

# TRADITIONAL ARTS DEVELOPMENT STRATEGY IN TO TACKLEN GLOBAL

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Traditional arts are part of the cultural activities carried out for generations. The dynamics of the development of traditional art is heavily influenced by technical issues beyond art itself. This is because the process of creation to the survival of the arts is always associated with the lives of the people in the region. With that in mind, it can be explained that there are factors that can provide aesthetic effect and non-aesthetic to the development of the arts in the region of Yogyakarta Special Region which occurred in an era when the tourism industry.

Effect brought about by the globalization of culture is happening is a necessity that must inevitably facing society today. The fact that reminds us to be able to make adjustments between the old culture with the new culture to achieve harmony. If this can be done it will strengthen the potential of the existing culture with a new culture look more in line with the situation of his time. The presence of other forms of packaging that is used as a promotional tour for several countries is one proof that the interplay of these processes produce something that is very beneficial to the development of local culture and art as object to attract foreign tourists visiting Indonesia.

In the country, the rise of package tour packages in several places , for example in the hotel and a special place for attractions provide opportunities for social interaction among artists. Outside of the tourist attractions, the interaction was more closely intertwined, especially in events of social nuances , where art becomes a means of meeting the artists from various regions. Social interactions through traditional arts performances at the celebration or ceremonial villagers who do give artists

an opportunity to greet cultural scolds process. Social interaction involving residents of the village to the other, enabling the influence of the interplay between culture with other cultures has become a common thing. One concrete example of that happening in the context of staging jathilan in Sleman west, there has been mixing with other arts such as masks or empower ireng from Muntilan district. The blend is unique and bring a new flavor esetika populist art. Improving the quality and quantity of social interaction found in the popular art can not be separated from the role of the public, especially the artists open each receive a new culture that comes in its territory .

The impact of the social interaction led to changes in the concept art that at first have had to become more flexible standard benchmark for adjustment . Social changes that affect the development of the arts jathilan is the impact of social change generally occurs in people's lives. Speaking of social and cultural change in the public life is due to the causes of the community's own ( internal ) or from outside the community ( external). The causes of social change in the society due to internal factors as follows.

- a. population dynamics, ie increase and decrease in number of population,
- b . new discoveries are developed in the community, which are either new inventions or new discoveries that are perfect from the old form of the invention ,
- c . the emergence of various forms of opposition in the people,
- d. rebellion or revolution so as to instigated major changes.

The cause of social change that occurs externally triggered by the following factors .

- a. the effect of natural disasters. This condition is sometimes forced people to evacuate an area to leave his homeland. If these people inhabit a new place to live , then they must adapt to the circumstances and the nature of the new environment . It is also likely to affect changes in the structure and institutional patterns ,
- b . absence of war , both civil wars and wars between countries can lead to

change , because the winning side will usually be able to impose the ideology and culture to the losers ,  
c . the influence of the culture of other people . The meeting of two different cultures will produce change . If the influence of a culture can be accepted without coercion , then called the demonstration effect . If the influence of a culture of mutual refused , then called cultural animosity . If a culture has a higher level than other cultures , it would appear that the process of imitation slowly indigenous cultural elements can be shifted or replaced by elements of the new culture .

New culture into the lives of people , especially in Yogyakarta and Indonesia generally give effect to the pattern and behavior of society . The reality will impact the existing cultural aspects of a society . Thus the presence of a new culture will have no effect on the development of traditional arts are alive and thriving in a particular community . It is important to understand because of the complexity of the problems that occur in the world of art can not be separated from the community of people who formed it .

This also happens in the arts jathilan . Even though the rapid development of information technology , but not all of them can touch the lives of traditional art . In the jathilan art , may be disclosed here that , were affected by the global movement is just the spirit to present a solid and compact packaging , as well as the development of costume design and makeup are no longer grounded in the traditions that have been there .

This happens because the public mindset moving forward. The awareness will increase the longer the life of the community . In this regard Rohidi confirms that progress toward progress , not only applies to the historical process of human life , but also in the process of development of the human psyche and overall individually .

The development towards progress is in line Rohidi disclosed what was said Ceng which asserted that the complexity of people's lives can not be separated by the so-called three aspects which include individualitas

tripelitas , locality and globality . Three aspects that accompany this human journey towards a change of the level of the smallest heading into something vast and complex .

