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## The Tradition of Ajege Khobur: Local Wisdom of the Glingseran Village Community Bondowoso Regency

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### Abstract

*The Ajege Khobur tradition is part of the belief system and social practices that are closely related to the values of spirituality, cooperation, and respect for ancestors that have taken root in Glingseran Bondowoso village. This research seeks to reveal how the background of the Ajege Khobur tradition in Glingseran Village still survives as a form of cultural respect and preservation of the community's collective memory amid modernization. In addition, this study also explores the process, values, and influence of the Ajege Khobur tradition on the formation of local identity and its role in strengthening social solidarity among the community. This study aims to examine the Ajege Khobur tradition as part of local wisdom that is still practiced by the community in Glingseran Bondowoso village. The method used is descriptive qualitative. The results showed that the Ajege Khobur tradition is still maintained to this day because this practice not only has historical value but also has the value of local wisdom and cultural identity for the supporting community.*

**Keywords:** *Ajege Khobur, Culture, Identity, Bondowoso, Local Wisdom, Tradition*

### Abstrak

Tradisi *Ajege Khobur* merupakan bagian dari sistem kepercayaan dan praktik sosial yang terkait erat dengan nilai-nilai spiritualitas, gotong royong, dan penghormatan kepada leluhur yang sudah mengakar di desa Glingseran Bondowoso. Penelitian ini berupaya mengungkap bagaimana latar belakang adanya tradisi *Ajege Khobur* di Desa Glingseran masih tetap bertahan sebagai bentuk penghormatan budaya dan pelestarian memori kolektif masyarakat di tengah modernisasi. Selain itu, penelitian ini juga mengeksplorasi proses dan nilai serta pengaruh tradisi *Ajege Khobur* terhadap pembentukan identitas lokal dan perannya dalam memperkuat solidaritas sosial di kalangan masyarakat. Penelitian ini bertujuan untuk mengkaji tradisi *Ajege Khobur* sebagai bagian dari kearifan lokal yang masih dipraktikkan oleh masyarakat di desa Glingseran Bondowoso. Metode yang digunakan adalah deskriptif kualitatif. Hasil penelitian menunjukkan bahwa tradisi *Ajege Khobur* masih tetap terjaga eksistensi hingga saat ini dikarenakan praktik ini tidak hanya memiliki nilai historis, tetapi juga memiliki nilai kearifan lokal dan identitas budaya bagi masyarakat pendukungnya.

**Kata Kunci:** *Ajege Khobur, Budaya, Identitas, Bondowoso, Kearifan Lokal, Tradisi*

## **Introduction**

The word culture is derived from the Sanskrit language, specifically from buddhayah. Culture is the plural form of Budi or intellect thus; culture refers to the product of intellect in the form of creativity. This means that culture encompasses everything related to human intellect and reasoning. Culture is the lifestyle of a group of people passed down from generation to generation. Culture is shaped by differences in religion, politics, clothing, music, buildings, ethnicity, language, and artwork. Culture, as a complete system of ideas, feelings, actions, and works produced by humans in social life, becomes a part of them through learning. Culture arises from the drive of humans who are endowed with a strong curiosity, which results in a civilization distinct from other creatures (Bani, 2021). The inheritance of ancestral cultures is typically carried out through education and passed down from generation to generation (Laili et al., 2024; Sumarto, 2019).

Culture is the result of human creativity and shared experiences. The technology and culture created by society are used by humans to control their surrounding environment. Creativity reflects human mental capability, and the ability to think, which leads to philosophy and science. Moreover, emotions embedded in human beings form all social rules and principles necessary to regulate society. Therefore, culture, particularly the emotional elements that produce values and norms, functions as a normative structure and as a design for living. In other words, culture also serves as a blueprint of behavior that sets standards for community actions and creates traditions. Culture can be seen in various aspects of human life, such as birth ceremonies, death, burial, and so on. Each region certainly has its distinctive characteristics according to its conditions and geographical location (Aprianti et al., 2022).

Tradition refers to customs created by humans emphasizing the supernatural, such as cultural values, legal norms, and relevant rules. Tradition originates from ancestors within a community or region. In carrying out tradition or culture, there are several moral values believed to honor the creators or those who initiated them, so these traditions can be implemented in a community or region through preservation (Darwis, 2018; Rahman & Rusydi, 2021; Sudirana, 2019).

