

Civic Engagement Art Studio: an Effort to Increase the Interest of the Young Generation in Preserving Javanese Culture

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Abstract

Art studios as a cultural preservation provide an opportunity to continue the preservation for general public including the younger generation. Javanese Culture is a very rich legacy with various kinds of arts. Because of that it's have to involve citizen in preserving the existing culture. This study aims to determine the conditions and description the role of civic engagement in art studios in effort to increase interest of the younger generation to preservation of traditional Javanese Culture. This study uses a qualitative approach with a literature study method. With data sources obtained from document analysis from various literatures and interviews with practitioners. The result of this study indicate that Civic Engagement promoting national culture needs to be improve for citizens. The younger generation who are facing the future need thoughts and actions in preserving culture. Javanese culture taht has been passed down has now developed and needs continuation from younger generation.

Keywords: civic engagement; art studios; javanese culture.

Introduction

It is undeniable the Era of Globalization has caused changes in various aspects of socio-cultural life in society. Along with advances in technology, people are getting easier to access various forms of information. However, the problem is that the utilization of technological progress is not accompanied with the

attitude and understanding of the people in the meaning of traditional culture that became the identity of his people. The flow of globalization causes the Indonesian people, especially the younger generation have less awareness in preserving the culture of their nation (Gustianingrum & Affandi, 2016). Traditional culture today is considered ancient and uninteresting

compared to foreign cultures, so with this assumption causes the younger generation tend to be reluctant to learn traditional culture.

According to Retnowati (2014) the times change so fast has been changing gradually the order of the values of life that have been applied and inherited from the past in the life of the Indonesian people, either they realize it or not. So that the changing times indirectly helped change the attitudes and behavior of the community in implementing the cultural values that already exist. The changing times have caused a shift in the value system of traditional culture so that efforts are needed to revitalize traditional culture so that is not getting drowned and be eroded in the vortex of globalization.

Indonesia as a state of law has also made efforts to prevent the erosion of cultural values contained in the 1945 Constitution of the Republic of Indonesia (UUD NRI 1945) Article 32 Paragraph (1) which states, “Negara memajukan kebudayaan nasional di tengah peradaban dunia dengan menjamin kebebasan masyarakat dalam memelihara dan mengembangkan nilai-nilai budayanya”. This mandates citizens to advance Indonesian culture by one way of advancing traditional arts. Community participation here is very necessary to carry out the mandate of the constitution to promote national culture.

According to Koentjaraningrat (1991) culture is all systems of ideas, actions and the results the works of humans that function in life and acquired human with learning. Culture is not inherited genetically or

just appears, but must go through a learning process. One of the learning processes for culture can be done through enculturation. Koentjaraningrat explained that enculturation has a meaning as a civilizing process in which enculturation places more emphasis on aspects of the process by which a culture is transmitted through the stages of learning that are taught from one generation to the next. At this time the process of learning traditional culture is indeed not available in formal education or at the school level, but there are still efforts made by many parties so that the existence of traditional culture can still develop with the establishment of the art studio traditional culture.

Art studio is a place and a means that can be used to perform and develop various forms of art. A studio must be identical with the process of cultural learning activities carried out to develop and preserve the type of traditional culture. The changing times and technological advances at this time make the role of art studios to be very important as means to develop the knowledge, skills and proficiency of the young generation to explore traditional culture.

As in the Bandung Bondowoso art studio located in Jogonalan District, Klaten Regency, through the existence of this art studio it is expected to have provide a significant influence as well as a place that functions as a means of preserving and developing traditional culture to the community through a various activities and learning culture such as gamelan, dance, wayang and

kethoprak, hopefully that through the existence of the Bandung Bondowoso art studio can form the surrounding community especially the young generation to have an interest in learning and exploring traditional arts so that later they can filter out globalization values that are not in line with traditional culture.

The purpose of this research is expected to explain the conditions and overview of the role of civic engagement in art studios in the effort to increase the interest of the younger generation in the preservation of traditional Javanese culture which is starting to fade so that with efforts to increase the interest of the younger generation, traditional culture persisted so that it can be inherited to the next generation.

Method

The method used in conducting this research is qualitative research. According to Sugiyono (2011) qualitative research method is a research method based on the philosophy of postpositivisme which is used to examine the condition of natural objects where the researcher is the key instrument. The data collection technique in this study used the results of direct interviews in order to obtain valid and accountable data. The research technique used by the researcher is a literature study where data collection techniques use library data by reading, recording and processing reference sources into research material.

