

Practice Social , Ritual , and Mechanism Inheritance *Kidung Parasnabi* as Living Manuscript in Life Community Trasne Jati in the village Lungs

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This study aims to examine the social practices, rituals, and inheritance mechanisms of the *Kidung Parasnabi* as a living manuscript in the life of the Trasne Jati community in Semparu Village. The *Canticle Parasnabi* is not only understood as a traditional text stored in manuscript form, but as cultural knowledge that is kept alive through the practice of reading, chanting, rituals, social interactions, and the process of intergenerational inheritance. This study uses a qualitative approach with an ethnographic perspective to understand the relationship between texts, cultural actors, ritual contexts, and the social environment of the community. Data were obtained through participant observation, in-depth interviews with key informants, primary informants, and supporting informants, as well as documentation of the practice of reading and chanting the *Kidung Parasnabi*.

Data analysis was carried out interactively through data condensation, data presentation, as well as drawing conclusions and verification. The results of the study indicate that the sustainability of the *Kidung Parasnabi* is supported by three main dimensions, namely social practices that place the kidung as a medium of interaction and strengthening community identity; ritual practices that integrate the hymn into religious and traditional activities; and the inheritance mechanism that occurs through direct learning, imitation, repetition, involvement in community activities, and the transmission of knowledge from older generations to younger ones.

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Thus, the *Kidung Parasnabi* as a living manuscript demonstrates that the existence of a manuscript is not solely determined by the materiality of the text, but by the community's ability to continue reading, reciting, interpreting, practicing, and passing it on. This research emphasizes the importance of the Trasne Jati community as a primary agent in maintaining the

license (<http://creativecommons.org/licenses/by/4.0/>). sustainability of the Kidung Parasnabi as a living cultural heritage.

Keywords : Kidung Parasnabi , living manuscript, social practice, ritual, cultural inheritance, Trasne Jati , Semparu Village.

1. Introduction

The Nusantara Manuscript is one of the source important For understand history intellectual , religious , literary and cultural society . Existence manuscript No only related with the text written in it , but also with a society that reads , chants , interprets , uses and passes on text said . With Thus , the manuscript can understood No solely as preserved artifacts of the past in room storage , but rather as part from practice a culture that continues experience actualization in life society . In context said , the study manuscript experience expansion from text - oriented approach towards studies that pay attention to connection between text , context social , actors culture , performativity , and ritual practices (Iswanto et al., 2018) .

Expansion perspective the give birth to draft *living manuscript* , namely understanding to manuscript as texts and artifacts that have been obtained its sustainability through practice social public his supporters (Iglesias et al., nd) Chaucrad). Draft This put manuscript in reciprocal relationship with community , so that existence manuscript No only determined by conditions physically , but also by how text the actualized through reading , copying , chanting , performing , rituals, and form transmission knowledge other (*Mochammad Nginwanun Likullil Mahamid* , nd) . In perspective this , manuscript to be “ alive ” when text No stop as document written , but present in experience social and cultural public .

Tradition reading manuscripts in various regions of Indonesia show that text traditional can endure Because Keep going practiced in life public (Raditya, 2022) . Tradition like *macapatan* , *mabasan*, *mocoan* , and various form reading or chanting manuscript other show existence connection close between text , sound , ritual, and community . Reading manuscript with voice or through Kidung No only functioning For convey content text , but at a time become incident social that brings together readers , listeners , and communities in something room culture (Najiha, 2026) . Therefore that , understanding to manuscript need notice dimensions performative and social aspects that accompany it .

Study Iswanto et al . regarding tradition *mocoan* in Banyuwangi show that practice reading preserved manuscripts in ritual context can functioning as form *living heritage* . Research the show that manuscripts , traditions reading , and mutual rituals relate in guard sustainability inheritance culture. However , research it also shows existence problem inheritance when generation successor start experience limitations in do practice reading manuscript. Findings the show that sustainability *living manuscript* no only depends on the existence of text , but also on sustainability community , ritual practices, and mechanisms transmission knowledge .