Society is built on customs, norms, or habits in the form of traditions that have become ingrained as a result of creative and productive collective thinking, forming a

sustainable living system (Hafid & Azman, 2020; Muhammad, 2013). Indonesia's cultural diversity is something that belongs to its society, with certain traditions growing and developing in every region, marking the identity of social communities. This diversity is caused by various factors, differing from region to region. These factors include beliefs, customary terms, ancestral heritage, and geographical conditions.

One tradition that still exists in Indonesia is the grave-keeping tradition, known as Ajege Kobhur in Glingseran Village, Bondowoso Regency. The Ajege Kobhur ritual is carried out for seven to forty days after someone passes away. Several reasons motivate the practice of guarding a new grave, one being the Muslim belief that angels Munkar and Nakir will visit the grave to question the deceased shortly after burial. The people of Glingseran Village believe that waiting at the grave while reciting prayers will help in this process. Wringin Subdistrict is one of the 23 subdistricts in Bondowoso Regency, located about 16 km northwest of the regency's center. Geographically, the Wringin Subdistrict sits at an altitude of 458.516 meters above sea level. The region borders Suboh Subdistrict of Situbondo Regency to the north, Sumber Malang Subdistrict of Situbondo to the west, Pakem Village to the south, and Tegal Ampel Village to the east, covering an area of 5,801 hectares, including 1,173 hectares of rice fields, and 3,601.93 hectares of plantation land. The area consists of 13 villages, 90 hamlets, 81 neighborhoods, and 240 community units. According to population estimates at the end of 2014, Wringin had a population of 40,920 (*Bondowoso Regency Central Statistics Agency, 2023*).

The social condition of Wringin residents is considered religious, with more than ten large Islamic boarding schools located in the area. The community tends to lead religious lives, as seen in their daily application of Islamic teachings. The Wringin people hold great respect for religious leaders, known as *bindhereh*. Wringin residents always have religious figures who serve as role models. KH Malik Sanusi is one of the most influential religious leaders in Wringin society. As the head of Nurus Syam Islamic Boarding School, he is actively involved in various religious activities and participates in social and political events in Glingseran Village.

The burial process in Glingseran Village differs from standard funeral practices. Typically, a funeral ends after the burial, the recitation of *talqin* (a prayer for the deceased), and the final prayers. Normally, mourners leave the grave immediately

after the prayers. According to the local tradition, after the prayers, some people remain at the grave to guard or keep watch. This practice was confirmed through an interview with KH. Jamal, a respected religious figure in Glingseran Village, who stated that the Ajege Kobhur tradition is based on a *hadith* that says the angels Munkar and Nakir will come to question the deceased after the mourners leave. Family members and close neighbors do not leave the grave immediately after the burial. Instead, they perform a grave-keeping ritual known as Ajege Kobhur, during which family and mourners recite verses from the Qur'an and other prayers together. This is intended to ease the deceased's suffering in the grave or delay the arrival of the angels for questioning. Many in Glingseran believe that reciting Qur'anic verses and prayers at the grave will bring blessings to the deceased and reduce the trials of the grave (the trials of the grave) (KH. Jamal Interview, 23 December 2023).

Essentially, humans are religious beings with a belief in the supernatural as part of their innate nature. People believe that religion helps them form a connection with the sacred (Fiamrillah Z, 2022; Puspito, 1983). Religion is embraced and practiced by humans, and these practices are referred to as religiosity. Religion represents humans' response to the sacred, and religiosity manifests in various eras, places, cultures, and civilizations. George Simmel emphasizes two important aspects of religion. First, religion relates to religious relationships. Second, humans tend to model their relationship with God, deities, supernatural forces, or other concepts beyond human comprehension, and this affects social relationships within society (Lubis, 2015). Moreover, the grave-keeping tradition carries values important to humanity, particularly religious, social, and cooperative values. Cooperation (*gotong royong*) is essential to achieving one of Indonesia's national goals: to become a harmonious, prosperous, and peaceful nation. Cooperation is a dynamic ideology representing collective efforts, mutual assistance, and shared responsibility for common interests (Juliana et al., 2023; Kurnia et al., 2023; Paramita et al., 2023).

