The Functional Changes of Jepin Arts in Banjarnegara

Sri Nugrahreni Puspaningrum
Yogyakarta State University
Yogyakarta, Indonesia
puspanugraheni10@gmail.com

Kusnadi
Yogyakarta State University
Yogyakarta, Indonesia
kusnadi@uny.ac.id

Rosarina Wisapriseli
Yogyakarta State University
Yogyakarta, Indonesia
rosarina_wisapriseli@yahoo.com

Abstract—This research aim is to describe about the functional changes of Jepin arts in the Banjarnegara. This research uses qualitative approach. The subjects of research are Jepin arts’s artist and the community leaders who take charge of this art. The data collection is done by observing, document studying and interviewing. Researcher found four steps of analyzing the data; they are data description, data reduction, display the data, and the conclusion. The validity of the data obtained by triangulation. The results of this study are as follows: (1) Jepin is a typical art from Banjarnegara which grown since Japanese colonial era. Jepin arts use basic motion from Silat. In the first time, a Jepin art has functioned as a means of Silat practicing. As the development of the era, Jepin has functioned as entertainment right now. (2) The functional changes of Jepin arts in the Banjarnegara is because of the advancement of education level, which affect the community’s mind set become more advanced along the time. (3) The changes of Jepin’s performance arts is in the motion, accompaniment, presenting, makeup and also costumes. (4) The Banjarnegara’s community appreciates and supports the functional changes that occur in the Jepin arts. Despite there are functional changes, people expect that Jepin arts remain in the community as one of the cultural treasures to be preserved.

Keywords—functional changes, Jepin arts

I. INTRODUCTION

Each district must have art and dance are typical from their district. Among the traditional arts until now it has grown and developed in Banjarnegara district, including: Ebeg Arts, Ujungan, Aplang Lengger, Jepin, and many others. Among these arts, Jepin arts is one of the arts that received attention from the Banjarnegara District. This is because Jepin Arts is the identity of Banjarnegara District. Cultural change i modern life will impact at art. This is also happening at Jepin Art. JepinArt have been growing since era Colonial Japan. The movement used is motion the arts with a musical accompaniment tambourine and bedug as a lure appearance (Enchanting Tourism of Banjarnegara).

Jepin dance is Banjarnegara typical art derived from subdistrict Wanayasa. Jepin art is grows since era Colonial Japan. Was questioned before Jepin function as a means of practice silat and in era development, Jepin packed in such a way that it becomes the arts which serves as entertainment. The development of science and technology is affecting the public of Banjarnegara, so peoples lifestyle changes follow this time. Jepin art packed become a dance interesting is a conservation effort in the global art. Community involvement of Jepin arts in Banjarnegara and support from Banjarnegara district of government is a form of Jepin Art preservation to keep growing. Because in this global era these are manywestern cultures enter so that importance of Jepin Art is important, which is the identity of Banjarnegara Regency this is maintained.

In this study we examined the changes in the function of Jepin art in Banjarnegara district.

The rest of the paper is organized as follows. Section II describes the literature review. Section III describes proposed method. Section IV presents the obtained results. Finally, Section IV concludes this work.

II. LITERATURE REVIEW

A. Change

According to Soekanto [1] to say that social change is part of the cultural change. Cultural change include all of the parts, namely : arts, science, technology, philosophy and so on. While the tools disclosed by William Ogburn in the Soekanto states that the scope of the social change includes elements of culture, either material or not is material (immaterial) with emphasis on the great influence of the elements culture of the material against the elements of the immaterial [1]. Another case with Gillin and Gillin in Soekanto also defines that social change as a variation of ways of life that have been accepted, either because the changes of geographical conditions, cultural material composition of the population, ideology or because of the presence of diffusion or new invention in the community [1]. Different again with the Maclver in Soekanto [1], said that social change can be regarded as changes in social relationships (Social relationship) or as a change to the balance (equilibrium) of social relations.

