

Local Wisdom Values as a Social Control Mechanism among Communities Surrounding Kali Cilik Temple, Blitar Regency, Indonesia

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Abstract

The rapid development of technology has the potential to erode the value of wisdom in community life. On the other hand, studies on local wisdom around the Kali Cilik Temple site in Blitar are still limited. The research to analyze the relevance of local wisdom and examine community efforts to maintain these traditional values in the modern era. This research uses a qualitative research method with a descriptive approach. Data was collected through field observations and interviews with temple guards and local residents. The research result show that the community around Candirejo village, Ponggok District, contains myths and social taboos that function effectively as instruments for controlling community behavior. In addition, the differences in religious beliefs held by the local community do not prevent the community from participating in cultural spaces such as the Desa Traditional. The study makes a theoretical contribution by demonstrating that wisdom rooted in a historical site can transform into a guardian of ethics for the community surrounding Kalicilik Temple in tne modern era.

Abstrak

Pesatnya perkembangan teknologi berpotensi mengikis nilai kearifan dalam kehidupan bermasyarakat. Di sisi lain, kajian mengenai kearifan lokal di sekitar situs Candi Klai Cilik di Blitar masih terbatas. Penelitian ini bertujuan untuk menganalisis relevansi kearifan lokal serta mengkaji upaya masyarakat dalam mempertahankan nilai tradisi tersebut di era modern. Penelitian ini menggunakan metode penelitian kualitatif dengan pendekatan deskriptif. Data dihimpun melalui observasi lapangan dan wawancara bersama penjaga candi dan warga lokal. Hasil penelitian menunjukkan bahwa masyarakat sekitar daerah Desa Candirejo Kec. Ponggok, memuat mitos dan tabu sosial yang berfungsi secara efektif sebagai instrumen kontrol perilaku masyarakat. Selain itu, perbedaan keyakinan agama yang dipeluk oleh masyarakat sekitar tidak menghalangi masyarakat dalam berpartisipasi dalam ruang budaya seperti tradisi Grebeg Desa. Penelitian ini memberikan kontribusi teoritis dengan membuktikan bahwa kearifan yang berbasis situs sejarah mampu bertransformasi menjadi penjaga etika masyarakat sekitar Candi Kalicilik di era modern.

Kata Kunci: Kearifan Lokal, Mekanisme Kontrol Sosial, Pelestarian Budaya.



Introduction

Local wisdom constitutes a fundamental element in sustaining social life because it encompasses a set of values, norms, and cultural practices that have been transmitted across generations.¹ From the perspective of the social sciences, local wisdom is understood not merely as a form of cultural heritage but also as a system of collective knowledge that shapes patterns of behavior, mechanisms for conflict resolution, and the relationships between human beings, society, and the natural environment. Amid the accelerating processes of globalization, modernization, and digital transformation, local values are increasingly challenged by shifting cultural orientations, changing value systems, and the declining intergenerational transmission of traditions.² Consequently, preserving local wisdom has become a strategic issue in social and cultural development.

According to Njatrijani, local wisdom refers to a community's worldview manifested through practical strategies that enable people to fulfill their needs while addressing various social challenges encountered within their communities.³ These values emerge from the historical experiences of local societies and gradually develop into collective guidelines that regulate social interactions.⁴ Accordingly, local wisdom should not be viewed solely as a cultural product but also as a form of social capital that strengthens social cohesion through the internalization of norms, ethical principles, solidarity, and collective responsibility.⁵ In this regard, local wisdom serves as a strategic mechanism of social control by directing individual behavior toward conformity with values collectively recognized and accepted by the community.

From a sociological perspective, social control functions to maintain social order through the internalization of values, norms, and sanctions embedded within society.⁶ Social control is not exclusively exercised through formal regulations but also through cultural institutions, traditions, customs, and collective symbols that have been preserved across generations.⁷ Therefore, local wisdom can be regarded as a persuasive instrument of social control that derives its legitimacy from cultural values, enabling communities to foster social compliance without relying primarily on coercive mechanisms.

¹ Thriwaty Aarsal, Dewi Liesnoor Setyowati, and Puji Hardati, "The Inheritance of Local Wisdom for Maintaining Peace in Multicultural Society," *Journal of Aggression, Conflict and Peace Research* 15, no. 2 (2023): 137–51, <https://doi.org/https://doi.org/10.1108/JACPR-01-2022-0673>.