Problem inheritance become the more important when manuscript placed as part from living culture . Inheritance No always ongoing through formal education , but can happen through involvement direct

in rituals, the process of imitating, listening, memorizing, chanting, and Study from people who have authority culture in community (Dan et al., 2019). With Thus, the inheritance process is a social process that allows knowledge about text, how to reading, meaning, value, and function of rituals are transmitted from One generation to generation next. Study on *living manuscript* therefore need see No just what content manuscript, but also “who brings to life manuscript”, “in context What manuscript used”, and “how knowledge the inherited”.

In context said, *Kidung Parasnabi* become important For reviewed as part from practice culture community Trasne Jati in the Village Semparu. *Kidung Parasnabi* No placed only as literary text or legacy written, but as text that obtains meaning through practice social and community rituals. Its existence can understood through connection between text, chanting, performer, space social, ritual, and developing values in community supporters. Perspective *living manuscript* allows study to *Kidung Parasnabi* No stop at the study textual, but move going to understanding about How text the present and functioning in life public (M Sholeh, 2017).

Community Trasne Jati in the Village Lungs become room important For see the process Because existence *Kidung Parasnabi* related with practice social and ritual activities carried out by the community. In in practice, text No stand alone, but rather present through the actions of the perpetrators reading culture or chant it, following the procedure certain, as well as connect it with context life community (Plan & Revitalization, nd). Relationship between text and practice the show that *Kidung Parasnabi* can understood as part from knowledge a culture that continues

negotiated and reproduced through activity community.

Study on *Kidung Parasnabi* in perspective *living manuscripts* are also important Because study manuscript during This often more emphasize aspect philological, textual, and material. While that, dimension social, ritual, performative, and mechanism inheritance in community supporters Not yet always become attention main. In fact, the continuity of A manuscript in society is very much determined by its capabilities community For maintain practice that accompanies it (Mawarni & Restendy, 2026). Study of *living manuscript* show that texts and manuscripts get its actuality through ongoing narrative and performative strategies in public. With Thus, research to *Kidung Parasnabi* need connect study text with practice social and cultural factors that make it still relevant.

Study This focus on practice social, ritual, and mechanism inheritance *Kidung Parasnabi* as *living manuscript* in life community Trasne Jati in the Village Semparu. Practice social reviewed For know How *Kidung Parasnabi* present in relation between actors and life community; ritual practices are studied For understand context, function, and position hymn in ritual activities; whereas mechanism inheritance reviewed For identify method knowledge, ability chanting, meaning, and the values contained in *Kidung Parasnabi* transmitted intergenerational. Novelty study This lies in the effort integrate three dimensions the in One framework analysis *living manuscript*, namely; (1) practice social, (2) ritual practices, and (3) mechanisms inheritance. All three understood as One the unit that explains How *Kidung Parasnabi* No only endure as text, but Keep going get life through community his supporters. With

approach ethnographic research This put community Trasne Jati as subjects who have knowledge , practice , and authority in turn on as well as continue tradition the .

Based on description said , research This directed For answer three problem main : how practice social *Kidung Parasnabi* ongoing in life community Trasne Jati ; how *Kidung Parasnabi* integrated in ritual practices ; and how mechanism inheritance *Kidung Parasnabi* ongoing intergenerational . Answer on question the expected can expand study *living manuscript* with show that sustainability manuscript No only determined by preservation objects and texts , but also by sustainability practices , actors , ritual spaces , and mechanism transmission knowledge in community .

2. Methodology

Study This use **method qualitative with approach ethnography** For understand in a way deep practice social , ritual, and mechanisms inheritance *Kidung Parasnabi* as *living manuscript* in life community Trasne Jati in the Village Lungs (Sumadi et al., 2023) . Approach This chosen Because *Kidung Parasnabi* No positioned solely as text or script written , but as tradition life that earns meaning through chanting , ritual, interaction between members community , memory collective , and transmission process intergenerational . Ethnography allows researchers catch meaning the from corner view perpetrator tradition (perspective emic) through involvement direct in context socio-cultural community (Wijaya et al., 2018) .

Study This various study field *research* with paradigm qualitative . Focus study No For measure frequency performing rituals or count amount heir *Kidung Parasnabi* , but rather For describe, interpret , and

understand meaning culture that is built community Trasne Jati on tradition. Approach ethnography used For see *Kidung Parasnabi* as part from system culture community . In context this , attention study directed at three aspect main , namely : practice accompanying social existence and chanting kidung ; form , stages , and the meaning of the ritual that involves *Kidung Parasnabi* ; and mechanism inheritance knowledge , memorization , method singing , ethics , and spiritual values to generation next (Elimanafe et al., 2023) . Ethnography relevant Because require researchers present in life daily the group being studied , did observation participatory , interview deep , and reading to documents and artifacts related cultures with tradition the .