B. Functions

Function is a relationship to something with a goal that is specific [2]. In general, the main function of dance in the life of the community there three kinds, namely:

1) Dance as a means of ceremonial

Function of this dance is the function of dance most of the old. Some of the areas that there are the girls of sulawesi powerful to use dance as a means of ceremonies and religious ceremonies [3]. Dance as a means of ceremonies usually closely conjunction with a strong community will be customs as well As on the people of bali which was very thick with customs.

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2) Dance as a means of entertainment

Type dance entertainment its function is to entertain or please the audience as well as the audience. The type of this dance commonly known by the name of a social dance or dance entertainment. Dance as entertainment is usually done in an open arena without any limitation between dancers and the audience, and no communication between the dancers and the audience [3]

3) Dance as a performing

Dance show is a dance which is compiled with the main purpose to show or spectacle. Dance as the performances are usually composed with the concept cooked and staged on a covered stage where there is a distance between the dancers and the audience [3]

4) Dance as a medium of education

Things that can be used as a media education is not only limited to dance forms that contain a lot of message or value education, but the activities of the dance is an activity to hone the subtleties of taste and nobility of character [3]. Every form of art must have function different different. The difference in the function of art that is very closely linked with the history of the creation of art. The arts have a role that powerful in the life of the community Function in this art meaning the usefulness of an art which has an important role in the life of the community. The function of art is not just one function but also has various kinds of functions. The diversity of the function of art is due to the needs of the community for the arts. Hence, the function of the art of adjusting with the needs of the community.

C. Changes In The Function

Changes social and culture is certainly caused by factors originating from within the community and factors from outside the community. The factors that cause social change and cultural sourced from within the community is, the increased the reduced population, new discoveries, opposition communities, and the occurrence of rebellion. While the factors that cause the occurrence social and cultural changes which are sourced from outside the community is therefore derived from the natural environment physical, and cultural influences of other communities [1]. In general according to Soekanto [1] it can be said that the causes of such source there is which is located within the community itself and there is a well outside

1) The factors sourced in the community itself

According to Soekanto [1] the factor of increasing population and a reduced number of the population can be caused by birth and death.

2) A New Discovery

Process of social and culture are great, but what happens in term not too long ago called with the innovation (innovation). Process that includes a new invention, the course of the elements of the new culture spread to other parts of society, and the ways of the elements of the new culture was accepted, studied, and eventually used in the community concerned. The emergence of a new invention triggered by a few things, including:

- lack of awareness yourself from any individual or group of people lack in their culture
- the Quality of the experts in a culture
- a stimulus for activity creation in the society

3) Conflict or conflict in society social

Conflict is conflict that occurs in society a heterogeneous or plural society that is part of social dynamics. Social conflict preceded by differences in interests, thoughts, and views are found in one container. As an illustration of the interaction is a reciprocal relationship between action and reaction, then the action and reaction is to produce products of a certain social

a) The factors that cause that derived from the outside according to Soekanto [1]

- Causes originating from the natural environment physical Surrounding of the human is often a disaster occurs such as earthquake, typhoon, flood great, landslides, and the disasters that can affect social change. For sourced on the natural environment the physical is sometimes caused by the actions of the citizens of the community itself. For example the use of land in a frivolous manner without taking into account the sustainability humus of the soil, and so forth
- The Influence of the culture of the community learn Change based on other communities, it may occur because of the culture of other communities launch influence. Relations done physically between two people has a tendency to cause the influence of the timbale behind. That is, each community affect the community other, but also receive influence from other people.

b) According to Soekanto [1] in the community, there was a process change

Of course it is influenced by some of the factors that drive the course of changes that occur, the factors these include:

