



## **Against Cultural Amnesia Through Optimizing The Role of The Youth Generation in Paloh Naga Agrotourism**

**Teti Rosalina<sup>1</sup>, Junaidi<sup>2</sup>, Amalia Fatmarini<sup>3</sup>, Taufiq Wijaya Giry<sup>4</sup>, Najmi**

**Wardina Nasution<sup>5</sup>, Ayu Febryani<sup>6</sup>**

**Departement of Anthropology Education, Univeristas Negeri Medan<sup>123456</sup>**

**tetirosalina2@gmail.com<sup>1</sup>, naibahojunet@gmail.com<sup>2</sup>,  
amaliafatmarini432001@gmail.com<sup>3</sup>, taufiqgiry2002@gmail.com<sup>4</sup>,  
najmiwardinanst@gmail.com<sup>5</sup>, ayufebryani@unimed.ac.id<sup>6</sup>**

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### **Abstract**

This article aims to describe strengthening character and love of culture as an effort to fight cultural amnesia through various forms of creativity of the younger generation in Paloh Naga Agrotourism. The research method is an ethnographic method with a naturalistic approach. Collecting data through participatory observation, in-depth interviews, focus group discussions and archiving folklore. The data analysis technique used Spradley ethnographic analysis with a series of analyzes processed using ATLAS.ti software. The research results are; Optimizing the role of the younger generation in cultivating positive characters around Paloh Naga Agrotourism through participation in art training in music, dance, and traditional theatre. While in the field of education, through participation in the Lingkaran Community Learning Activity Center, the program consists of Character Education, Cashier Education (Coastal Children's Area), Taqdir (Taqdimul Qur'an for Coastal Children), Community Reading Parks, and teaching at the Rehabilitation Workshop of the National Narcotics Agency, Deli Serdang District. Furthermore, efforts to fight cultural amnesia in the aspect of cultural love by participating in various activities related to folklore, namely oral folklore performances in the performance of the Paloh Naga Legend ballet, partially oral folklore performances in traditional dance and game practices, and non-verbal folklore training in the course of product exhibitions and traditional cuisine. Furthermore, the regeneration process of the younger generation in fighting cultural amnesia begins with participating in character and art education after fulfilling the requirements to become a volunteer-based on qualifications. Finally, the forms of creativity displayed by the younger generation, include preparing various folklore performances, creating creative dances, playing traditional music and traditional games to strengthen social interaction and the value of creativity, and creating various traditional cuisines.

**Key words:** *Cultural Amnesia, Character Education, Love of Culture, Travel Education.*

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\*Corresponding author:

[ayufebryani@unimed.ac.id](mailto:ayufebryani@unimed.ac.id)

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## INTRODUCTION

Deli Deli Serdang, one of North Sumatra's districts, comprises 22 sub-districts and 394 villages/sub-districts (BPS, 2021). One of these sub-districts is Pantai Labu, which has one culture-based tourism village, Denai Lama Village. This village won the top 100 out of 1,831 tourist villages in the Tourism Village Award Program by the Ministry of Tourism and Creative Economy in 2021 (Idris, 2021). Denai Lama Tourism Village has several tourist attractions that present cultural performances, one of which is Paloh Naga Agrotourism. Based on village data in 2022, Paloh Naga Agrotourism has administratively located in hamlet IV, Denai Lama village. Denai Lama Village has an area of 295.37 Ha. Geographically, Denai Lama village borders other towns in Pantai Labu District, namely Denai Bird's Nest Village (north side), Sidoarjo II Ramunia Village (south side), Denai Bird's Nest Village (east side), and Binjai Bakung village (west side).

Before receiving the tourism village award, Denai Lama Village faced sociocultural problems, one of which was the moral degradation experienced by the younger generation. Based on the results of initial observations, information was obtained that the activities of the younger generation before the construction of tourist attractions tend to lead to negative things, including inhaling goat glue, using drugs, watching erotic keyboards, and engaging in gambling activities. In the cultural sphere, the younger generation is experiencing a cultural crisis. Young people do not have sufficient knowledge about the culture, so there were no cultural development activities carried out by the younger generation of Denai Lama Village before agro-tourism was developed. Sarumpaet, (2017) revealed that cultural amnesia is a symptom of a cultural crisis because local wisdom, in the form of exemplary, caring, and loving, is gradually being forgotten.