Study implemented in the village Semparu , as room social and cultural place community Trasne Jati run , maintain , and inherit *Kidung Parasnabi* . This location chosen in a way purposive because in it there is practice traditions that make hymn No only as legacy textual , but as part from experience religious , social and cultural inhabitant community .

Subject or informant study chosen with technique *purposive sampling* , namely based on consideration that they own knowledge , experience , involvement , or authority in tradition *Kidung Parasnabi* . Informant can includes : 1). Elders , figures customs , or community spiritual figures Trasne Jati who understands history , origins , and values *Kidung Parasnabi* . 2). Chanter , ritual leader , or heir the main one who controls text , Kidung , procedure implementation and rules use hymn . 3). Members communities involved in activity social and related rituals Kidung . 4). Generation young or candidate the heir who is learn and accept transmission tradition . 5).

Family perpetrator traditions that play a role in inheritance domestic or intergenerational 6). Government village or figure the community that knows position tradition the in life Village Lungs .Amount informant No determined in a way rigid since beginning , but rather develop in accordance data needs up to reach saturation information (*data saturation*). This means that data mining is stopped. when interviews and observations No Again produce information or theme new meaning (Najiha, 2026) .

Data collection was carried out in a way gradually through observation participatory , interview in-depth , documentation , and recording ethnographic. Combination technique the necessary for research capable catch visible practices, recounted experiences , and footsteps material and textual from *Kidung Parasnabi* . In study ethnography , observation , interviews , and documents is technique main For understand culture group in a way intact . Observation participatory done with attend and, as far as allowed community , involved in a way limited in activity social and related rituals with *Kidung Parasnabi* . Researcher observe time and place implementation hymn , program schedule , parties involved , form interaction , use language , expression body , atmosphere sacred , response participants , as well as the rules that govern involvement member community . Observation this is also directed For see How hymn present in life everyday : what only sung in certain rituals , it is used in activity communal , taught in the environment family , or become marker identity community Trasne Jati . Ethnography put involvement direct researchers in context life group as method important For understand action social in a way natural .

Interview deep done semi - structured and open . Interviews aim dig stories , experiences, meanings , beliefs and memories of informants about *Kidung Parasnabi* . Question interview covering history and origins hymn , meaning text and poetry , reasons chanting in certain rituals , changes practice from time to time, the role figure or family in guard traditions , ways Study hymn , criteria somebody can become singer or heirs , and challenge inheritance in the middle change social . Interview deep important in ethnography Because allows researchers understand action culture from perspective member community Alone .

Studies documentation used For complete observation and interview data . Documents reviewed can in the form of manuscript or copy *Kidung Parasnabi* , notes personal heir , photo activities , audio-visual recordings of chanting , archives community , genealogy , records history village , as well as other relevant documents . In matter there is the script is considered sacred or limited access , researchers honor provision community and not do copying , photographing , or publication without permission . Documentation no only understood as supporting data , but also as means For browse connection between text hymn, performance chanting , and life social community (Dewi, 2019) .

During study ongoing , researchers compile notes field ethnographic containing description events , conversations important , ritual situations , reflection researchers , as well as interpretation beginning to symbols and meanings that appear . Note field made as soon as possible Possible after observation or interviews to capture the context , atmosphere , and details of the interaction No lost . In ethnography , analysis beginning of course done simultaneously with the data

collection process so that researchers can adapt focus data mining on findings in the field . Data analysis was performed in a way interactive and ongoing since beginning data collection up to writing results research . Stages analysis covering data reduction , coding , categorization , data presentation , interpretation , and drawing conclusions conclusion . Result data interview transcribed , then read repetitive For find keywords , expressions local , theme , and pattern related meanings with practice social , ritual, and inheritance *Kidung Parasnabi* (Mahendra et al., 2024) .