In today's globalized era, culture faces growing threats. Society is experiencing changes due to globalization. As a result, culture, as a legacy from ancestors, must be preserved to prevent extinction. Western culture easily penetrates society through the internet, influencing the lifestyle of the younger generation. A moderate worldview suggests that existing cultures are no longer relevant in contemporary or modern times. Therefore, society must remain aware and take

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action to safeguard and preserve culture. Culture cannot exist without humans or society, just as society cannot exist without culture (Kistanto, 2017).

This study differs from previous research conducted by Nabilah in 2022 titled *The Tradition of Guarding the Grave of a Recently Deceased Person in the Wringin Village Community, Wringin District, Bondowoso Regency (A Study of Living Hadith)*. Nabilah's research was conducted in Wringin Village, whereas this study was conducted in Glingseran Village. Another difference lies in the novelty of the content of this research, which seeks to analyze and describe the background of the emergence of the Ajege Khobur tradition, the process of implementing the Ajege Khobur tradition, and the values within it. The previous research only examined the Tradition of Guarding the Grave from the perspective of Hadith or within the context of Islamic views. Based on the explanation above, it can be concluded that this study has not been previously researched, as it differs significantly from previous studies in terms of location, subject, and substance.

## **Methods**

This study uses a qualitative approach to explore in depth the Ajege Khobur tradition practiced by the community of Glingseran Village, Bondowoso Regency. A qualitative approach was chosen because it allows the researcher to understand the background, meaning, process, and values contained in the Ajege Khobur tradition from the perspective of those who perform the tradition and the surrounding community. According to (Creswell, 2014) qualitative research aims to understand social and cultural phenomena from the viewpoint of the research subjects. This aligns with the focus of this research, which seeks to explore how the Ajege Khobur tradition is carried out and the values passed down through this tradition.

The study was conducted in Glingseran Village, Bondowoso Regency, where the Ajege Khobur tradition is consistently practiced every time, a resident passes away. This location was chosen because the tradition differs from other traditions in Bondowoso Regency and continues to be practiced today. Additionally, the unique aspect of the Ajege Khobur tradition is that it involves many elements of the community, which is expected to provide in-depth information about the meaning and social function of the tradition.

The research subjects include family members of the deceased, community members involved in the Ajege Khobur tradition, including traditional leaders, religious figures, and the general public. The purposive sampling method was used to select informants deemed to have in-depth knowledge of the tradition. Purposive sampling is a technique in which samples are deliberately chosen based on predetermined criteria to obtain relevant data for the research (Sugiyono, 2016).

Data collection in this study was carried out using several techniques: in-depth interviews, participatory observation, and documentation. The in-depth interviews aimed to gather information about the historical background of the Ajege Khobur tradition, the process, local wisdom values, and community views on the tradition in the modern era. In-depth interviews are an effective data collection method in qualitative research because they allow informants to express their experiences and perceptions in detail (Moleong, 2018). Interviews were conducted with immediate family members of the deceased, traditional leaders, religious leaders, and community members involved in the *Ajege Khobur* tradition.

The participatory observation was used to record the details of the activities carried out and the interactions among community members during the Ajege Khobur tradition. The researcher also collected data in the form of documents related to the implementation of the tradition, such as photo archives, videos, and historical records from the local community. This documentation was used to support the results of the interviews and observations, as well as to confirm data obtained from other sources. The data obtained from interviews, observations, and documentation were analyzed using thematic analysis. Thematic analysis is the process of identifying, analyzing, and reporting patterns (themes) within the data (Adelliani et al., 2023; Braun & Clarke, 2006).

## **Result**

### **Background of the Ajege Khobur Tradition**

Bondowoso is known for its unique traditions, which are still preserved by the local community today. One of these traditions is Ajegeh Khobur in Glingseran Village, Wringin District. Ajegeh Khobur is a term in the Madurese language that means guarding the grave. Based on interviews and field observations, there is no specific record of when this tradition began. However, the people of Glingseran Village believe

that the tradition of guarding the grave for someone who has recently passed away has been practiced for generations and is considered an ancestral heritage.

This tradition, according to local belief, aims to protect the recently buried body from being stolen by a creature known as *Godong*, which is said to resemble a dog. The people of Glingseran believe that *Godong* would steal the corpse of someone recently buried if it was left unguarded. In an interview with Mr. Asnawi, he shared that there was an incident in the village where a body went missing because it wasn't guarded. This event was discovered the following day, with the grave dug up and the body missing.