Result and Discuss

Civic Engagement (citizen involvement), namely all actions related to citizens, individuals or groups to participate in an organization or association to build community resources. Ramley cited by Addler & Goggins (2005) states that the narrative definition of Civic Engagement depends on the perspective and importance of the definition. For that Ramley divide it in four points, among others:

A. Civic Engagement as Community

The involvement of citizens is a task someone for an individual to assume the responsibilities of citizenship with the obligation to actively participate individually or with others in activities that strengthen the local communities voluntarily. Emphasis on community involvement emphasizes community involvement voluntarily either by a person, an individual whi act independently or as part of a group.

B. Civic Engagement as Collective Action

In the form of an action that is collectively used to improve life in society. Community involvement can be defined as the means for an individual through collective action that affects to more community.

C. Civic Engagement as Political Involvement

It is an individual effort with collective action to solve a problem through the processes and the way of politics that involve active participation and leadership in the realm of political life.

D. Civic Engagement as Social Change

The efforts of citizen

involvement that explain how citizens are active in society to help future for themselves and the environment. The scope of citizen involvement resulted in the existence of a social change.

Culture as a system contains elements in it both large and small, and is a unified whole or comprehensive. According to Koentjaraningrat (1990). classifying cultural elements, among others as follows:

1. Equipment and supplies of human life (clothing, household appliances, housing, etc.)
2. Livelihoods from human life and its economic system (livestock, agriculture, production systems, etc.)
3. Social system (kinship system, political organization, etc.)
4. Language (oral and written)
5. Art (sound art, motion art, etc.)
6. Knowledge system
7. Religion

So that the elements is a unity that always exists in culture. If examined than the culture produces values in everyday life that can be used as a habit or also make a habit to become a culture. The involvement of citizens in an association under the auspices of an art studio that voluntarily is part of the Civic Engagement as Community that has been submitted by Ramley. The feedback obtained by members who participated of the studio can not only be in the form of goods but also in the form of soft skills such as the ability to perform traditional arts, the ability to organize a staging work to broad knowledge of the culture itself.

The involvement of citizens

in an association under the auspices of an art studio that voluntarily is one part of the Civic Engagement as Community that has been submitted by Ramley. The feedback obtained by members who participated joined in the studio not only be in the form of goods but also in the form of soft skills such as the ability to perform traditional arts, the ability to organize a work staging up extensive knowledge of the culture itself.

Strengthening Civic Engagement in the effort to preserve culture for the younger generation needs to be built strongly in accordance with the mandate of the Constitution on promoting culture.

Bandung Bondowoso Studio as one of the art activists associations needs support from the younger generation to should participate in the preservation of national culture, especially Javanese. The Bandung Bondowoso art studio which is located at Gondangan Village, RT 18 RW 10, Jogonalan District, Klaten Regency, was founded by Mr. Sumarsono Purwoatmojo and has been around since 1 September 1989 when he was studied at SMK N 8 Surakarta (SMKI). But at the moment it is still not focused as a studio as it is now.

The name Bandung Bondowoso in this studio is taken from the name of one of the characters in the phenomenal legend of the Sewu Temple, namely Bandung Bondowoso. The name Bandung Bondowoso has been used as the name of the studio since the inauguration of the Management of the Literacy Eradication Program (Pengelolaan Program Pemberantasan Buta Aksara) where

at that time there was a dance performance with the story of Candi Sewu. Because this art studio is close to the Candi Sewu area in Prambanan, the name Bandung Bondowoso is used as a reminder of the legend. The Bandung Bondowoso art studio focuses more on Karawitan art but as it slowly progresses it also expands to other traditional arts such as dance, wayang and recently also regularly holds rehearsals and presents kethoprak performances.

The Bandung Bondowoso art studio focuses on the development and preservation of traditional Javanese culture in the Surakarta style. because it is considered very contributing and plays a role in developing arts for the community then in 2016 the Bandung Bondowoso art studio received supporting facilities provided by the Ministry of Education and Culture (Kemendikbud) namely a grant of 100 million to support the development of the studio through improving facilities and infrastructure for studio support facilities such as gamelan etc. This is evidence of the special attention and support made by the government in supporting studio groups or communities that preserve Javanese traditional culture.