Data coding is directed at categories such as : function social kidung , spiritual meaning , ritual structure , ritual actors , rules chanting , teacher-student relationship , inheritance family , inheritance communal , transmission media , change tradition , role generation young people , as well as conservation strategies . Furthermore , the category the compared to between the result data observation , interviews , and documentation For find pattern consistent culture and difference view between informants . Analysis results served in form narrative ethnographic narrative rich in description (*thick description*). No only explain What is being done community Trasne Jati , but also elaborate how and why practice the executed , value what is believed , and How *Kidung Parasnabi* Keep going turned on in relation social community . With thus , *Kidung Parasnabi* can understood as *living manuscript* : a manuscript whose continuity No only lies in the existence of physique text , but especially in practice reading , chanting , appreciation , and inheritance .

Data validity is maintained through triangulation sources , triangulation techniques, and member checking . Triangulation source done with compare

information from elders , singers , members community , generation young , and figures village. Triangulation technique done with compare results observation, interviews , and documentation. Meanwhile that , *member checking* done with confirm return results interpretation or information important to informant the key to the meaning of what is written researchers No deviate from understanding community . Use observation participatory , interview in-depth , and documentation in a way integrated is form common triangulation used in research ethnography about traditions and rituals (Maulana et al., 2026) .

Study This notice ethics study qualitative and sensitivity culture community Trasne Jati . Before do data collection , researchers request permission to government Village Semparu , figure community, and authorities in ritual performance. Every informant given explanation about objective research , form expected engagement , data usage , and right they For reject answer question or stop involvement When just (Upt-pmk-soshum-its & Komunikasi-fisib-utm, 2016) . Name of informant can disguised if they want confidentiality . Researchers also do not will record , photograph , copy , or publish both ritual and manuscripts that are considered sacred , closed , or only may accessed by members certain . Position researchers placed as respectful learners authority culture community , not as the assessing party Correct or the mistake beliefs and practices carried out. Approach this it is important that research produce ethical , contextual , and sustainability oriented understanding knowledge local community Trasne Jati .

3. Results

Research result show that *Kidung Parasnabi* in life community Trasne Jati in the Village

Lungs No only understood as text Kidung or inheritance written from the past . Kidung the life through practice chanting , remembrance collective , involvement social citizens , as well as the rituals carried out in a way repetitive in life community . Therefore that , existence *Kidung Parasnabi* more appropriate understood as *living manuscript* , namely ongoing script get life , meaning , and sustainability through practice social supporters .

For community Trasne Jati , *Kidung Parasnabi* own position important as a reminder medium to spiritual values , moral teachings , respect to ancestors , as well as amplifier bond social between members community . Kidung No present as object stored and passive culture , but rather as knowledge that is spoken , sung , heard , lived , and passed down . In every the chanting , there is connection between text , sound , ritual, space social , and beliefs community .

Findings field show that meaning to *Kidung Parasnabi* No always the same in every member community . Circle elders tend look at hymn as inheritance ancestors who contain guidance live and have mark sacredness. While that , the more members young see hymn as identity culture communities that need be kept so as not to lost in the middle changing times. Differences emphasis the No cause conflict , but rather show that *Kidung Parasnabi* Keep going interpreted in a way dynamic in accordance experience and position of each member in community .

In life social community Trasne Jati, *Kidung Parasnabi* become a medium that brings together member community in room togetherness . Practice chanting hymn No stand Alone as individual activities , but ongoing in relation social involving chanters , elders , family , ritual participants , and generation young . Presence they show that

hymn functioning as means formation solidarity and identity together .

Before hymn chanted , members community usually involved in various form preparation , such as determine time activities , arranging place , prepare ritual equipment , arrange presence participants , and share role . Preparation process the show existence Work together and mutual cooperation (Pratama, 2026) . In context this , *Kidung Parasnabi* No only be the core of ritual activities , but also become reason for member community For gather , communicate , and strengthen connection social .

Chanting kidung also forms connection special between elders and members community . Elders own position important Because considered understand history , texts , Kidungs , procedures and values contained therein in *Kidung Parasnabi* . They No only play a role as singer , but also as guard authority tradition (Dayak et al., 2022) . When the elders explain the meaning of the verses of the hymn or directing procedures chanting , members community show attitude respect as form confession to knowledge and experience generation previous .