² Ahmad Fauzan, "The Transformation of Traditional Culture in Responding to the Challenges of Globalization in Local Indonesian Communities," *The Journal of Academic Science* 2, no. 3 (2025): 1021–30, <https://doi.org/https://doi.org/10.59613/42jzr037>.

³ Rinitami Njatrijani, "Kearifan Lokal Dalam Perspektif Budaya Kota Semarang," *Gema Keadilan* 5, no. 1 (2018): 16–31, <https://doi.org/https://doi.org/10.14710/gk.2018.3580>.

⁴ Memoona Saeed Lodhi, Muhammed Raghieb Zafer, and Muhammed Farrukh Adeel, "A Comparative Study of Societal Norms and Values in Different Societies," *International Journal of Social Science & Entrepreneurship* 5, no. 1 (2025): 204–18.

⁵ Amin Tohari, "The Role of Local Wisdom in Creating Peace and Social Harmony in Villages: Cultural and Traditional Perspectives," *Jurnal Konseling Dan Pendidikan* 13, no. 1 (2025): 316–25, <https://doi.org/10.29210/1142400>.

⁶ Michele J Gelfand, Sergey Gavrillets, and Nathan Nunn, "Norm Dynamics: Interdisciplinary Perspectives on Social Norm Emergence, Persistence, and Change," *Annual Review of Psychology* 75, no. 1 (2024): 341–78.

⁷ Rahmat Hidayat et al., "Transmission of Islamic Educational Values through Local Wisdom in Malay Nusantara Oral Traditions," *Fitrah: Journal of Islamic Education* 6, no. 1 (2025): 272–91.

One social setting in which these values continue to be maintained is the community living around cultural heritage sites.⁸ Historical sites possess not only archaeological significance but also embody collective memory, cultural identity, and value systems that continue to be transmitted across generations. Continuous interaction between local communities and cultural heritage sites gives rise to various traditions that function as guiding principles in everyday social life.⁹ Consequently, historical heritage plays an essential role in preserving cultural identity while simultaneously reinforcing social cohesion within local communities.

Blitar Regency, located in East Java, Indonesia, is home to numerous archaeological remains from the Hindu–Buddhist kingdoms. One of its most significant cultural heritage sites is Kali Cilik Temple, situated in Candirejo Hamlet, Candirejo Village, Ponggok District, Blitar Regency.¹⁰ Archaeological evidence suggests that the temple originated during the late Singhasari Kingdom and underwent restoration during the reign of Queen Tribhuwana Tunggaladewi of the Majapahit Kingdom, as indicated by the inscription bearing the date 1271 Saka (1349 CE) on the temple entrance.¹¹ The discovery of an Agastya statue further indicates that Kali Cilik Temple was a Hindu sanctuary associated with the worship of Lord Shiva, reflecting its profound historical and religious significance within the development of Hindu civilization in East Java.¹²

Although the majority of the residents of Candirejo Village are now Muslims, Kali Cilik Temple continues to serve as a place of worship for Hindu communities during specific religious ceremonies.¹³ This condition illustrates that the site functions not merely as a historical monument but also as a social space where diverse religious identities coexist harmoniously. The continuity of religious and cultural activities at the temple demonstrates the ongoing transmission of local values that foster harmonious social relationships, mutual respect, and interreligious tolerance among community members.

Previous studies have examined Kali Cilik Temple from various perspectives. Sulistyono emphasized the importance of introducing Kali Cilik Temple as a historical learning resource, highlighting the limited awareness of the site among local communities, particularly elementary school students.¹⁴ Meanwhile, Hanifah (2020) found that the temple continues to be utilized as a ritual space by followers of the *Kiblat Papat Limo Pancer* belief

⁸ Yueyi Chen and Yi-Wen Wang, “Approaches to Sustaining People–Place Bonds in Conservation Planning: From Value-Based, Living Heritage, to the Glocal Community,” *Built Heritage* 8, no. 1 (2024): 10.

⁹ Xin Lei, Wei Guo, and Tianjun Xu, “Heritage Memory and Identity: The Central Role of Residents’ Topophilia in Cultural Heritage Tourism Development,” *Current Issues in Tourism* 29, no. 9 (2026): 1830–48.

¹⁰ Purnawan Basundoro et al., “Reflecting on the Past: The Cultural Potential of East Javanese Society Based on Hindu-Buddhist Archaeological Objects,” *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial* 10, no. 1 (2026): 53–68.