- Contact with other cultures one of the processes that concern it this is the diffusion (diffusion). Diffusion is the process of spread of cultural elements from the individual to another individual and from one masaraka to other communities. With the process of human able to to collect the new discoveries that have been produced. With the onset of diffusion, a new invention that has been accepted by the community can be forwarded and disseminated on the the wider community until the people of the world can enjoy its usefulness
- The formal education System advanced Education teaches human beings to be able to think objectively, which will provide the ability to assess whether the culture of the society will be able to meet the needs of the needs of the times or not.
- The Attitude of appreciate the work of somebody and desire-the desire to forward If these attitudes are institutionalized in the society then the society will get a boost for businesses new discoveries.
- A system of open society (open stratification) The open system allows the presence of motion social vertical or means to give an opportunity to the individual to go forward on the basis of the ability thus, the identification with the citizens-citizens who has the status of a higher state of corang will probably hold its own.
- Residents of the heterogeneous Society consisting of social groups that have a background in different cultures, different races, different ideologies, and so on easy the occurrence of contradictions yangmengundang the turbulence-turbulence.
- The Dissatisfaction of the community towards the fields of life certain
- Dissatisfaction last too long in a community likely will bring revolution
- Orientation to future
- The Value that human beings must always endeavor to improve his life

c) In addition to the factors that encourage the occurrence of a change

There are factors that blocking the occurrence of the changes according to Soekanto [1].
- The Lack of a relationship with other communities isolated. Lives cause people do not know
- The Development of the knowledge that late this disesabkan life of the community alienated and closed or maybe because long colonized by other communities.
- Community that is very traditional is suatu attitudes which glorify tradition and the past as well as the assumption that the tradition in the absolute unalterable impede the course of the process.
- The existence of interests that are embedded 5) the fear of the occurrence of shakiness on the integrity
- Prejudice against new things or foreign or attitude change with a strong or vested interests of culture are closed
- Obstacles of an ideological nature
- Custom or habit
- The value of that life is on essentially bad and may not be repaired.

This social Change, generally occurs due to the presence of change the elements that exist in the life of society, causing changes in the function that exist in the community itself. Change is a function of the switching state of which is changed. Changes in the function occur because of changes in the mindset of the people who follow the development of science knowledge and technology.

A. Jepin Art

Art is one of the elements that supports culture and develops according to these cultural conditions [4]. Jepin art is a work of art classified as popular traditional dance. Traditional arts contain characteristics and characteristics from traditional farming communities [4]. Hence, traditional art can be said as art that grows and develops supported by the people. Jepin Arts has developed since the Japanese colonial era. The movement used is the basic motion of silat. Jepin art is a special Banjarnegara art originating from Kubang village, sub-district Wanayasa district Banjarnegara. This Jepin art has grown since the Japanese colonial era. In ancient Japan functioned as a means of practicing martial arts and as time went by, Jepin was packed in such a way by adding musical instruments namely drum and tambourine so that it becomes a dance which serves as entertainment. Because Jepin's art is too monotonous, then the culture department Banjarnegara district packs Jepin art into a dance accompanied by drum, tambourine, and add poetry at the beginning and in the middle of the dance. For Jepin dance this has often been performed on routine events held by the cultural service and Central Java tourism.

III. METHODOLOGY

A. Research Approach

The researchers used qualitative research in this study. Qualitative research is research that is used to examine the condition of natural objects, data collection carried out jointly, and the results of the study put more emphasis on definite data which is a value behind the visible data [5]. Qualitative research descriptive analytical, namely by intensively re-studying Jepin art retrieve the required data. The data can be traced to search truth or in principle it can be said that this is a recording process certain objects by analyzing data descriptively about Jepin art. Data obtained from informant info, books as references and photos of Jepin art in the Regency Banjarnegara, so as to produce data in the form of descriptive data.

Qualitative research methods according to Sugiyono [5] is a research method that is used to examine the conditions of natural objects, (as his opponent is an experiment) where researchers are as key instruments, techniques of data collection conducted in triangulation (combined), inductive in nature, data analysis and qualitative research result more emphasis on meaning of the generalization. Other accounts said Nasution [6] qualitative research in fact is to observe people in their environment, interact with them, trying to understand the language and their interpretation of the world around it.