In practice social daily , *Kidung Parasnabi* also functions as marker identity community Trasne Jati . Kidung differentiate community the from group other social groups around him Because load method praying , speaking , singing , and interpreting distinctive life . Identity the No solely built through formal membership , but through participation active in activity community and willingness For guard the values contained in hymn (Maulidiyah, 2023) .

Practice social the show that sustainability *Kidung Parasnabi* depends on the relationship

between humans . Script or text hymn can just saved , but without chanter , listener , inheritor , and space social support , hymn potential lost its function . With Thus , the community Trasne Jati become room main thing that allows *Kidung Parasnabi* still life from One incident social to incident social next .

Research result show that chanting *Kidung Parasnabi* own relatedness close with community ritual performance Trasne Jati . Kidung sung at certain moments which are considered important by the community , both in spiritual activities , commemoration traditions , prayers together , as well as incident social that has meaning special . In this ritual , the hymn functioning as introduction atmosphere , prayer media , means appreciation values , and connectors symbolic between humans , ancestors , and Lord .

General ritual implementation ongoing through stages preparation , opening , chanting hymns , prayers or appreciation together , and closure . At stage preparation , community organize ritual room and prepare various need in accordance agreement as well as prevailing traditions (prawoto) . Stage This show that the ritual is not only interpreted as spiritual activities , but also as activity social needs involvement together . At the time chanting , *Kidung Parasnabi* performed by the singer main or trusted figure own ability and understanding to kidung . Other members can follow , listen , or respond chanting in accordance roles and regulations in force . The ritual atmosphere tends to ongoing solemn Because hymn No positioned as entertainment , but rather as a medium for present spiritual awareness and respect to believed values community .

The meaning of the ritual is not only lies in the content text *Kidung Parasnabi* , but also on

the way hymn sung . Tone, tempo, repetition of verses, intonation , time implementation , sitting position or standing , and attitude participant is part from overall the meaning of the ritual. This show that *Kidung Parasnabi* No can understood only through reading text . Meaning hymn become intact when text That present in ritual performance and experience in a way together by members community (Raditya, 2022) .

Rituals also become room formation memory collectively . Through repetition chanting at times certain members community remember return teachings , advice , stories , and moral values contained in hymn . Hymn Then functioning as an educational medium cultural and spiritual. Generation young people present in the ritual no only hear sound Kidungs , but also witness the manners , attitudes respect , and connection intergenerational interactions that accompany his chanting (Amanda & Wijayati, 2026) .

Inheritance *Kidung Parasnabi* in community Trasne Jati ongoing through informal and community-based mechanisms relation social . No the entire inheritance process done through learning official or written . Most of the knowledge about hymn obtained through involvement direct in activity community , observation to senior chanter , repetition , memorization , and guidance from elders or member family that has understand tradition . Mechanism First is inheritance through family .

In environment family , children or member family young start know *Kidung Parasnabi* through habit listen chanting , following ritual activities , and receiving explanation simple from parents or relatives involved in community . At this stage beginning , inheritance No always shaped formal education . Children moreover formerly

accustomed to present , listening , and understanding ritual situations . From the habituation process the growing sense of familiarity and belonging to tradition .

Mechanism second is inheritance through activity community . Generation young Study with method present in meeting , watching chanting , helping preparation activities , as well as follow directions elders . They Study No only memorize text or hymn tunes , but also understanding ethics in rituals, procedures honor elders , provisions chanting , and the values that must be guarded (Casim, 2025) . Learning process This put generation young as participant active , even at the stage beginning they Not yet get role main .

Mechanism third is inheritance through exemplary behavior . Elders and senior chanters become example for generation successor in guard attitude , appreciation , discipline and responsibility answer to tradition . Inheritance mark through exemplary behavior considered important Because community look at that ability chant hymn must accompanied by with understanding ethical and spiritual (Dan et al., 2019) . In other words, a person No Enough only capable say or singing the verses of *the Kidung of Kidungs Parasnabi* , but also necessary own appropriate attitude with values taught in hymn .

Mechanism fourth is inheritance through text and documentation media . The existence of manuscript , copy text , notes hymn , or recording chanting can assist the recognition and repetition process material . However , the results study show that text written No the only one source main in inheritance . Text acquires meaning through explanation oral , practical directly , and ritual context . Therefore that , manuscript functioning as support memory , whereas community

become room the main thing that animates and interprets script the .