¹¹ Rendi Wahyu Satriyo Putro, “Analyzing Blitar City’s Historical Sites as an Open Laboratory for Educational Tourism–Based History Learning,” *DIKSI: Jurnal Kajian Pendidikan Dan Sosial* 7, no. 1 (2026): 89–106.

¹² Rana P B Singh, “Heritage Value of Religious Sites of Hinduism: Asian Linkages and Reuse for Cultural Regeneration,” *Regenerating Cultural Religious Heritage: Intercultural Dialogue on Places of Religion and Rituals*, 2022, 55–79, https://doi.org/https://doi.org/10.1007/978-981-19-3470-4_5.

¹³ Singh.

¹⁴ Yuli Fitriani Sulistyono Wahyu Djoko, Dera Trisna F, Diky Febriant, M. Davit E, Muhtia Wahyu Afi, Nurul Hidayati, Wisnu Luhung P, “Bakti Dan Pengenalan Situs Candi Kalicilik Pada Siswa Sd 1 Candirejo Ponggok Blitar” 2, no. 2 (2019): 54–61.

system. These studies have contributed to understanding the educational and religious functions of Kali Cilik Temple.

Nevertheless, previous research has primarily focused on the historical, educational, and ritual dimensions of the site. Limited scholarly attention has been devoted to examining how the local wisdom practiced by communities surrounding Kali Cilik Temple functions as a mechanism of social control that maintains social order, strengthens community relationships, and preserves social harmony amid social transformation driven by modernization and technological advancement. This indicates a significant research gap that warrants further investigation through a sociological perspective positioning local wisdom as an integral component of community-based social control.

Addressing this gap, the present study offers a new perspective by examining the interrelationship between cultural heritage, local wisdom, and social control mechanisms among communities surrounding Kali Cilik Temple. The novelty of this study lies in its attempt to demonstrate that cultural heritage should not merely be understood as a historical legacy but also as a living source of values continuously reproduced through everyday social practices, shaping social norms, strengthening community solidarity, and serving as a foundation for maintaining social harmony in the contemporary era. Accordingly, this study contributes conceptually to the advancement of sociological scholarship on local wisdom and cultural heritage while enriching academic discourse on the role of heritage sites in promoting sustainable social development. Based on the foregoing discussion, this study aims to: (1) analyze the local wisdom values practiced by communities surrounding Kali Cilik Temple in Blitar Regency; (2) examine how these values function as mechanisms of social control within community life; and (3) investigate the strategies employed by local communities to preserve and sustain local wisdom amid contemporary social change and rapid technological development.

Research Methods

This study employed a qualitative descriptive research design to obtain an in-depth understanding of local wisdom values as a mechanism of social control among communities surrounding Kali Cilik Temple in Blitar Regency, Indonesia. A qualitative approach was selected because it enables researchers to explore the meanings, experiences, and social realities constructed by community members within their everyday lives.¹⁵ In accordance, qualitative research is grounded in the post-positivist paradigm, which views social phenomena as complex, contextual, and best understood holistically through direct interaction between researchers and participants.¹⁶

The research was conducted in Candirejo Hamlet, Candirejo Village, Ponggok District, Blitar Regency, the area surrounding Kali Cilik Temple. The research site was purposively selected because the local community continues to preserve various cultural traditions closely associated with the temple as a cultural heritage site, making it highly

¹⁵ Matthew J Phillips, "Towards a Social Constructionist, Criticalist, Foucauldian-Informed Qualitative Research Approach: Opportunities and Challenges," *SN Social Sciences* 3, no. 10 (2023): 175.

¹⁶ Mohamad Musa and Khaldoun Aldiabat, "Reconsidering the Use of Post-Positivist Paradigm in Social Sciences: Is It Possible?," *European Journal of Education Studies* 11, no. 7 (2024).

relevant to the objectives of this study. Fieldwork was carried out over approximately one week.

The study utilized both primary and secondary data sources. Primary data were collected through in-depth interviews with participants selected using purposive sampling. This sampling strategy was employed to identify individuals possessing substantial knowledge, experience, and direct involvement in the social and cultural activities surrounding Kali Cilik Temple. The participants included the temple caretaker (Wakini), a community leader (Supani), a local resident (Rupingatin), and a young community member (Sania). Secondary data were obtained through document analysis, including previous studies, scholarly books, journal articles, archival records, and other relevant documents related to the history of Kali Cilik Temple, local wisdom, and social control.