However, the presence of Paloh Naga Agrotourism in 2018 positively impacted the community. Agrotourism is one of the fastest forms, new directions, and trends in tourism development today. The product of this form of tourism is generally rural tourism by favoring the culture and ethnography of the local community as its selling power (Mzarelua, 2021), (Khodjaye, 2021). (Ahmadi, 2017) also explained that agro-tourism has various benefits, including being a promotional medium for local products and helping the

development of the surrounding area in marketing businesses. Besides that, the benefits include adding value and direct business marketing to increase economic activity and benefit the community in the agro-tourism area.

In connection with the trend of tourism development in the form of agro-tourism, the process of naming Paloh Naga agro-tourism is, in fact, very identical to the oral folklore of the people in the village. One example of oral folklore that has been developed is the folk prose story in the legend of Paloh Naga. The cultural promotion strategy, intensified through various cultural performances and folklore, supports the community's active participation in advancing tourism and local culture, including the younger generation. Generally, the developed folklore comes from Javanese and Malay ethnic groups as the dominant ethnic groups in the region.

The actual impacts seen from the development of Paloh Naga Agrotourism are the expansion of employment opportunities and an increase in the intensity of cooperation (Simanjuntak *et al.*, 2021). In addition, (Irwanto, 2019) revealed an increase in the participation of the young generation of Denai Lama Village members of the Lingkaran Studio, another spot owned by Denai Lama Village. Lingkaran Studio focuses on honing the soft skills of the younger generation to return to love their culture and have a noble character. (Pratama, 2019) added that character comes from the human mindset in the form of the value of goodness. (Samrin, 2016) asserts that character means all human activities centered on developing behavioral values realized in thoughts, actions, and words based on religious, legal, etiquette, and cultural norms.

The shift in the trend of increasingly complex life often involves the younger generation. It is the joint responsibility of all parties to overcome it. An appropriate and sustainable formulation is needed to anticipate moral degradation and cultural crises. Fighting cultural amnesia is the effort of the younger generation of Denai Lama Village to reinforce the character and love of culture. This effort is needed considering the swift currents of global culture that enter and replace the noble cultural values of the nation so that not a few young people forget their culture. Re-developing the practice of loving culture in Paloh Naga Agrotourism is the basis for travel education for visitors, especially teenagers. Culture and technological progress are not two

completely separate concepts. Both can unite so that the nation's cultural wealth is not eroded in an all-digital era. Still, this all-digital era is expected to increase the existence of various cultures through tourism development trends.

## **METHODOLOGY**

This research uses the ethnographic method. Ethnography is a qualitative research method that aims to describe the cultural characteristics within a person or group of people who are members of a cultural community group. The approach used is naturalistic. A naturalistic approach is an approach that is carried out scientifically by collecting emic data based on the views of data sources, not the statements of researchers (Arifin, 2017). Therefore, the right measuring tool to collect data is by conducting participatory observations and in-depth interviews. Researchers participated in the younger generation's activities, living in the research location while cross-checking the interview data. The data was collected through participatory observations, in-depth interviews, and FGDs. Participation observation is carried out by participating in the activities of the younger generation. The things observed were related to rice fields as agrotourism, the younger generation, the variety of activities, and the types of folklore developed in Paloh Naga Agrotourism and other spots.