Inheritance *Kidung Parasnabi* face a number of challenges, especially change pattern life generation young , limited time For gathering , decreasing interest to tradition oral , as well as cultural media dominance popular . Even though Thus , the community Trasne Jati still maintain tradition through involvement generation young in ritual activities , teaching in a way gradual , giving not quite enough answer in activity community , and strengthening awareness that hymn is part from identity they .

Based on findings research , *Kidung Parasnabi* can categorized as *living manuscript* Because its existence No limited to form physique manuscript or text written . Kidung life in voice chanter , memorization member community, ritual procedures, interpretation elders , as well as involvement social inhabitant Trasne Jati . Manuscript in context This No only maintained as object legacy , but Keep going actualized in practice life . Character *living manuscript* seen from existence reciprocal relationship between text and community. Text provides base for chanting and rituals, while community give context, voice, meaning, as well as sustainability for text said. When *the Kidung Parasnabi* chanted in ritual, text no just read repeat , but presented return in accordance situation social and spiritual community. With Thus, every chanting is form actualization at a time inheritance .

With thus , *Kidung Parasnabi* is inheritance living culture Because Keep going practiced , interpreted , and passed down . Practice social strengthen solidarity community , ritual giving room spiritual appreciation, meanwhile mechanism inheritance ensure continuity knowledge intergenerational . Third aspect the each other related and

forming existence *Kidung Parasnabi* as *living manuscript* in life community Trasne Jati in the Village Lungs .

4. Discussion

Research result show that *Kidung Parasnabi* in life community Trasne Jati in the Village Lungs No can understood only as legacy past texts . *Kidung* the present as a continuing tradition chanted , internalized , and passed down in life social and community rituals (Susilo et al., 2020) . Therefore that , *Kidung Parasnabi* own character as *living manuscript* , namely living script Because the text Keep going actualized through sound , performance , ritual, memory collective , and relations intergenerational. Concept *living manuscript* emphasize that texts and manuscripts get meaningfulness when present in practice society , including through copying , art performances , readings , and rituals.

In context community Trasne Jati , life *Kidung Parasnabi* No only depends on the existence of script physical . Its sustainability precisely seen in ability community guard practice chanting and interpretation *kidung* . In other words, the manuscript become source or references culture , whereas community become the subject that brings life content script said . When the hymn chanted in activity together , the previous text nature written changed become experience collective that can heard , felt , and interpreted by members community .

Understanding the in line with view that manuscript No only worth as document history , but also as product culture that stores knowledge public about life , values , traditions , language , norms , symbols , and ritual systems (Khusniyah et al., 2025) . In study this , value the seen through relatedness *Kidung Parasnabi* with spiritual life , ethics

social, respect to elders, as well as strengthening identity community Trasne Jati .

Practice social accompanying *Kidung Parasnabi* show that tradition This functioning as means formation solidarity community . Presence member community in preparation , implementation , and closing activity form room interactions that strengthen the sense of togetherness . *Kidung* become point meeting for individuals who come from from background different ages , experiences , and roles , but united by involvement in the same tradition (Indiarti, 2025) . Chanting *Kidung Parasnabi* also showed existence distribution role social. Elders or senior singer plays a role as holder knowledge , guardian of manners , and giver of direction . Member community other play a role as participants , supporters activities , listeners , or candidate heir .

Distribution role the No just show structure in community , but also shows existence connection each other need . Elders need participation generation young to maintain tradition continues , while generation young need directions elders For understand meaning and procedures implementation hymn (Purba et al., nd) . From the corner view practice social , *Kidung Parasnabi* functioning as cultural capital community Trasne Jati Ability chant, understand content , knowing time usage , as well as operate ritual ethics become valued knowledge in community . Knowledge the No always obtained through formal education , but rather through experience participation , observation , habituation , and interaction in a way continuously .

Kidung also builds identity collective community . Identity the No only formed by recognition that somebody is part from

Trasne Jati, but rather realized through involvement in activity culture together (Maulidiyah, 2023) . When member community attend rituals, follow chanting , or help implementation activities , they in a way No direct update and confirm identity his group . Cultural rituals in general of course can functioning as room maintenance identity , solidarity intergenerational , and sustainability mark community (Siregar, 2020) .