Data collection involved three complementary techniques: participant observation, in-depth interviews, and documentation. Observation was conducted to understand the community's social conditions, cultural practices, and interactions with the temple site. In-depth interviews were undertaken to explore participants' perceptions, experiences, and interpretations of local wisdom values embedded in community life. Documentation served to complement and validate the field data through written records, archival materials, and visual documentation.

To ensure the trustworthiness of the findings, data credibility was established through source triangulation and methodological triangulation by comparing information obtained from multiple participants, field observations, and documentary evidence. The data were analyzed using the interactive model developed by Miles and Huberman which consists of three iterative stages: data reduction, data display, and conclusion drawing and verification.¹⁷ Data analysis was conducted continuously throughout the research process, enabling the identification of patterns, themes, relationships among categories, and the underlying meanings emerging from the social phenomena under investigation. Qualitative data analysis is a systematic process of organizing, interpreting, and synthesizing research data to generate valid, meaningful, and scientifically accountable findings.¹⁸

Results and Discussion

Local Wisdom Values among the Community Surrounding Kali Cilik Temple

The findings indicate that the community surrounding Kali Cilik Temple continues to preserve a wide range of local wisdom values that have been transmitted across generations. These values are reflected not only in the physical existence of Kali Cilik Temple as a protected cultural heritage site but also in the community's value system, beliefs, social norms, and cultural practices that remain embedded in everyday life. Who argues that local wisdom constitutes a system of knowledge and values developed within society to regulate the relationship between humans and their social and cultural environments.

¹⁷ Asep Sopian and Hanip Hidayatulloh, "Feasibility of Al-Muthalaah Teaching Materials Based on Miles and Huberman Model Analysis and Pancasila Student Profile," *Jurnal Iqra': Kajian Ilmu Pendidikan* 9, no. 2 (2024): 312–26.

¹⁸ Andrea J Bingham, "From Data Management to Actionable Findings: A Five-Phase Process of Qualitative Data Analysis," *International Journal of Qualitative Methods* 22 (2023): 16094069231183620.

Referring to the classification proposed, the forms of local wisdom identified in this study consist of two dimensions tangible local wisdom and intangible local wisdom. The tangible dimension is represented by the existence of Kali Cilik Temple as a historical cultural heritage site that embodies the collective identity of the local community. Meanwhile, the intangible dimension is manifested through beliefs concerning the sacredness of the temple, traditional *selametan* rituals, customary taboos, local myths, norms governing respectful conduct within the temple complex, and reverence for ancestral heritage.¹⁹

Based on an interview with Mr. Supani, local residents continue to believe that the Kali Cilik Temple area possesses sacred qualities. This belief has been maintained for generations, and the community also considers the surrounding area a place of safety. Consequently, the temple vicinity once served as a refuge during the eruption of Mount Kelud. Furthermore, community members who organize family celebrations or fulfill personal vows still perform *selametan* rituals within the temple complex, particularly on Friday Legi according to the Javanese calendar, as an expression of gratitude and a prayer for safety and well-being. This finding is further corroborated by Ms. Wakini, who explained that Kali Cilik Temple continues to function as a site for religious and spiritual rituals. Interestingly, these activities are conducted not only by residents of Candirejo Village but also by visitors from outside Blitar Regency. This phenomenon indicates that the role of Kali Cilik Temple has evolved beyond that of a historical monument into a spiritual space that attracts participants from diverse communities.

The findings demonstrate that the sacred values associated with Kali Cilik Temple have evolved beyond their status as cultural heritage into socially internalized norms collectively embraced by the community. In other words, the tangible cultural heritage acquires social meaning through the intangible system of values and beliefs transmitted across generations. This phenomenon illustrates the dialectical relationship between cultural heritage and society: while the heritage site derives its legitimacy from continuous community preservation, the community simultaneously constructs and reinforces its collective identity through the existence of the site.

From the perspective of cultural sociology, these findings suggest that cultural values are sustained not merely through the preservation of physical artifacts but through the continual reproduction and intergenerational transmission of cultural meanings.²⁰ Consequently, preserving Kali Cilik Temple should be understood not only as conserving a physical monument but also as safeguarding the living cultural values embedded within the local community.

