the culture they have. 4) Loving local culture, without having to vilify and demean other cultures. In this case the teacher can assist in preserving regional culture through extracurricular activities, such as dance, theater or drama, and music,

			to instill cultural character at an early age.
10	(Ariatama et al, 2022)	Innovation "Coplasma Cec" as an Effort to Preserve Lampung Culture in the Middle of a Multicultural Society and Globalization Through Optimization of Arts and Culture Centers in Lampung Province	The results of Lampung civilization research were found through the Coplasma CEC innovation. Heterogeneity requires the help of attitudes, characteristics and tastes of the community in order to obtain information relating to the needs of the community. An overview of the arts and culture center in Lampung is needed to start planning. It is possible to evaluate the balance between cost, risk and performance. Art and culture studios in Lampung Province have a crucial process in building maintenance. Commercialization is a promotional strategy that aims to increase the interest and awareness of certain target communities. Values and knowledge conveyed in education to guide people in learning a culture. A group of people sharing their ideas and skills is called a collaboration.

Based on the findings of several previous studies, the overall research focuses on efforts to preserve regional culture due to the currents of digitalization and globalization that bring changes to regional cultural values. However, there are several studies related to this research on the implementation of government policies in preserving regional culture in the educational environment, in research (Wahyudi, n.d. 2016), has similarities with the research that will be studied, namely the application of innovative

learning based on local culture in the school environment, cultural nuanced learning methods that are applied, namely through traditional games, folk songs, regional food and regional dances. Then the research results of (Aisara et al., 2020) That is to re-preserve local culture through extracurriculars, such as dance, theater or drama, and music, to instill cultural character in early childhood, because one form of preserving culture so that it does not fade is to introduce children early to the values of regional culture.

Another difference is that the previous research focused on the role needed or efforts of the government in preserving culture so that it does not fade with the influence of globalization, while this research focuses on the implementation of policies from the government, namely the Sabtu Budaya program that has been issued by the West Nusa Tenggara provincial government through the Education and Culture Office in preserving regional culture in the student environment. Therefore, this research does not come from the thoughts of others, but new research, new problems, and consideration of the situation of existing conditions, and comes from the researcher's own thoughts.

1.6. Theoretical Framework

1.6.1 Policy Implementation

a. Definition of Policy Implementation

Policy implementation is a general process of administrative action that can be researched at the level of a particular program. The policy implementation process will begin when the goals and objectives have been

set, a program of activities has been prepared and funds are ready which are then channeled to achieve the desired goals.

In the study of public implementation, it is said that implementation is not merely concerned with the mechanism of elaborating political decisions into routine procedures through bureaucratic channels, but more than that, implementation concerns issues of conflict, decisions, and who derives what from an implementation. Therefore, it is not too wrong to say that the implementation of implementation is a very important aspect in the entire implementation process.

The definition of policy implementation contains the following elements: 1) process, namely a series of activities or actual implementation carried out in order to realize the goals or objectives that have been set, 2) objectives, namely something to be achieved through the activities carried out, and 3) results and impacts, namely tangible benefits felt by the target group.

A policy is different from what has been planned. This is due to the distortion of policy implementation which is an important issue for implementers to overcome it in the hope that a policy design can be implemented successfully (Schnider, Goggin, and Ingram, 2017).

The meaning of policy implementation according to (Nawi, 2018) Thymologically, implementation can be defined as an activity related to the completion of work with the use of means to obtain a result or achieve the desired intention. Implementation is a process of interaction between goal

setting and action to achieve that goal. In the opinion of Nurdin Usman quoted in (Novan et al., 2018) expressed his opinion regarding implementation, namely that which leads to activities, actions, actions or the mechanism of a system, implementation is not just an activity, but an activity that is planned and to achieve the objectives of the activity. Then according to Syaukani in (Novan et al., 2018) Implementation is a series of activities in order to deliver policies to the community so that the policy can bring the expected results. Meanwhile, according to Van Meter and Van Horn in (Haryati et al., 2020) defining the implementation of a policy is an action that will be carried out both by individuals and in groups and government and private officials aimed at achieving the goals that have been determined by a policy decision, they emphasize that new stages of implementation occur during the process of legitimacy passed and the allocation of resources, agreed funds not at the time of commencement when the goals and objectives of public policy are set, But the implementation stage.