The presence of the era of Indonesia's tourism industry , is a necessity that must be faced . The existence of the tourism industry provides many advantages in terms of communities adjacent to the sights or tourist venue . The economy in a region will be growing along with the dynamics of the changing times . The impact of developments in the economy as a result of the tourism industry is likely to impact the cultural sector , though not directly benefit the jathilan .

## 2 . Contact with another culture

Changes are influenced by internal and external factors is able to change the original culture into a new culture . This fact is unavoidable in life , where people of the region with other regions to communicate with each other in a variety of activities . According Sztompka , social change itself is conceptually includes three things , namely: 1 ) the difference ; 2 ) occurs at different times ; 3 ) occurs between the state of the same social system . So the substance of social change is the difference or something somewhat different than it was prior to the change or something .

Hence, the contact with other cultures can lead humans interact with each other and able to collect new discoveries that have been generated . New discoveries may come from a foreign culture or a blend of foreign cultures with their own culture . The process can encourage the growth of a culture and enrich the existing culture . For example a group of people who move from one cultural environment to another cultural environment , socio-cultural experience process that can affect the modes of adaptation and identity formation . Many cases the displacement of people from one region to another region resulted in the development of their traditional art . In relation to jathilan , it appears that the arrival of new residents who bring

a new culture have much effect on the presentation of art jathilan orientation .

This includes processes such as socio-cultural process, because it involves two things, as disclosed Irwan Abullah. First, on the social level will be visible process of cultural domination and subordination occurs dynamically which allows us to explain the dynamics of culture in depth. Second, at the individual level will be observed in the reproduction process of resistance in the cultural identity of a group of people in a particular sociocultural context. Tata relationship public understanding of the work of art can be described in this beriktu chart.

This is reinforced by de Marinis opinion stating that the communication process occurs not because the sender and receiver use the "channel" in the same and to convey and receive messages, but the most important is, that when one party sends a signal that makes others react , then the communication process has occurred.

### 3 . The level of heterogeneity and Community Education

The composition of the population in the region today can be very heterogeneous . They have a cultural background , race , education , and ideology are different and will easily lead to conflicts that can lead to social upheavals . Moreover the flow of migrants into the region is increasing. Such circumstances is one of the drivers of the new changes in the community in its efforts to achieve social harmony . These conditions are no longer concerned about social status in establishing interaction with the local community . This opens up an opportunity for individuals to be able to develop her skills with the provision of education they have.

Variations in the level of education in the communities both natives and immigrants , providing specific values for the local area , especially open - minded thinking and familiarize rational and objective . This will provide the

ability to assess whether the culture of human society to meet the times or not .

In some cases the development of the traditional arts in the region of Yogyakarta, the popular traditional arts in particular, has a lot of changes in this penyajiannya. Hal shows that people's desire to make things work better than previous works extremely tinggi. Seni jathilan one example that is part of the popular traditional art has undergone various developments both in terms of form, the duration of the presentation, costumes, to the accompaniment.

Jathilan art form known so far seem monotonous, with rudimentary accompaniment, now began to grow rapidly with the entry of several new instruments such as keyboards, drums and other percussion. Penghadiran new devices in the instrument jathilan it shows that people want a change of aesthetic tastes. Improved aesthetic taste is much influenced by the level of education the more advanced and developed. The existence of the artists who attended formal education in the arts that are in districts and cities, largely determines the acceleration of the process of the development of the traditional arts. Internally in the traditional arts community if it has the potential artists from formal arts institutions will be more powerful in presenting ideas or ideas renewal serving traditional art forms they have. Conversely, areas that do not have potential residents who take formal art education will be slower in delivering innovation serving traditional art. In the case of art jathilan that occurred in the area of research to prove that the intervention of the alumni students of the Department of Dance and the Indonesian Art Institute Yogyakarta State University is able to provide its own color jathilan development of traditional art, so it would look more dynamic. It is recognized by Ristu Raharjo, one of the Trustees of the traditional art of Gunung Kidul who recognizes that the presence of alumni students of ISI (Institut Seni Indonesia) and UNY (Yogyakarta State University) majoring in Dance, greatly assist in the coaching and development of traditional arts in the area. Even though South Mountain is

the most minimal area alumni of the art of formal institutions, other than the dati II, but the results can be felt.