The Function of Local Wisdom as a Social Control Mechanism

The findings reveal that local wisdom functions as an informal mechanism of social control that regulates community behavior without relying primarily on formal legal

¹⁹ Suidat Suidat et al., "Transformation of Cultural Values in Forming Character Based on Local Wisdom," *JHSS (Journal of Humanities and Social Studies)* 6, no. 3 (2022): 423–29.

²⁰ Hairuo Wang et al., "Intergenerational Transmission of Collective Memory in Public Spaces: A Case Study of Menghe, a Historic and Cultural Town," *Sustainability* 17, no. 19 (2025): 8596.

sanctions. This social control operates through customary norms, taboos, local myths, and collective practices that are widely accepted and observed by community members.

Although the majority of residents surrounding Kali Cilik Temple currently adhere to Islam, interviews indicate that this religious transformation has not diminished their respect for the cultural values associated with the temple. According to Mr. Supani, community members continue to observe ancestral taboos because they regard the temple as an important legacy inherited from their forebears that deserves respect and preservation. One enduring customary prohibition is the restriction against erecting ceremonial stages with their backs facing the temple's main entrance. In addition, individuals seeking blessings or wishing to fulfill specific aspirations often perform prayers or simple rituals within the temple area before undertaking important events in their lives. Although some community members no longer believe in the supernatural consequences traditionally associated with violating these taboos, they continue to observe them as expressions of respect for local customs and traditions.

At the same time, the technical management and conservation of Kali Cilik Temple are currently under the authority of the Cultural Heritage Preservation Office through officially appointed site custodians. Nevertheless, the local community remains actively involved in various cultural activities, including the *Grebeg Desa* festival and the *1 Suro* commemoration held within the temple complex. This demonstrates that formal governmental management has not diminished the community's role as the custodian of cultural values. These findings reinforce the argument of Harahap et al., who emphasize that social integration depends largely on the existence of shared norms collectively accepted by members of society.²¹ Likewise, Durkheim's perspective, as discussed by Fathoni, suggests that cultural institutions contribute to maintaining social solidarity through the internalization of collective norms.²²

The findings suggest that social control surrounding Kali Cilik Temple is predominantly exercised through informal social control rather than formal institutional mechanisms. Community compliance is driven not by fear of legal punishment but by the moral and cultural legitimacy that has been internalized over generations.

Accordingly, local myths, customary taboos, and ritual practices function as effective instruments for regulating social behavior. These cultural values foster a collective conscience, encouraging individuals to voluntarily align their behavior with prevailing community norms.²³ This finding demonstrates that local wisdom continues to serve as an important form of social capital in maintaining social order amidst the pressures of modernization.²⁴ Furthermore, the study indicates that the adoption of modern religious

²¹ Nur Indri Yani Harahap et al., "Peran Pendidikan Islam Dalam Mempertahankan Integrasi Sosial: Pandangan Emile Durkheim Dalam Sosiologi Pendidikan," *Sinar Dunia: Jurnal Riset Sosial Humaniora Dan Ilmu Pendidikan* 3, no. 1 (2024): 1–11.

²² Tamrin Fathoni, "Konsep Solidaritas Sosial Dalam Masyarakat Modern Perspektif Émile Durkheim: The Concept of Social Solidarity in Modern Society: Émile Durkheim's Perspective," *Journal of Community Development and Disaster Management* 6, no. 2 (2024): 129–47.

²³ Roshis Krishna Shrestha, J N Patrick L'Espoir Decosta, and Michelle Whitford, "Indigenous Knowledge Systems and Socio-Cultural Values for Sustainable Tourism Development: Insights from Indigenous Newars of Nepal," *Journal of Sustainable Tourism* 33, no. 1 (2025): 143–67.

²⁴ Tohari, "The Role of Local Wisdom in Creating Peace and Social Harmony in Villages: Cultural and Traditional Perspectives."

identities does not necessarily eliminate local traditions. Instead, the community has successfully negotiated cultural coexistence, enabling Islamic values and indigenous traditions to function harmoniously without generating social conflict. This illustrates that local wisdom provides an important arena for intercultural dialogue that strengthens social cohesion within a multicultural society.