Meanwhile, in-depth interviews were conducted by asking intensely and flexibly all the questions that had been prepared. The team lives in the research location from July 08, 2022, to August 08, 2022. Data collection is supported by documentation. There were 29 research informants consisting of eighteen (18) young people, four (4) traders, the founder of the Lingkar Institute, the village head, and four managers of Paloh Naga Agrotourism. Furthermore, the team conducted a Focus Group Discussion (FGD) on August 3, 2022, and August 8, 2022, involving the younger generation who play a role in Paloh Naga Agrotourism. The number of participants in the FGD forum is 15 young people active in various activities at Paloh Naga Agrotourism and Lingkar Studio. After finding multiple research data, including folklore, the team archived folklore. The results of the archived folklore that have been found

are presented in a book entitled "The Young Generation of Denai Lama Village and Efforts to Fight Cultural Amnesia." The data obtained were analyzed using Spradley's ethnographic analysis, starting with asking descriptive questions, then analyzed by ethnographic interview analysis. Then, various domains were found after asking different structural questions, which were analyzed by domain analysis. Finally, the classified domains are selected one by one for taxonomic analysis. The analysis series was processed using ATLAS.ti Software (Archive of Technology, Life-World, and Everyday Language). ATLAS.ti software (Afriansyah, 2016) describes ATLAS.ti can read various types of data such as video data, image data, audio data to written data (books, articles, and interview transcripts) and assist the team in compiling, coding, and analyzing data efficiently and structured.

## **DISCUSSION**

### **Overview of Research Sites History of Paloh Naga Agrotourism**

Paloh Naga Agrotourism is located in Hamlet IV, Denai Lama Village, Pantai Labu District, Deli Serdang Regency. Etymologically, Paloh Naga Agrotourism consists of two words: Paloh and Naga. Paloh means swamp, and Naga means giant snake. Therefore, an overall Paloh Naga is a swamp formed by the former trajectory of an enormous snake/dragon. The history of the establishment of Paloh Naga Agrotourism is that in 1950 people opened land in the form of swamps for settlements, one day after clearing the ground, the people who took part together could not move their bodies. The community believes that this story happened because the actions of the watchman in the form of a giant snake (dragon) on the land were angry and did not like the community to clear land in that location.

Furthermore, the village head at that time, Sasro, could see the unseen and negotiate with the big snake that was guarding the location. The result of Sasro's negotiations with the land custodians was that the community had to slaughter one buffalo. Buffalo heads are planted on the land, and the meat is processed by the community into food to be eaten together at the feast that took place at that time. After the ritual is completed, the swamps that were initially flooded by high enough water shrink, the people who participate are healed, and their bodies are no longer stiff.

The problems experienced by the community in clearing land, which is now known as Paloh Naga Agrotourism, can be overcome. Furthermore, this folklore becomes an oral folklore belonging to the people of Denai Lama Village, which has a selling value by the way the younger generation presents a dance performance with the title Full Moon at Paloh Naga Agrotourism, which will be displayed on Sunday 21 November 2021 at 20.00 WIB at Paloh Naga Agrotourism. This show was attended by various groups of people who did not only come from Denai Lama village.

### **Geographical Location of Paloh Naga Agrotourism**

Based on village data in 2022, Paloh Naga Agrotourism has administratively located in hamlet IV, Denai Lama village. Denai Lama Village has an area of 295.37 Ha. Geographically, Denai Lama village is bordered by other villages in Pantai Labu sub-district, namely Denai Sarang Burung Village (north), Sidoarjo II Ramunia Village (south side), Denai Sarang Burung Village (east side), and Binjai Bakung village (west side).

### **The Role of the Young Generation in Developing Positive Characters Around Paloh Naga Agrotourism**

There are four efforts to optimize the role of the younger generation in growing positive characters around Paloh Naga Agrotourism. The following are various activities developed with the aim of cultural arts education based on character education.

#### **1. Optimizing the Young Generation in the Arts**

The form of optimizing the younger generation in the arts is through participation in art training in the form of music, traditional dance, and theater at Lingkaran Studio, located around Paloh Naga Agrotourism. Lingkaran Studio is a place for optimizing the role of the younger generation in cultivating a positive character and love of culture in Denai Lama Village. The younger generation is given training. The younger generation practices traditional music and dance at Lingkaran Studio, located around Paloh Naga Agrotourism. The training takes place once a week, namely on Saturdays. The type of traditional dance the younger generation learns for the first time is Malay ethnic dance. In addition to practicing the movements found

in traditional dances, the younger generation also learns the meaning behind these movements.