Although the exact appearance of *Godong* is unknown, villagers believe, based on ancestral stories, that it resembles a dog or wolf. According to Mr. Asnawi, there was once an incident where villagers saw *Godong* running swiftly, carrying a corpse from the cemetery. Since that incident, villagers have made it a tradition to guard the graves of the recently deceased, a practice that continues to this day.

The *Ajege Khobur* tradition in Glingseran Village is practiced regardless of the deceased's status, gender, age, or economic background. All newly dug graves are guarded, though the duration of the guard varies. This period usually lasts seven days, though some families extend it to 15 days. Guarding typically begins after sunset or after the Maghrib prayer and continues until morning. Villagers set up tents near the grave and spend the night reading prayers or engaging in various activities to stay awake, much like camping.

There is no limit on the number of people involved in Ajegeh Khobur, though it usually includes family members, local community leaders, and village officials volunteering to guard the grave. Approximately 20 people participate in this vigil each night. Guarding the graves of newly deceased individuals has become customary in Glingseran Village, Bondowoso Regency, and the tradition remains prevalent, even in modern times. According to Vegy Rahman Syah, the practice has been passed down through generations. Previously, this tradition was essential due to limited lighting facilities. Although modern lighting has now reached remote parts of the village, people continue this tradition for various reasons.

The task of guarding the graves is typically undertaken by men, including family members and neighbors. The number of people involved ranges from seven to ten, and sometimes as many as twenty. Female family members and neighbors, on the

other hand, generally stay at home, like customs in other regions. The seven-day vigil aligns with the tahlilan ceremonies held at the grieving family's house. There are no specific criteria for whether a grave should be guarded; this tradition applies to all newly deceased individuals in Glingseran Village.

Activities during the grave vigil vary, from reciting the Quran, tahlil, and casual conversations, to playing cards to ward off sleepiness. Villagers typically set up a simple tent near the grave using bamboo and tarps. In the past, most daily activities, such as praying and eating, were conducted at the gravesite. However, as more cemeteries are located near mosques, some activities have shifted to the mosque. Food and other supplies for those keeping vigil are provided by the grieving family. In Glingseran Village, there are no specific rituals that accompany the grave-guarding tradition. After the burial, some family members stay at the gravesite for up to seven days. According to Hidayah Attamimi, a student from Jember Polytechnic originally from Wringin, some people even continue the tradition of grave-guarding for up to 40 days.

### **Implementation Process of the Ajege Khobur Tradition**

The burial practices in Glingseran Village, Bondowoso, differ from those commonly seen in other places. Here, the funeral process does not simply end with the burial and recitation of *talqin* (guidance for the deceased in the grave) and prayers. Usually, mourners would leave the gravesite directly after the prayers. However, in Glingseran, after the prayer concludes, some people remain at the gravesite to wait or guard the grave.

In her study, Nabilah (2022) suggests that this practice of guarding the grave may be an implementation of a hadith. The hadith mentions that once someone has been buried and the mourners start leaving, angels Munkar and Nakir will arrive to question the deceased. Thus, family, and close neighbors in Glingseran do not immediately leave the grave after the burial. Instead, they stay and read the Quran and other religious texts. This practice is intended to alleviate the suffering of the deceased in the grave or, in some beliefs, delay the arrival of Munkar and Nakir. Many in Glingseran believe that by staying at the grave and reciting Quranic verses, they channel rewards to the deceased, which will reduce the trials and suffering of the grave.



According to Mr. Asyono, a Glingseran resident, the tradition of guarding newly dug graves fell out of practice for several years due to modernization and a lack of understanding among younger generations. However, with increasing incidents of grave thefts believed to be linked to black magic or other malicious purposes, the tradition has been revived. There is a local belief in a supernatural creature known as *Godong*, who is thought to steal and consume freshly buried bodies.

From an interview with Mr. Asnawi (2024) , it is learned that guarding newly dug graves is usually carried out by male family members or neighbors. The number of people involved varies, often between seven and ten, but sometimes as many as fifteen. Meanwhile, female family members and neighbors remain at home. The tradition of grave-watching typically lasts seven days, aligning with the period of *tahlilan* (a prayer recitation event) held at the deceased's home. However, the family of the deceased may choose the duration based on their capacity and wishes, often preferring an odd number of days, as odd numbers are believed to carry blessings.