Strategies for Preserving Local Wisdom amid Social Change

This study found that the preservation of local wisdom is achieved through a combination of community-based cultural preservation and government-led physical conservation. The community maintains its cultural values through the transmission of traditions, the continuation of customary rituals, adherence to traditional taboos, and active participation in cultural events held within the Kali Cilik Temple complex. Meanwhile, the physical conservation of the temple is carried out by the Cultural Heritage Preservation Office through officially appointed site custodians responsible for maintaining the monument. This division of responsibilities means that while community members are less involved in technical conservation activities, they continue to maintain strong cultural and symbolic connections with the heritage site.

The findings also reveal that public knowledge regarding the historical background of Kali Cilik Temple remains relatively limited. This observation is consistent with Sulistyó et al. , who found that communities surrounding cultural heritage sites often possess greater understanding of the sacred significance of such sites than of their documented historical narratives.²⁵ Nevertheless, community members expressed their hope that Kali Cilik Temple will become more widely recognized, thereby attracting greater numbers of visitors. Beyond preserving cultural heritage, they perceive tourism development as an opportunity to enhance the local economy through sustainable cultural tourism.

Interviews revealed that residents surrounding Kali Cilik Temple do not generally adhere to the *Kiblat Papat Limo Pancer* belief system. Instead, followers of this indigenous belief are primarily concentrated around Sumbernanas Temple, while Kali Cilik Temple functions merely as one of several locations used for ritual activities. This finding is significant because it challenges the widespread assumption regarding the geographical distribution of indigenous belief communities in Blitar Regency.

The preservation strategy observed at Kali Cilik Temple demonstrates that the sustainability of local wisdom depends not only on the physical conservation of cultural heritage but also on the successful transmission of cultural values to younger generations. In the context of rapid social transformation and technological advancement, the greatest challenge lies not in the deterioration of the physical monument but in the declining understanding among younger generations of the symbolic meanings and cultural philosophies associated with the site. Therefore, preserving local wisdom requires a collaborative approach involving government institutions, local communities, educational institutions, cultural organizations, and digital media. The digitalization of historical information, the integration of local culture into educational programs, the development of

²⁵ Sulistyó Wahyu Djoko , Dera Trisna F, Diky Febriant, M. Davit E, Muhtia Wahyu Afi, Nurul Hidayati, Wisnu Luhung P, “Bakti Dan Pengenalan Situs Candi Kalicilik Pada Siswa Sd 1 Candirejo Ponggok Blitar.”

sustainable cultural tourism, and the active engagement of younger generations in cultural activities represent strategic efforts to strengthen the continuity of local wisdom amid modernization.

Conceptually, this study demonstrates that local wisdom functions not only as a marker of cultural identity but also as a mechanism of social control, a form of social capital, and an adaptive strategy that enables communities to respond effectively to social change.²⁶ Accordingly, preserving local wisdom should be understood as an effort to sustain a value system capable of maintaining social cohesion while simultaneously supporting sustainable cultural development.

Conclusion

This study demonstrates that the local wisdom of the community surrounding Kali Cilik Temple encompasses both tangible and intangible dimensions. The tangible dimension is represented by the temple itself as a cultural heritage site, whereas the intangible dimension comprises ancestral reverence, *selamatan* traditions, customary taboos, and local myths that continue to be practiced within the community. These cultural values have remained resilient despite ongoing social transformation and the predominance of Islam as the community's principal religion. The findings further reveal that local wisdom functions as an effective mechanism of informal social control through the internalization of shared norms and collective adherence to traditional values. This mechanism contributes to maintaining social cohesion, strengthening community solidarity, and fostering harmonious social relations without relying primarily on formal legal sanctions. Moreover, the preservation of local wisdom is sustained through collaborative efforts between the local community and government institutions, encompassing the intergenerational transmission of traditions, active participation in cultural activities, and the physical conservation of the cultural heritage site.

This study concludes that the sustainability of Kali Cilik Temple depends not only on the conservation of its physical structure as a cultural heritage asset but, more importantly, on the continuity of the cultural values that are actively practiced and transmitted within the community. Accordingly, cultural preservation initiatives should place greater emphasis on safeguarding intangible cultural heritage, thereby ensuring that its social functions and cultural identity are preserved and remain relevant amid the challenges of modernization.

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²⁶ Clarissa Ayu Fitri Ramadhani, F X Sri Sadewo, and Kholida Ulfi Mubaroka, "Petik Laut as Cultural Resilience: Balancing Tradition and Modern Life in the Coastal Community of Banyuwangi, Indonesia," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 10, no. 2 (2025): 629–48.

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