Policy implementation is in principle an implementation of policies that are applied in an organization ranging from the mission to the utilization of a process that requires feedback. In principle, implementation is an activity based on the formulation of policies implemented to achieve the objectives of the activity. This confirms that it fits the design of the implementation process structure. From some opinions about the definition of policy implementation, namely whether a policy is made and whether the

policy created is in accordance with the availability of resources. In realizing this step, the implementation of control is needed which is then evaluated. In doing something policy implementation, there are factors that influence something policy implementation to recognize whether the policy can work well or not.

This study uses the theory of public policy implementation proposed by George C. Edwards III in his paper entitled "Implementing Public Policy" quoted by (Delpiero Roring et al., 2021) explains that there are four critical aspects or variables in implementing policies, namely: internal organizational factors directly affect the implementation of which are interrelated with each other. Edward also calculated that the main problem of public administration is the low attention to implementation.

In this case, Edward III sees that there are four main issues (determining factors) that need attention in order for policy implementation to be effective, which are described in the framework of the implementation model as follows:

Figure 1.2. Edward III Policy Implementation Model
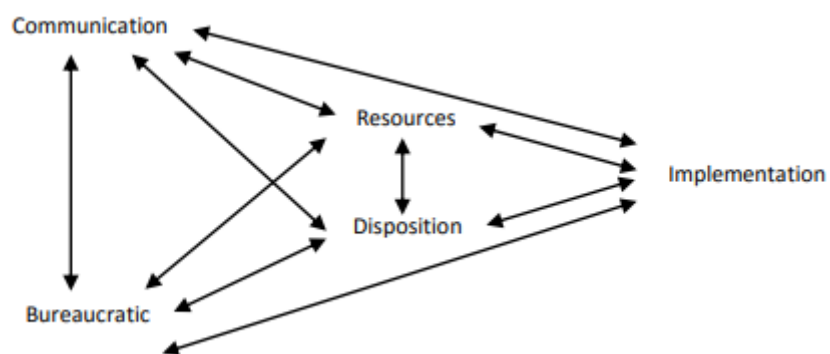
Source: George C. Edward III implemeting public policy.

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Edward III implementation model uses factors that focus on government structures to explain the implementation process. The emphasis on this process assumes that if implementors fully follow the implementation standards that have been determined by policymakers, the desired policy outputs and outcomes will naturally be achieved. Reality shows that most policies made by governments are never perfect, and are not free from the social, economic, and political forces that complement them.

The four factors above must be implemented simultaneously because one with the other has a very close relationship. With the aim of increasing knowledge about policy implementation. Simplification of understanding by breaking down through explanation of implementation into principal components. Policy implementation is a dynamic process which includes the interaction of many factors. Subcategories of the underlying factors are displayed so that the effect on implementation can be identified. The factors that influence the success or failure of policy implementation are (1) communication, (2) resources, (3) disposition and (4) bureaucratic structure. According to Edward III in (Delpiero Roring et al., 2021) :

b. Policy Implementation Variables

In carrying out the policy implementation process there are several variables or factors to determine the optimal implementation of a policy. The variables or factors in the implementation of a policy according to

Edward III in (Delpiero Roring et al., 2021) is :

i.   Communication

Communication determines the success of achieving the objectives of effective implementation of public policy implementation occurs when decision makers already know what they are going to do knowledge of what they will do can work if communication goes well so that every policy decision and implementing regulation must be transmitted or communicated to the appropriate personnel department communication or transmission of information is necessary so that decision makers and implementors will be more consistent in implementing every policy that is established in the community

There are three indicators that can be used in measuring the success of communication variables, namely:

a) Transmission, Distribution of good, precise and accurate communication will be able to produce a good implementation as well. Often what happens in the distribution of communication is that there is a misunderstanding (miscommunication), it is divided because communication has gone through several levels of bureaucracy, so that what is expected is distorted in the middle of the road.

b) Clarity, the communication received by policy implementers must be clear and not confusing (neither ambiguous nor conjectured).

c) Consistency, the commands given in the implementation of a communication must be consistent and clear. Because if the commands given are often arbitrary, it can cause confusion for the implementation in the field.

ii. Resources

Resources, are the content of a policy that has been communicated clearly and consistently, but if the implementor lacks the resources to implement a policy, then the implementation will not run effectively. These resources can be in the form of human resources, financial resources, and facility resources.