During the vigil, those guarding the grave engage in various activities, such as Quran recitation, *tahlil*, or even playing cards to stay awake. A simple tent, made of bamboo and tarps, is usually set up above the grave to shelter the watchers. Many of their daily activities, like prayer and meals, take place at the gravesite. The vigil begins around 5:00 p.m. at dusk, marking the transition from day to night, and ends at sunrise around 5:00 a.m., marking the beginning of a new day.

Throughout the vigil, female family members or neighbors often bring food and drinks to those on guard. These provisions can range from full meals, such as rice with side dishes, to lighter snacks with coffee or tea. The type and amount of food provided depend on the family's capacity, accommodating the needs of those participating in this traditional watch. This practice exemplifies the unique cultural and spiritual approach of the Glingseran community, combining respect for ancestral customs with protective vigilance over their loved ones in their final resting place.

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Figure 1. The tent used for the Ajege Khobur tradition in Glingseran Village



Figure 2. The process of the Ajege Khobur tradition at night

## Discussion

The Tradition of *Ajege Khobur*, also known as grave guarding, is a form of cultural practice that is commonly performed in several areas of Indonesia as a form of respect and remembrance of ancestors or relatives who have passed away by guarding the grave being commemorated. This tradition involves family members gathering around, often preparing food for the people who come and serves as a symbol of the family bond with those who have passed away. In addition, grave guarding also has a sacred aspect, where this activity is seen as a means of expressing gratitude or seeking safety.

According to certain literature, the tradition of guarding graves has several important meanings today. Firstly, this tradition reflects values of cooperation and social awareness. Through this activity, people in the area where the grave guarding is conducted come together to prepare and share food, creating moments of

togetherness in remembering the days of those who have passed. Tradition also plays a role in maintaining social cohesion within the community (Rahman et al., 2021).

In addition, grave guarding is also considered a form of cultural education for the younger generation. Children or teenagers involved in these activities gain an understanding of the values within the tradition and the remembrance of their ancestors. This aligns with the intergenerational transmission of cultural values and cultural norms that are passed down from one generation to the next through practices like grave guarding (Qosim, 2017).

From an anthropologgrave-guarding perspective, the tradition of Ajege Khobur or grave guarding is also seen as part of transition rituals, known as Rites of Passage, which mark the transition of the deceased from this world to the afterlife. This ritual strengthens the community's belief that there remains a spiritual connection between the living and the dead. In some areas, graves are even regarded as sacred places with a specific function that must be preserved. Overall, the tradition of grave guarding is not only an expression of respect for the ancestors but also carries social, spiritual, and ecological values. This tradition maintains a balance between human life and the environment, symbolizing a local wisdom that holds deep relevance in the community's life today.

In the modern era, there are several regions that no longer practice the tradition of guarding graves. This phenomenon has occurred in Banjar City, South Kalimantan. Families hire specific individuals to guard the graves of the deceased. Thus, some residents are employed to carry out the tradition of guarding graves and receive special payments (Jannah, 2014). This is considered easier as all the needs of the guards are paid for in cash over the following seven days. However, this is not the case in Wringin, Bondowoso, where those who guard graves are volunteers to this day. Nevertheless, there is a possibility that the tradition of guarding graves in Wringin Village will experience changes. According to Asnawi, there has been a decline in the level of participation among residents involved in the grave-guarding process. This was supported by one of the residents, who noted that the influence of modernization could affect the continuity of the grave-guarding tradition. This can be seen in the development of the tradition over the years. According to Asnawi, there have been changes in the number of participants. In the 1990s, there were still about 40 to 50 residents involved in the grave-guarding process in Wringin Village.

However, in the modern era, this number has decreased to just 10 to 20 participants (Asnawi Interview, 2024).

This tradition differs from similar practices in other regions. For example, in Gunung Kidul, residents believe that the grave-guarding tradition is only carried out if someone passes away on a Tuesday Kliwon, a day considered particularly sacred, especially due to its association with black magic practices. To prevent cases of body theft, locals conduct the grave-guarding tradition as a preventive measure. Meanwhile, in Banjar, this practice is only carried out if the deceased was a pregnant woman, as there are fears it could be used for black magic. In Palangkaraya, within the seven days following death, families have an opportunity to honor the deceased, viewing death as a profoundly sacred and meaningful event (Jannah, 2014).