With Thus , the practice social *Kidung Parasnabi* No stop activity sing a Kidung text . Practice the is a social process that builds closeness , sense of belonging , recognition to authority elders and responsibilities answer together For nurse tradition . Kidung become a unifying medium personal life of members with life collective community . Findings study show that ritual is context the main thing that makes *Kidung Parasnabi* own mark sacred and meaningful for community Trasne Jati . Chanting hymn in the ritual no can equalized with activity sing or read text usual . Kidung chanted in arrangement of procedures , time , space , atmosphere and rules certain things that are understood together by members community . Elements the make hymn as part from ritual actions.

In ritual, *Kidung Parasnabi* functioning as a medium for prayer , spiritual appreciation , and liaison symbolic between man with believed values community . Verses of hymns No only understood through linguistic meaning , but also through experience chanting (Tunjung et al., 2019) . Tone, intonation , repetition , and atmosphere silence in the ritual of participating form meaning to text . Therefore , understanding to *Kidung Parasnabi* must covers text and performance in a way simultaneously .

Rituals can also be understood as room formation memory collective . When the

hymn chanted repeatedly in activity community , members No only remember the sound and text , but also remembering experience with those who accompany it (Grimes, 2015) . Generation young Study recognize When hymn chanted , who leads , how participant behave , and mark What should guarded . With Thus , the ritual becomes mechanism repetition culture that allows tradition still embedded in memory community .

Presence *Kidung Parasnabi* in the ritual of showing that manuscript own dimensions performative . The text does not finished when written or copied , but get life when read , sung , and accepted by the community (Iswanto et al., 2018) . In tradition reading manuscripts in Indonesia, the readings were carried out in a way continuously in public can understood as form *living manuscript* . Because that , the ritual in community Trasne Jati can viewed as room actualization script , place past texts Keep going relate with needs and life today's society . However , the sacredness the hymn also demands existence ethics in research and preservation . No all over part text , ritual process, or knowledge community can opened in a way free to party outside . Knowledge certain Possible only can explained by the elders or used in situations special . The limitation need understood No as obstacle research , but rather as form protection community to values and authority the culture they have .

Mechanism inheritance *Kidung Parasnabi* in community Trasne Jati nature social , oral , and participatory . Inheritance No only ongoing through giving text or memorization from generation old to generation young , but through involvement repetitive in life community . Generation young Study with method see , hear , follow , help , etc slowly

given not quite enough answer in related activities with hymn (Retnowati et al., 2022) .

The pattern show that inheritance culture ongoing through the socialization process . Values, knowledge , and norms culture can transmitted intergenerational through formal and informal practices , such as involvement in rituals, observations , stories oral , learning in family and activities together . In context *Kidung Parasnabi* , this process looks when children or member young start introduced to hymn through presence they in activity community , before Finally Study memorize , understand meaning , and participate in a way more active .

Inheritance through family own position important Because family is room First for member young For know traditions . Parents , grandparents , or relatives involved in community become intermediary beginning in introduce kidung . They No always teach formally , but build proximity child with tradition through habit present in ritual, listening chanting , and conveying story about mark and history hymn (Subrata, 2025)

On the other hand , inheritance through community give experience learn more wide . Generation young No only accept knowledge from family , but also from elders , senior chanters , and members community others . They Study that ability chant hymn must accompanied by with ethics , discipline , respect , and understanding on ritual situations . With Thus , inheritance No only produce singer new , but also form member a community that understands not quite enough answer culture .

Inheritance based practice the own strength Because knowledge No only delivered as information , but experienced in a way direct . Research about tradition oral and ritual shows that activity listening , chanting ,

responding ritual speech , and involved in activity together can strengthen the learning process social as well as interaction intergenerational (Casim, 2025) . In case *Kidung Parasnabi* , generation young Study through experience body , voice , ritual atmosphere , and relationships emotional with community . Although Thus , the inheritance process face challenge .

Change style life , limitations time generation young , development technology , as well as increasing exposure to culture popular can reduce intensity involvement they in tradition local (Morseth et al., 2020) . Challenges the No always means that generation young reject tradition , but show the need for a more effective inheritance strategy adaptive . Community can strengthen preservation through activity Study hymn in a way periodic , permanent audio-visual documentation honor limit sacred , youth involvement in ritual committee , and space for dialogue between elders with generation young .