At this time the number of members of the Bandung Bondowoso studio is approximately 75 people who come from various backgrounds and are divided into several coordinators, namely: karawitan coordinator, dance coordinator, wayang coordinator and kethoprak coordinator. In accepting members of the Bandung

Bondowoso studio, the act of opening registration is formal or systematic, but those who want to join can take part in training so that the member recruitment process is more about accepting members who really want to learn and work together through traditional arts. Most members of the Bandung Bondowoso art studio are local people but also some members are Klaten residents who care about the preservation of Javanese arts.

The Bandung Bondowoso art studio does not only function as a place to train people to learn about traditional arts, this is because the Bandung Bondowoso studio is also a place for the process of training, research and performances for both students and lecturers because so far they have collaborated with several campuses such as Yogyakarta State University (UNY), UNY), Surakarta Indonesian Art Institute (ISI), Semarang State University (UNNES) and also Surakarta Palace.

To attract the interest and enthusiasm of the younger generation to be more motivated to preserve traditional Javanese culture, the Bandung Bondowoso art studio made various innovations such as:

1. Packing the compaction of the wayang presentation time from 5 hours to 3 hours, this is intended so that the younger generation does not feel bored and tired in performing wayang, but this compaction of time still does not reduce the essence of the values contained in the wayang.

2. Develop various innovations related to presentation properties such as costumes made more modern, make-up made attractive and use of language in performances

that is easy to understand.

3. Development of traditional gending work in order to attract the interest of the younger generation.

The Bandung Bondowoso art studio activity program is through various routine training activities such as:

- 1) Routine karawitan practice is held on Friday evening at 20.00-23.00.
- 2) Wayang training practice is held on Wednesday evenings at 20.00-23.00.
- 3) Ketoprak routine exercises are held on Sunday evenings at 20.00-23.00.
- 4) Routine dance practice is held on Sunday afternoon from 10.00 to 12.00.

However, it is possible for the practice to be carried out on another day when holding a performance. In addition, on certain days, the studio also organizes various performances including wayang, klenengan, kethoprak which aims to provide entertainment for the community around the studio and also the community who love the arts of the Klaten city area because in the performances they also stream on Youtube. Not only organizes performances in studios but also holding art performances at Taman Mini Indonesia Indah (TMII), activity events organized by the Klaten Regency government, participating in various art competitions, performing events at Prambanan Temple, etc.

In addition to organizes regular training activities, members of the Bandung Bondowoso studio sometimes also hold exercises together with other arts, such as

jathilan. In essence, the Bandung Bondowoso art studio does not limit the creative process in its work, the most important thing is that it always tries to trace Javanese culture without discriminating.

The cultural preservation activities in the Bandung Bondowoso studio include:

A. Art Training Activities:

- Art of Karawitan
- Dance Art
- The Art of Ketoprak

B. Art Performance Activities:

- Wayang Performance
- Musical Performance
- Kethoprak Performance

C. Development of Artwork.

The Bandung Bondowoso art studio, acknowledged by Mr. Sumarsono is intended to function as a place and means of education and learning for the community and the younger generation of various traditional arts. This is in accordance with the Vision/Mission of the Bandung Bondowoso Art Studio, which is to preserve, maintain and develop traditional Javanese culture. Mr. Sumarsono now also works at the Indonesian Art Institute (ISI) Surakarta as an Academic Community really hopes that the Bandung Bondowoso art studio can be a Civic Engagement in an effort to increase the interest of the younger generation in preserving traditional Javanese culture which is starting to fade so that with various activities and Cultural learning can increase the interest of the younger generation later on, traditional culture will survive and develop so that it can be passed on to the next generation.

Conclusion

Based on the results of research that has been carried out on the role of Civic Engagement in art studios in an effort to increase the interest of the younger generation towards the preservation of traditional Javanese culture, then concluded,

1. The existence of the Bandung Bondowoso Art Studio is a trigger for a Civic Engagement effort carried out to develop and as an effort to preserve culture through various activities carried out.

2. Through the existence of Bandung Bondowoso art studio is expected to become a forum and means to grow the community, especially the younger generation that want to learn and explore culture, especially Javanese culture.

3. By holding various performing arts, it is hoped that it can become an arena in introducing and promoting Javanese culture which is rarely held nowadays to the public.

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