a) Human resources. Failure often occurs in policy implementation, one of which is due to inadequate, adequate or incompetent human resources in their field. The addition of the number of staff and implementers alone is not sufficient, but it is also necessary to have sufficient staff with the skills and abilities needed to implement the policy or carry out the tasks desired by the policy itself.

b) Financial resources, limited budgetary resources will affect the success of policy implementation. In addition to the program not being able to be implemented optimally, budget constraints have resulted in a low disposition of policy actors.

c) Facility resources are an important factor in policy implementation. The implementer may have sufficient, capable

and competent staff, but without supporting facilities (facilities and infrastructure) the implementation of the policy will not be successful.

iii. Disposition

Disposition is the character and characteristics possessed by the implementer, such as commitment, honesty, democratic nature. If the implementor has a good disposition, then the implementor can carry out the policy as well as what the policy makers want. When the implementor has a different attitude or perspective from the policy makers, the policy implementation process also becomes ineffective. Important things to note about dispositional variables or factors are:

a) The appointment of bureaucrats, the disposition or attitude of the implementers will cause real obstacles to the implementation of policies if there are personnel who do not carry out the policies desired by high officials.

b) Incentives, one of the techniques suggested to overcome the problem of the tendency of implementers to manipulate incentives. Therefore, in general, people act according to their own interests, thus manipulating incentives by policy makers affects the actions of policy implementers.

iv. Bureaucratic Structure

Bureaucratic Structure, namely the organizational structure in charge of implementing a policy has a significant influence on policy

implementation. Aspects of the organizational structure are the Standard Operating Procedure (SOP) and fragmentation.

a) Standard Operating Procedural (SOP), by using SOP, implementers can optimize the time available and can function to standardize the actions of officials in complex and widespread organizations, so as to create great flexibility and great equality in the application of regulations.

b) Fragmentation, is the distribution of responsibility for a policy to several different agencies that require coordination. In general, the greater the coordination required to implement a policy, the less likely the program or policy is to succeed.

c. Stages of Policy Implementation

Policy implementation in principle is a way for a policy to be implemented properly in order to achieve its goals (Nugroho, 2016). There are two choices of steps in implementing a public policy. The first is to directly implement it in the form of a program. Second, through the formulation of derivative policies or derivatives of these public policies. The following figure can explain the steps or sequence of public policy implementation.

Figure 1.3. Policy Implementation Sequence 1
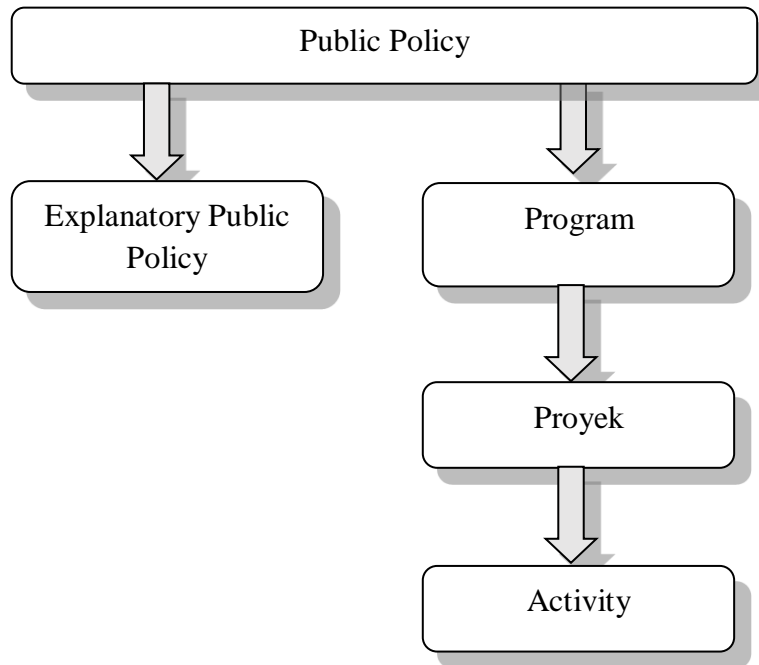
Source: (Kusnandar, 2019)

In general, public policy requires an explanatory public policy, namely in the form of implementing regulations. Presidential Decrees, Presidential Intrusions, Ministerial Intrusions, Ministerial Regulations, Regional Head Decrees, and Service Head Decisions are direct decisions. The series of policy implementation can also be broken down into programs, projects, and activities. A more detailed sequence of policy implementation can be seen in the following figure.