Thus it can be said that, the presence of formal institutions like ISI arts, ISMS, and UNY Department of Dance, contributed much to the development of the traditional performing arts in Yogyakarta Special Region. Through community service programs, arts development activities can be carried out to provide an alternative presentation of traditional arts are more varied. Along with the formal institutions concerned with development efforts in the areas of traditional arts and supported by the community potential intellectually more advanced than the condition of the people when art was born, it gives birth to new forms more dynamic performances.

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Among the five dati II in DIY are investigating the Sleman District is the region with the most complete infrastructure support complexity. Sleman Geographically located on the border with the city of Yogyakarta. In the cultural potential of Sleman in quantity more than the other four regions. In educational, Sleman is a region that benefited, as have two of the leading educational center, where there are two great universities and the University of Gadjah Mada, Yogyakarta State University. The impact of it all is to contribute to the acceleration of the development potential of the community that will impact on the issue of culture and art.

This is reasonable because the interaction of indigenous people and migrants Sleman very open. Sapa scolds process kulturalpun will happen quickly, which in turn encourages the growth potential of the region including the performing arts. This situation is inversely proportional to the potential of traditional arts in the area of Gunung Kidul and Kulon Progo. In quality, the potential of traditional art that is in Gunung Kidul and Kulon Progo is not much influenced by other cultures, but the culture that flourished in the area itself. The problems that occur related to the ease of transportation to reach the region's traditional art can not be one of the reasons why traditional arts thrive in remote rural areas is difficult to develop.

#### 5. Flow of Information Technology

The advent of modern technology is the child of capitalism, as it also becomes the engine driving the spread of capitalism around the world. In the capitalist system of production-oriented systems are of industrialism that much negative impact that exploitation. Exploitation is actually a form of oppression as well in order to adjust the procedures for community technology global industry.

Until now the term has been used secara umum technology and summarizes a series of tools, processes, and ideas in addition to the tools and machine-mesin. Perluasan meaning it goes on, so until the middle of this century appears formulation technology as a means or activity by which humans strive change or handle lingkungannya. Ini is a very broad sense as any means of equipment belonging to a cultural or technological.

According Alisyahbana, the technology has been known to man since millions of years ago, because the urge to live a more comfortable, more prosperous, and more prosperous. Since the beginning of human civilization actually existed technology, although the term "technology" is not used by humans. The term "technology" is derived from the word techne and logos or manner or knowledge. So technology can be interpreted literally as knowledge about how. Thus the notion of technology is a way to do something to meet the needs of people with the aid of reason and tools, so



that seemed to be able to extend, reinforce, or create more powerful members of the body, the senses, and the human brain.

From what Alisyahbana disclosed, it became clear that the concept of changes in the social environment, can be influenced by internal factors based on the human desire to live more advanced. Digunakannya information technology is a reality that has taken place in public life. This is evidenced by the receipt of information about the current disaster in the region is very much its territory range can be viewed directly through a television screen. Similarly broadcast World Cup soccer matches can be seen in various parts of the village communities in langsung. Layanan information through technology not only reached the stage of television and mobile phones (cell phones), internet media is now being offered by the website is very easy to access the community. The impact of it all communities are able to receive the full information about what is happening in other parts of the world.

The consequences of the development of information technology has significant impact on the behavior patterns of people residing in the area is still covered with traditional culture . The influx of technology into rural areas will change the way people thought , so be inspired by the world of information which they can see in their area . This is indirectly able to give effect to the behavior and the desire to imitate something about whatever they see on the internet .

Different patterns of people's behavior , lifestyle , and the structure of the society towards the global similarity to penetrate the boundaries of ethnicity , religion , region , regions , and even countries . Where traditional boundaries are permeable ultimately , will depend on the development of the cultural transformation that occurs at the national or local level . In an era where the influence of the tourism industry can be felt in various sectors , including in the field of art and culture . The adjustment of the old culture with the new culture has been demonstrated with several cultural events

and performances involving traditional populist art . In terms of presentation that is packed more practical to adjust the situation is one of the adjustments to be made in terms of time .