Furthermore, the younger generation knows traditional music in the form of gamelan at Sanggar Tunggal Arrow, located around Paloh Naga Agrotourism. The trainers in both pieces of training are volunteers who are skilled in their fields. The younger generation dances traditional dances and creates and performs various dances, including the Zapin Lentera dance. The word Lentera means a symbol of light for life. Ali Imron, a young generation and dance coach at Lingkaran Studio, composed the movements in this dance. The arranged activities describe teenage life's dynamic, lively, and soft side for female dancers. This dance is accompanied by harmonizing the rhythms of arkodion, gambus, jimbe, and pakpong. Along with developing the younger generation's ability, various dances have been created and performed, including the Zapin Dara Mengaji dance. This dance tells of teenage girls who have a hobby of dancing and carrying out their hobbies without ignoring the advice and orders of their parents to continue their Koran activities. So, the teenage girls who are told in this dance balance their hobbies and obligations to study religion and carry out parental advice. The dances of eight ethnic North Sumatran hosts were performed by young dancers on Sunday on Agrotourism Paloh Naga. At the time of appearance, the younger generation uses various clothes and accessories according to the characteristics of the North Sumatran ethnic host.

Dance performances are performed alternately by dancers but on the same day. After serving the dances of each ethnic North Sumatran host, all the dancers will dance simultaneously and invite the audience to dance together. This will strengthen the creativity of the younger generation in the field of dance as well as a promotional medium for Paloh Naga Agrotourism.

The values built by the younger generation from art training activities are cooperation, leadership, and consistency.

#### **2. Optimizing the Young Generation in Education**

The younger generation optimizes themselves in education through the Lingkaran Community Learning Activity Center (PKMB) program in the Denai Lama Tourism Village.

This is in line with the statement of the informant, Dedi, in an interview on July 10, 2022, as follows:

"There are four programs, namely: 1. Education of children in coastal areas for dropouts 2. Taklimul Quran in coastal areas to bring reciters from villages and coastal areas 3. Character education for all children in Denai Lama Village and all programs There were all the younger generations who were involved because the volunteers were also the younger generation. 4. Lingkar studio library."

In detail, Lingkar Studio has several programs, including:

#### 1. Character Education Program

The character education program focuses on the personal, social, academic, and vocational strengthening of the younger generation honed at Lingkar Studio. This program is the first program in Lingkar Studio. This is motivated by the concern of the founders of Lingkar Studio to see that the younger generation, especially children, do not have a place to develop their interests and talents and strengthen self-knowledge. Before the presence of the Lingkar Studio, children in Denai Lama Village were involved in things that tended to be negative.

The development of the Lingkar Studio can become a forum for the younger generation to learn. The younger generation knows about 18-character values in the Lingkar Institute area. The character values taught include; religious, honest, tolerant, disciplined, hard-working, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly/communication, love of peace, love to read, care for the environment, and responsibility. Character education takes place three times a week, namely on Tuesdays, Thursdays, and Saturdays, and the teachers are volunteers who are young people with sufficient knowledge and abilities. On Monday and We, the younger generation will learn about helpful knowledge for cognitive strengthening, while on Saturday, the younger generation will learn about art skills and can strengthen affective abilities. The role of volunteers is essential in the implementation of character education programs. Therefore, the younger generation who can become volunteers is not random young people but the younger generation who have met the requirements set by the founder of Lingkar

Studio.

The character education program is carried out with the concept of playing while learning. Character education will provide various understandings and ideas to character learners, and the Lingkar Studio will become a place for children to play while learning. Playing while learning needs to be applied to children so that educational goals can still be achieved and children do not lose the golden moment of their childhood, namely playing with friends who can strengthen their social skills.

The achievement of learning outcomes for character development education is a criterion for success in implementing the learning process for character development education. Four aspects of skills to be developed in education become a unified assessment of the success of character development education.

The 4 (four) skills that become achievements in character development education are:

#### 1. Personal Skills

Includes personal skills, basic skills possessed by a person to manage himself in such a way that he can feel quite happy with his own situation and position himself appropriately.

These skills include the ability to know oneself, the ability to reason, manage emotions, faith, and character, and the ability to appear confidently.

#### 2. Social Skills

The basic skills a person possesses are to function effectively and be relatively happy in his relationships with others.