Figure 1.4. Sequence of Policy Implementation 2

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        ┌──────────┐
        │ Mission  │
        └──────────┘
              │
              ▼
        ┌──────────┐ ◄─────────────┐
        │  Vision  │               │
        └──────────┘               │
              │                    │
              ▼                    │
        ┌──────────┐ ◄─────────────┤
        │ Strategy │               │
        └──────────┘               │
              │                    │
              ▼                    │
        ┌──────────┐ ◄─────────────┤
        │  Policy  │               │
        └──────────┘               │
              │                    │
              ▼                    │
        ┌──────────┐ ◄─────────────┤
        │ Program  │               │
        └──────────┘               │
              │                    │
              ▼                    │
        ┌──────────┐ ◄─────────────┤
        │ Project  │               │
        └──────────┘               │    Feedback
              │                    │
              ▼                    │
        ┌──────────┐ ◄─────────────┘
        │ Activity │
        └──────────┘
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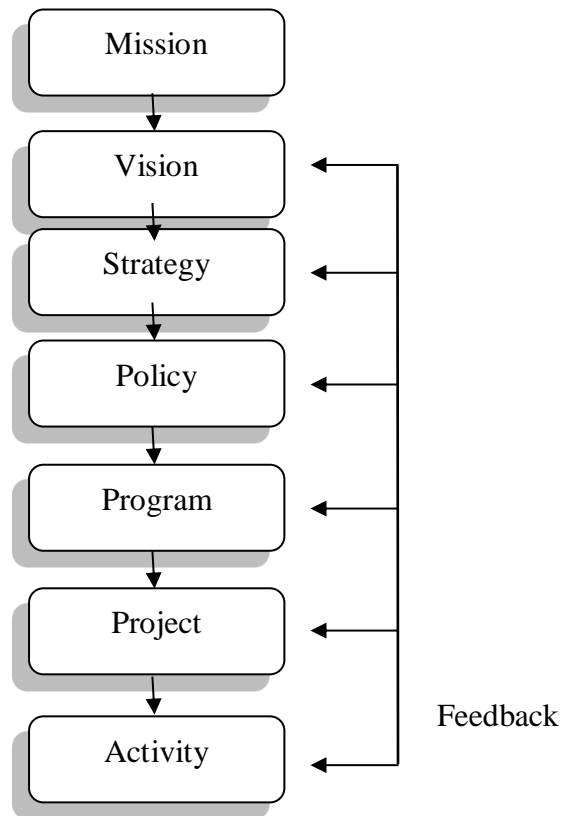
Source : (Kusnandar, 2019)

From the picture above, the implementation of the policies of an organization is very closely related to a series of implementations, namely the mission, vision, strategies and methods, policies, programs, projects and activities that generate feedback. (Nugroho, 2016) stating the mission is the first because it is attached to the organization as a form of presenting or existing a policy. mission that determines where the direction of a vision inherent in an organization. It is from this vision that a strategy is born that will bring an organization to improve the implementation of its policies in line with its project programs and activities.

1.6.2 Cultural preservation

a. Understanding Cultural Preservation

Preservation in the Big Indonesian Dictionary comes from the basic word sustainable, which means to remain forever unchanged. Preservation is an effort to make something last forever and not change. Preservation can also be defined as an effort to maintain something to remain as it is. Broadly speaking, preservation can be defined as an effort made by the community to maintain a culture so that it remains the same as it is.

Preservation is an effort to manage, planning, protection, propagation, utilization, supervision, and selective development to maintain sustainability, harmony, and support in answering the dynamics of the times to build a quality nation's life.

According (Dan el.,al 2020) in (Talib & Sunarti, 2021) Arriving preservation is a based and basic effort is also called factors that support, both from within and from outside the preserved. Therefore, a process or action of preservation recognizes strategies and techniques based on their respective needs and conditions.

A.wijaya put forward the definition of preservation in (Rohani et al., 2018) Interpreting preservation as an activity continuously, directed, and integrated in order to realize certain goals that reflect the existence of a permanent and eternal that is dynamic, soy and selective.