This presents a significant problem in efforts to preserve the grave-guarding tradition. Therefore, there have been suggestions from residents of Glingseran Village to establish a youth organization called "Peduli Desa" (Caring for the Village). This organization aims to provide a platform for the younger generation to preserve the culture and traditions of Glingseran Village. In terms of the grave-guarding process in the Wringin Subdistrict, there is no specific ritual accompanying the tradition. After the burial process, some family members usually stay at the grave for seven days, or even up to forty days, depending on the family's wishes and capabilities (Family Interview, 2024).

The *Ajege Khobur* tradition is a practice derived from a hadith teaching which states that after someone passes away and is buried, and the mourners have started to leave the grave, the angels Munkar and Nakir will come to question the deceased. Therefore, close relatives and neighbors do not immediately leave the burial site after the funeral process is complete; instead, they stay, reciting the Quran and offering prayers. The purpose is to lessen the grave's torment for the deceased or even delay the arrival of Munkar and Nakir to question them. Most people in Glingseran Village believe that those who stay by the grave to recite verses of the Quran and pray will bring blessings to the deceased and ease their suffering in the grave. However, many are not entirely convinced of this belief, so they continue to recite the Quran regularly, though not at the gravesite, but rather at the nearby mosque or in the mourning house (Nabilah, 2022).

From a historical perspective, the origin of the grave-guarding tradition is unknown, but according to social theory, it can only be understood through the subjective meaning and personal motivation of individuals who act to preserve the tradition according to ancestral mandates. According to Max Weber, there are four types of social actions. First, instrumental rational action is taken by considering the appropriateness of the means used to achieve the desired goal. Second, value-oriented rational action is carried out for reasons and purposes related to a person's beliefs, without considering the likelihood of success or failure. Third, traditional action is based on customs or traditions passed down from generation to generation, typically in societies with strong customary laws, performed without considering alternatives. Fourth, effective action is spontaneous, driven by emotions rather than logic (Alfiyan, 2018).

About Max Weber's four categories of social action, the practice of guarding new graves falls under the category of instrumental rational social action, as it is oriented toward achieving a specific goal. The community views the tradition of guarding new graves as more than just a regular prayer ritual for the deceased. It represents social values, particularly those related to the spirit of cooperation. Cooperation is born from self-awareness without any coercion or orders from others. Through cooperation, the community can gain several benefits, including First, the work becomes easier and lighter compared to when done individually. Second, it strengthens and enhances relationships between community members, even with relatives who live elsewhere. Third, it unites all members of the community involved (Sudrajat, 2014).

Cooperation in the form of helping each other still retains its original characteristics. This type of cooperation is limited to a small group of neighbors or a hamlet, such as in cases of death, marriage, building homes, and so on. The voluntary nature of this cooperation, without the intervention of village authorities, has persisted over time and is static because it is simply a tradition passed down from generation to generation. Gotong royong in Indonesia is not just about community service in the field, but also relates to social life, such as natural disasters, death, accidents, building houses, and so on (Derung, 2019). This is in line with the tradition practiced by the people of Glingseran Village. The tradition of guarding new graves is a form of cooperation that aims to help each other and foster empathy among people.

Therefore, preserving the tradition of grave guarding can also promote the value of cooperation among the villagers.

## **Conclusion**

The Ajege Khobur tradition in Bondowoso Regency is a form of local wisdom with profound significance in the social life of the people in Glingseran Village. This tradition reflects the community's respect for the legacy of their ancestors and the values passed down through generations. Ajege Khobur, or the tradition of guarding the grave, is not merely about protecting the burial site but also serves as a way to honor and pray for parents and ancestors who have passed away, thereby strengthening the bond between the younger generation and their culture and history.

In a broader context, this tradition also reflects the value of cooperation, where all levels of society are collectively involved in this activity. The active participation of the community in maintaining this tradition helps reinforce social bonds and community solidarity. Moreover, Ajege Khobur serves as an educational medium for the younger generation to understand the importance of preserving cultural heritage and respecting history.

From an educational and cultural perspective, the preservation of the Ajege Khobur tradition also serves as a form of character education for the younger generation. Values such as care, respect for parents, and social responsibility are indirectly taught through this activity, ultimately contributing to the development of individuals rooted in their local cultural identity.

Therefore, the continuity of the Ajege Khobur tradition is not only important for cultural preservation but also for shaping the character of the Bondowoso community to appreciate local values, history, and togetherness. This makes the Ajege Khobur tradition a cultural heritage that must continue to be preserved and passed on to future generations.

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