These skills include communicating, collaborating, being tolerant, having a concern, understanding culture and customs, and social responsibility in social life.

#### 3. Academic

It is a person's thinking skills to formulate and solve problems encountered through critical, analytical, and systematic thinking processes.

Thus, the person concerned can conduct research, exploration, innovation, and creation through a scientific approach. In addition, they can take advantage of the results of technology to support the progress of their lives.

#### 4. Vocational

Basic skills related to certain areas of professional skills in business and industry,

whether used to work as employees or independently.

This skill is needed if someone wants to get, maintain and feel satisfied with his job.

The indicators and outputs that are the achievements in character development education are not only formulated through the successful delivery of material, but also focus on processes related to methodologies such as brainstorming, group discussions, role playing, performance, group presentations, and observation, interviews, and demonstrations of work.

The competency standard for success in character development education is a criterion for achieving learning outcomes, measured through the achievement of four skills which are manifested in the form of STARS of success, through the acquisition of scores based on how many Stars are obtained, namely;

1. The Star of Family and Friendship. (Embodiment of social skills)

This star is an assessment of the child's abilities which include; values of togetherness, the ability to share, respect for differences, listening, not disturbing friends, respecting friends' opinions, and not discriminating.

2. Star of Courage (Embodiment of personal and social skills)

Includes an assessment of the child's courage which includes; delivery of ideas/ideas, performance, and presentation of results in front of the learning community.

3. Cleanliness and Neatness Star (Embodiment of personal skills and Social Skills)

Includes an assessment of the child's ability which includes; personal hygiene, personal tidiness, not littering, care for the environment, and carrying out cleanliness pickets.

4. Creativity Star (Embodiment of Vocational and academic skills)

Includes an assessment of the ability to compose works, give color to each job, design, and create in the form of objects and ideas.

5. Discipline and Sportsmanship Star (Embodiment of personal and social skills)

Includes an assessment of the punctuality of entry, assignment collection, being able to put oneself in the atmosphere, respecting forums, respecting other people's opinions, and being able to adapt.

6. Benevolent Star

It is a balanced star, where the assessment is seen from the average star

acquisition collected by students.

Character education programs can make the younger generation smart and good citizens, which means that citizens are intelligent and reasonable. Wise and good citizen, according to Arliman (2020), is the expected result when the three main components. Civic knowledge (civic knowledge), civic skills (civics skills), and civic dispositions (civic attitudes).

2. Cashier Education Program (Coastal Children's Area)

The Cashier Program is intended for out-of-school children in the coastal area of Pantai Labu District. The background of coastal children dropping out of school is due to economic limitations. However, with the collaboration between the Deli Serdang Regency Education Office and the Lingkarang Institute, students of the Cashier education program (Coastal Children's Area) get several facilities. The facilities provided are in the form of study facilities and pocket money. Through independent school learning, the younger Lingkarang generations, and the younger generation can optimize knowledge in the academic and cultural fields.

The Cashier program is equivalent to the package A, B, and C education programs. Through this program, the younger generation can optimize their knowledge in the academic field and avoid harmful activities. The educator in the Cashier program is someone who has met the requirements and criteria. The conditions and standards the Founder of the Lingkarang Studio set include educational qualifications. First, the educational qualification of educators for literacy education is at least high school/equivalent. Next, the competence of educators in primary literacy education includes the ability of educators to teach students, competence in psychosocial concepts associated with how children learn during their growth and development, basic knowledge of the substance to be taught, and being able to manage learning according to the rules of participatory learning as indicated by the following: certificate of training and orientation of character development education, and domiciled close to the learning location.

3. Optimizing the Role of the Young Generation Through Character Education Programs

The younger generation learns about 18 character values in the Lingkaran Institute area. The character values taught include; religious, honesty, tolerance, disciplined, hard-working, creative, independent, democratic, curiosity, national spirit, love for the homeland, respect for achievement, friendly/communicative, love of peace, love to read, care for the environment, and responsibility. Character education takes place three times a week, namely on Tuesdays, Thursdays, and Saturdays, and the teachers are volunteers who are young people with sufficient knowledge and abilities. Through character education programs, it can be an effort to make the younger generation smart and good citizens, which means that citizens are smart and good. Smart and good citizen, according to Arliman (2020), is the expected result when the three main components. Civic knowledge (civic knowledge), civic skills (civics skills), and civic dispositions (civic attitudes).