From some of the views on the definition of cultural preservation it can be interpreted that the preservation of the old norms of the nation is to

maintain arts and cultural values, traditional values by developing their dynamic manifestations, and adjusting to situations and conditions that are always changing and developing. One of the goals of cultural preservation is to strengthen culture.

    b. Efforts in cultural preservation

In this case, there are many ways to care for Indonesian culture. The younger generation can help support culture preservation and help protect local culture. (Sendjaja, 1994: 286) in (Nahak, 2019) namely :

    i.   Cultural experience

Cultural experience is a cultural preservation that is carried out directly. If culture is in the form of dance, then the community is encouraged to learn and practice so that it can be staged at certain events or festivals. Local culture can always be preserved.

    ii.   Cultural Knowledge

Cultural knowledge is the preservation of culture that involves making information centers about culture that can be used in various ways. The aim is to develop the culture itself and regional tourism potential. The younger generation can learn more about their culture.

The community is obliged to understand and know the various cultures they have. The government can also focus more on the educational environment. In addition to the things mentioned above, there are still other

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ways to preserve local culture according to (Yunus: 2014: 123) in (Nahak, 2019) namely:

  i. Improve the quality of human resources in advancing local culture.

  ii. Encourage people to maximize the potential of local culture and empowerment and preservation.

  iii. Trying to revive the spirit of tolerance, kinship, hospitality and high solidarity.

  iv. Always maintain Indonesian culture so as not to become extinct. Trying to be able to manage the diversity of local culture.

1.6.3   Sabtu Budaya Program

Saturday culture is an innovation applied by the Department of Education and Culture. The Saturday Cultural Program is the first activity carried out in the school environment in West Nusa Tenggara Province in the new school year 2021/2022. The program is spread every Saturday in the first and second class hours, the purpose of this program is to accommodate the implementation of culture in all high schools, vocational high schools and extraordinary schools.

The existence of foreign cultural influences that cause the younger generation to prefer to follow western culture than traditional culture, this is caused by the assumption of western culture more modern and more popular, so that the erosion of local culture especially among students who begin to leave and forget the values of regional culture.

Sabtu Budaya activities are formed to increase the love, care and proud of traditional culture as well as a forum for character formation for students through various positive and fun activities as well as useful in schools, this activity can instill cultural values that have been inherited so that the younger generation, especially students can maintain and caring for traditional culture. Saturday cultural activities are the implementation of the Merdeka Learning program that provides space for students in improving their abilities in the academic and non -academic fields. Since Saturday culture is applied in all schools, this activity uses several concepts of implementation including Gemar Gatra gymnastics, cooperation, arts, and culture such as regional dances, folk games and traditional, and traditional sports. And can build a learning atmosphere. Familiarizing good practices such as mutual cooperation, tolerance, hard work, responsibility, health and so on, according to the mandate of the national education function.

1.7. Conceptual Definition

1.7.1 Policy Implementation

Policy implementation is in principle a way for a policy to achieve its goals. Nothing more and nothing less. To implement public policy, there are two choices of steps that exist, namely directly implementing in the form of a program or through the formulation of derivative policies or derivatives of the public policy.

1.7.2 Cultural Preservation

Cultural preservation is an effort to protect the destruction or damage

to cultural heritage, cultural preservation as an activity or that is carried out continuously, directed and mostly to realize certain goals that reflect the existence of something permanent and eternal. Preservation as an effort to manage, planning, protection, propagation, utilization, supervision, and selective development to maintain sustainability, harmony, and support in answering the dynamics of the times to build a quality nation's life.

1.7.3   Saturday Culture Program

This Saturday cultural program is implemented by the West Nusa Tenggara Education and Culture Office to preserve and introduce regional culture to students about the culture in West Nusa Tenggara. This activity was formed to increase the love and concern for local culture and can shape the character of students through a variety of activities that contain cultural values.