Discussion This confirm that preservation *Kidung Parasnabi* No Enough done with keep manuscripts, digitizing text, or documenting chanting. Steps the important , but need accompanied by with preservation community his supporters . Without sustainability chanters , elders , ritual participants , and generations heir , manuscript risky changed become archives detached culture from life social. More preservation in accordance for *Kidung Parasnabi* is preservation based community. Community Trasne Jati need placed as owner main knowledge and determinants boundaries utilization tradition (Elvandari et al., 2020) . Parties outside , including researchers , government village, institution education, as well as activist culture, it would be better play a role as respectful supporters

authority community, not as the party taking over tradition .

Form preservation can done through strengthening room Study intergenerational , documentation that obtains agreement community , archiving script in a way safe , and introduction mark *Kidung Parasnabi* to generation young through appropriate way with context culture local. Documentation need understood as supporters transmission , not replacement practice chanting and rituals (Ancangan & Revitalization, nd) . Because, the value main *Kidung Parasnabi* lies in its sustainability as experience social and spiritual implementation together .

With thus , *Kidung Parasnabi* as *living manuscript* show close relationship between text , ritual, practice social , and inheritance culture . Hymn text still life Because community Trasne Jati Keep going chanting , interpreting , and bringing it down to generation next . Sustainability tradition the depends on ability community guard balance between respect to old values and adjustments to change social in the present day .

5. Conclusion

Based on results research and discussion , can concluded that *Kidung Parasnabi* own position important in life community Trasne Jati in the Village Semparu . Kidung the No only understood as text or manuscript written, but as inheritance living culture (*living manuscript*). Life *Kidung Parasnabi* looks in practice chanting , ritual performance , remembrance collective , relationship social between members community , as well as the inheritance process mark to generation next . With Thus , the existence of hymn No only depending on the script physical , but rather especially on involvement active community in enliven , interpret , and preserve it .

Practice social *Kidung Parasnabi* functioning as a medium for formation solidarity and identity community Trasne Jati . Related activities with hymn involving elders , singers , family , members community and generation young in relation mutual social support . Preparation activities ,chanting, involvement participants , as well as respect to a figure who understands hymn show existence values of mutual cooperation, togetherness , respect to generation previous, and responsibility answer culture together .

In practice said , the elders and senior chanters have role important as guard knowledge tradition . They no only control text and Kidung , but also understand the procedures , ethics , time implementation , as well as accompanying spiritual values *Kidung Parasnabi* . Meanwhile that , member community other play a role as supporters sustainability tradition through presence , participation , and involvement in activity together . *Kidung Parasnabi* own the function of ritual as a medium for spiritual appreciation , prayer , reminder moral values , and connections symbolic between community with teachings as well as their ancestors respect . Meaning hymn No only lies in the content the text , but also the method the chanting , the ritual atmosphere , the time implementation , attitude participants , as well as rule the culture that accompanies it . Therefore that , the Kidung must understood as text that is performative , namely text that obtains meaning when chanted and experienced in community ritual context .

Inheritance *Kidung Parasnabi* ongoing informally, orally, participatory, and intergenerationally. The inheritance process done through family , involvement in activity community , role model elders , repetition chanting , memorization , and use text or

documentation as a supporting media. Generation young not only study control poetry and hymn tunes, but also learning understand ethics, ritual procedures, attitudes respect and responsibility answer for guard tradition.

Kidung Parasnabi as *living manuscript* show that preservation manuscript not enough done through storage, archiving, or digitalization text. Preservation need directed towards sustainability community supporters, chanters, rituals, space study intergenerational, as well as the values that live behind text the manuscript will still life if

Keep going read, chanted, practiced, and interpreted by the community owner its traditions. Therefore that, preservation *Kidung Parasnabi* should done with approach based community. Community *Trasne Jati* need placed as subject main in determine method maintain, teach, document, and introduce hymn to generation next. Government village, institution education, researchers, and activists culture can play a role as supporters through facilitation documentation, space learning, as well as protection to mark sacred and authority culture community.

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7. Author Declaration

State no conflicts of interest