The younger generation learns about character values in the Lingkaran Institute area. Participants consisted of two age groups: the junior group are 10-13 years old, and the senior group are 14-18. The recruitment process or acceptance of character development education participants is carried out by: a) Collecting data on learning residents according to the criteria mentioned above; b) Distribute brochures; c) Explain character development education to the head of the hamlet; and d) Provide information on program descriptions to parents of prospective learning citizens.

Furthermore, there are 4 (four) skills aspects that want to be developed and become an integral part of the assessment of the success of character development education, as follows: 1) Personal skills. Includes personal skills a person possesses to cultivate himself in such a way; 2) Social skills. These skills are essential skills that function effectively and are relatively happy in their relationships with other people; 3) Academic. It is a person's thinking skills to formulate and solve problems faced through critical, analytical, and systematic thinking processes; 4) Vocational. Basic skills related to certain areas of professional skills in business and industry.

The indicators and outputs that are the achievements in character development education are not only formulated through the

successful delivery of material but also focus on processes related to methodologies such as brainstorming, group discussions, role play, performance, presentation of group results, and observation, interviews, and demonstrations of works. Furthermore, the competency standard for success in character education is measured through the achievement of 4 (four) skills which are manifested in the form of STAR success. The types of stars are:

- Family and friendship star (embodiment of social skills).
- Courage star (model of personal and social skills).
- Cleanliness and neatness star (model of individual skills and social skills).
- Creativity star (embodiment of vocational skills).
- Discipline and sportsmanship (embodiment of personal and social skills).
- Benevolence star

#### 4. Optimizing the Role of the Young Generation through Participation in Community Reading Parks

Community Reading Park is an activity organized by Lingkaran administrators to empower the younger generation as facilitators. The Community Reading Park consists of three location points: Klambir Village, Pantai Labu Pekan Village, and Denai Lama Village. The Community Reading Gardens are located in the three village locations because the location of the village is the centre of several other villages. Each location point has its coordinator, the younger generation and volunteers and is responsible for the successful implementing of the Community Reading Park activities.

#### **Efforts to Fight Cultural Amnesia by the Young Generation Around Paloh Naga Agrotourism**

##### 1. Strengthening Knowledge on Aspects of Cultural Love Around Paloh Naga Agrotourism

The younger generation is trying to fight cultural amnesia by loving the existing culture by participating in various activities as follows:

##### a. Oral Folklore Performance in the Paloh Naga Folklore Ballet Performance

The folklore that developed among the people of the village of Denai Lama is the

folklore of Paloh Naga, which tells the early history of the formation of the location of Paloh Naga. After knowing in detail this oral folklore, the younger generation began to plan activities, namely the performance of the ballet at Paloh Naga Agrotourism, which raised the stories of Paloh Naga, the younger generation who were members of the Paloh Naga ballet show used the Lingkaran studio as a place for practice.

b. Partial Oral Folklore Training in Traditional Dance Practices and Games

Traditional dance and music training conducted by the younger generation took place at Lingkaran Studio, located around Paloh Naga Agrotourism. The implementation takes place once a week, namely on Saturday. The type of traditional dance that the younger generation first started was ethnic Malay dance. In addition to practising the movements found in traditional dances, the younger generation also learns the meaning behind these movements. Furthermore, the younger generation learns traditional music, such as gamelan at Tunggal Panah Studio, located around Paloh Naga Agrotourism. The trainers in both pieces of training are volunteers who are skilled in their fields.

The younger generation also participates in traditional kite games in the middle of the Paloh Naga Agrotourism fields, engrang games, and ompah games. The Deli Serdang KPOTI (Indonesian Traditional Sports Game Committee) site is managed in traditional games.

c. Non-Oral Folklore Training in Traditional Culinary and Product Exhibition Practices

The product exhibition at Paloh Naga Agrotourism was in the form of educational posters containing knowledge about traditional culinary delights found in Denai Lama Village. The typical food is identical to the Malay and Javanese ethnicities, which are the main ethnic groups in Denai Lama Village.