1.8. Operational definition

Table 1.2. Operational Definition

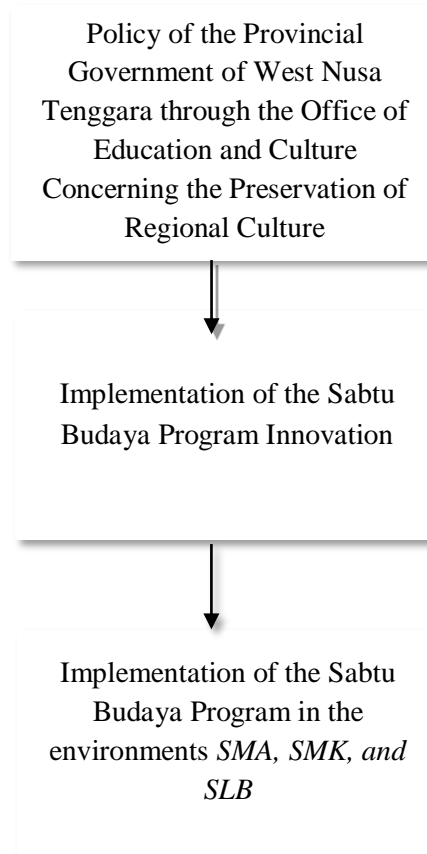| Variable	Indicator	Parameter
Policy Implementation according George C. Edwards III in (Yalia, 2014)	1) Communication	a. Transmission b. Clarity c. Consistency
	2) Resources	a. Human Resources b. Financial resources c. Facility resources
	3) Disposition	a. Appointment of bureaucrats b. Incentive

	4) Bureaucratic Structure	a. Standard Operating Procedure (SOP)
		b. Fragmentation

1.9. Mind Mapping

Information and communication has reached a global scope in the development of today's society. Communities in various regions have no difficulty finding information about cultural elements that come from outside. The younger generation prefers foreign culture over traditional regional culture because they do not have a sense of belonging to local culture.

People's social life will be affected by changes in the way they behave. Changes in various fields, including culture, will be influenced by changes in people's social life. In line with that, the young generation in West Nusa Tenggara Province is starting to be influenced by western culture (modernization), with social changes that affect the mindset of the younger generation towards cultural values that exist among the community. Therefore, various efforts are needed to preserve and reintroduce regional culture to the younger generation through existing innovations that involve all elements of society.

Figure 1.4. Mindset

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┌─────────────────────────────────┐
│   Policy of the Provincial      │
│   Government of West Nusa        │
│ Tenggara through the Office of   │
│    Education and Culture         │
│ Concerning the Preservation of   │
│      Regional Culture            │
└─────────────────────────────────┘
                │
                ▼
┌─────────────────────────────────┐
│  Implementation of the Sabtu     │
│  Budaya Program Innovation       │
│                                  │
└─────────────────────────────────┘
                │
                ▼
┌─────────────────────────────────┐
│  Implementation of the Sabtu     │
│  Budaya Program in the           │
│  environments *SMA, SMK, and*    │
│  *SLB*                           │
└─────────────────────────────────┘
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Source: Processed by Author

1.10. Research Methods

1.10.1. Types of Research

This special study focuses on the quality of the results. From the perspective of Denzin and Lincoln (2011: 3-4) in (Al-Hamdi, 2020) is an effort to interpret, interpret, and rationalize the reality of life based on what is studied by a researcher. Therefore, qualitative research usually involves a number of empirical evidence or field data that describes natural and problematic events and the meaning of the lives of each human being. In the

opinion of Lichtman (2013: 7) in (Suwarsono, 2016) is a general term (generic), which contains the understanding that (qualitative research) is a way to know (something) in which a researcher collects, organizes, and interprets information obtained from humans using the eye or ear as a filter.

1.10.2. Research Location

The research location related to the Saturday Cultural program innovation in preserving regional culture in the West Nusa Tenggara Province School environment will be held at the Education and Culture Office located on Jl. Pendidikan No.19A, Gomong, Kec. Selaparang, Mataram City.

1.10.3. Data Source

a. Primary Data

Primary data can be obtained through in -depth interviews and observations with the Department of Education and Culture, and a number of West Nusa Tenggara Provincial Schools, primary data can be obtained directly from the source.