The younger generation learns and practices to showcase products and learn more about traditional culinary information and its philosophical meaning. In addition to self-study for the younger generation, they also participate in routine activities at every meeting. During the meeting, which took place on Thursday night, the younger generation, along with the community and managers, sat in the Lingkaran Studio to express ideas related to products and culinary delights that would be displayed on the day of Agrotourism Paloh

Naga, which is Saturday and Sunday.

2. The Process of Young Generation Cadre in Efforts to Fight Cultural Amnesia Around Paloh Naga Agrotourism

The regeneration process carried out by the younger generation is like a theory. Efforts to fight cultural amnesia carried out by the younger generation are in addition to learning about the culture and strengthening their character. The younger generation also participates in regeneration for the next generation. The younger generations become teachers or volunteers who contribute their knowledge to the next generation. They have fulfilled the requirements to become volunteers.

**The form of creativity displayed by the younger generation in Paloh Naga Agrotourism**

1. Showing of Oral Folklore in the form of Paloh Naga Folklore

The younger generation adapts the folklore of Paloh Naga into work in the form of a theatre performance displayed at the Paloh Naga Agrotourism. The younger generation can hone their creativity through various revealed roles in this show. Besides aiming to channel the invention of the younger generation through this show, it can also be a means of introducing folklore to tourists who visit Paloh Naga Agrotourism. The premiere was held on Sunday, November 21, 2021. The young generation involved in this show has various levels, from junior high school to high school and university students. Through this theatre performance, the young generation can develop local knowledge and wisdom that encourages the welfare of themselves and the community in Denai Lama Village. This is in line with the concept of ethnopedagogy by Muzakkir (2021), who explains that ethnopedagogy views local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of society.

2. Partial Oral Performance of Folklore in the Form of Traditional Dance

Traditional dance performances take place every Sunday during Paloh Naga operational time. The traditional dances performed by the younger generation are 8 (eight) typical dances of the North Sumatran ethnic group. The younger generation performed the traditional



dances they had created in several significant activities.

### 3. Partial Oral Folklore Performance in the Form of Traditional Music

Traditional music often performed at Paloh Naga Agrotourism is in the form of Javanese gamelan performed by the younger generation. The younger generation which appeared were those who joined the Tunggal Panah studio around Paloh Naga Agrotourism.

### 4. Serving Non-Oral Folklore in the Form of Traditional Food

The traditional food served and traded at the Paloh Naga Agrotourism is the typical food of Denai Lama Village. The usual food is identical to the Malay and Javanese ethnicities. The traditional foods traded include nasi lemak, yellow rice lontong pecal, pecal, lempur, gemblong, wajik, getok, jala bread, serabi, cassava, tiwol, and ice kuwut. The younger generation participates in selling.

### 5. Traditional Game Performances by the Young Generation

Traditional games are provided by the manager of Paloh Naga in collaboration with KPOTI (Committee for Indonesian Traditional Sports Games). The younger generation takes a role in increasing the existence of traditional games by displaying traditional games at Agrotourism Paloh Naga and inviting tourists to play together. Through traditional games, the younger generation can strengthen social interactions and positive character.

## CONCLUSION

Fighting cultural amnesia is one way to remember the culture and local wisdom that once existed in our area. Optimizing the role of the younger generation in strengthening character and love of culture in Paloh Naga agro-tourism is implemented through various activities and training. Training to enhance character and love of culture includes training in traditional music and dance, learning through the independent Lingkaran school (Semerling), and character education programs. With the training and education carried out by the younger generation, the younger generation creates various learnings obtained through various existing programs by actualizing them in the form of appearances displayed in Paloh Naga agro-tourism.

With the existence of Palo Naga agro-tourism, the younger generation can strengthen the character and love of culture in various roles often displayed in Paloh Naga agro-tourism. So that the younger generation who previously experienced moral degradation experienced significant changes with the existence of Paloh Naga

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