Table 1.3. Data Resouce

No	Data Resouce	Data Collection Tehnique
1	Ach. Fairuz Abadi, SH. As the Head of Culture Development	Interview
2	• Ilman, ST. coordinator of Saturday culture (SMAN 1 Dompu) • Wahyuddin, S.Pd. As	Interview

		Deputy Principal for Student Affairs (SMAN 1 Alas)	
		• Indriana Dinartiwi, SST.Par. As Deputy Principal for Student Affairs (SMKN 1 Sumbawa Besar)	
		• Rosmiati, S.Pd. As Deputy Principal for Student Affairs (SMKN 2 Dompu)	
		• Mukhlis, S.Pd. As Deputy Principal for Student Affairs (SMKN 1 Mataram)	

Informants taken from this study amounted to 6 people. The researcher's first informant took the Head of the Cultural Development Division who was in charge of the team making up the implementation of the Sabtu Budaya program. Then several schools in West Nusa Tenggara Province which are representatives of each tribe based on recommendations from the Education and Culture Office, West Nusa Tenggara province is divided into two large islands namely Lombok Island and Sumbawa Island, SMKN 1 Mataram represents schools in the island of Lombok, the Sasak tribe, SMAN 1 Alas and SMKN 1 Sumbawa Besar representing the Samawa

tribe on the island of Sumbawa, finally SMAN 1 Dompu and SMKN 2 Dompu representing the Mbojo tribe on the island of Sumbawa. Informants from each school are teachers who have responsibility for implementing the Sabtu Budaya program at their respective schools.

b.   Secondary Data

Secondary data is data that is not obtained directly from the source, but rather obtained through several sources of archives of personal documents, online data, official documents of books and journals relating to the Sabtu Budaya program innovation in preserving regional culture in West Nusa Tenggara Province through the Department of Education and Culture.

1.10.4.   Data collection technique

a.   Observation

Observation is a data collection technique that is carried out through an observation, accompanied by recording of the situation or behavior of the target object.

b.   Interview

In this study, researchers used a semi -structured interview where the researcher had compiled a list of questions in advance but the question could be possible to develop during an interview in the field.

c.   Documentation

The documents used in this study were obtained from secondary data consisting of newspapers, journals, implementation guidelines, as

well as obtaining data sources such as photos, data sources, documents or notes from related institutions from the objects interviewed, data sources from the relevant service. And documentation taken during the data processing.

1.10.5. Data Analysis Technique

According (Rijali, 2018) put forward data analysis techniques as an effort to find and arrange systematically records of observations, interviews, and others to increase researchers' understanding of the cases studied and present it as findings for others. Activities in data analysis are grouping data based on variables and types of respondents, tabulating data based on variables of all respondents, conduct calculations to answer the formulation of the problem, and do calculations to test the hypothesis that has been tested. The technical analysis in this qualitative research can be explained into the following steps:

a. Data collection

This data collection stage is a stage where the author enters the data that has been obtained in the form of narratives or words obtained from data sources and information and then will be combined into one in writing.

b. Data Reduction

Data reduction is a form of analysis that sharpens, classifies, directing, summarizing, or choosing the main things and then

focuses on important things and organizes data in such a way that the final conclusion can be taken.

c. Data Presentation

Data presentation is an activity when the information gathering is prepared, thus giving the possibility of drawing conclusions. The form of presentation of qualitative data in the form of narrative text (in the form of field notes), matrices, graphics, networks and charts.

d. Drawing Conclusions

The final stage in the data analysis process is drawing conclusions by comparing the results of the analysis with the interpreted data. In this writing the summary of the data that has been collected during the study in the field.

1.10.6. Research Instrument

Data collection instruments are tools that can be used to collect or analyze data during the data collection process and conduct data analysis. According to Nasution (1988) in Sugiyono (2014: 223) explains: "In qualitative research, there is no other choice than making humans the main research instruments. The reason is that, everything does not have a definite form. Problems, research focus, research procedures, hypotheses used, even the expected results, all of them cannot be determined with certainty and clearly beforehand. Everything still needs to be developed throughout the study. In a state that is completely uncertain and unclear, there is no other

choice and only the researcher himself as the only tool that can achieve it. "

Research relating to the Sabtu Budaya Program Innovation. The instruments

used are :

    a. According to Moleong (2013: 4), one qualitative characteristic is the measurement of human or living things in relation to data. To complete a task, employees must not be seen by others and must be used for observation or waving.

    b. Interview Guidelines, function as guidelines for collecting data and information related to data, before conducting interviews someone must use the guidelines to get the information they need to model the data or use the data they already have.

    c. Researchers can use various supporting tools, such as mobile cameras for photos and videos and pencils for writing