B. Research Data

The criteria of qualitative research data are data that is for sure. The data is that actually happened as is Sugiyono [5]. The data on this research in the form of descriptive data. Data obtained from the interviewees through interviews, in-depth interview, as well as study documents about Jepin art in Banjarnegara district.

C. Data Resources

The source of data used in study is the book notes, books of reference, resource, data field, as well as photo of Jepin arts.

D. Data Collection Techniques

Data collection techniques are the most strategic steps in research, because the main objective of the study was to obtain data [5]. In this study, the data collection techniques used are:
1) **Deep participatory observation**

This observation, researchers are involved with the daily activities of people who are being observed or who are used as a source of research data. Observation is the basis of all science. Scientists can only work based on data, namely facts about the world of reality obtained through observation. Through the observation phase this can help in identifying problems that exist, and comparing problems there is to be formulated into a formulation of the problem in accordance with the reality in the field. Understanding details of the problem find detailed questions to find the data collection strategy and the form of acquisition of understanding which is considered the most appropriate. In this stage the observation is carried out through direct observation at the research location. In this observation, researchers also participated towards the research. Participation itself is divided into four, namely: a) Passive Participation; b) Modern Participation; c) Active Participation; and d) Complete Participation. In this study researchers participated actively in the research process because the researcher came to the place of the art group that was observed and participated in the activity art done by resource persons and also art actors but not fully done. The purpose of being actively or directly involved is to see aspects directly and things that exist outside the research context. At this participation observation the researcher is involved directly in Jepin art performances in Banjarnegara Regency. Through observation then researchers attempt to formulate a problem then compare the problem with the reality that fits in field. Observation of participation aims to be involved and see directly aspects in research. Hence, that the data obtained will be more complete.

2) **In-depth interviews**

Interviews are constituting meeting of two people to exchange information and ideas through question and answer, so they can construct meaning in a particular topic. Through this stage of the in-depth interview, information is sought from informants who are involved and / or know about problems object of research Interviews are conversations with specific intentions. The conversations are carried out by two parties, namely the interviewer (interviewee) who asks questions and is interviewed (interviewer) who gives the answer to that question [7]. Interviews are used as a data collection technique if researchers want to conduct a preliminary study to find problems that must be examined, but also if researchers want to know things from respondents who were more in-depth. In this in-depth interview the researchers proposed repetitive questions related to changes in Jepin art function in Banjarnegara Regency. This in-depth interview aims to find and obtain data from accurate as possible.

3) **Document study**

Documents are a record of past events. Document can be in the form of writing, images, or monumental works from someone. Study documents are complementing the use of observation and interview methods. In the study of this document the researcher takes data, both the data in the form of writing and images related to with changes in Jepin's artistic functions in Banjarnegara Regency.

E. **Data Validity Test**

Data validity test in this research using triangulation. It is a technique data validity checking utilizing something else. Outside data for the purposes of checking or as a comparison against that data. Triangulation techniques that mostly used is the examination through other sources [7]. Triangulation according to Sugiyono [5] is defined as the technique of collecting data is to combine data from a variety of data collection techniques and different sources of data. The validity of the research data was tested with the technique of the quantity and quality of engagement, persistence observation and listening, triangulating, checking the partnership, and the adequacy of the referential [8, 9]. In Triangulation [10], the researcher compares the observation data with interviews and literature studies about Jepin art in Banjarnegara District.

Figure 1 presents scheme of test the validity of the data with the model triangulation.

![Fig. 1. Scheme of test the validity of the data with the model triangulation](image)

F. **The technique of Data Analysis**

According to Sugiyono [5], suggests that activity in the analysis of qualitative data done interactively and lasted continuously at every stage of research so until the end. Data analysis is the process of systematically searching and compile data obtained from interviews, field notes, and documentation, by the way organize data into categories, describing into the unit-the union, synthesize, organize into a pattern, choose which ones are important and which will be studied, and make a conclusion that easily understood by themselves and other people [5]. In this case the analysis of the data is one important step in the research. In the technique of the analysis of the data, once the data is collected then the next step performed is to analyze the data, describe the data, and take conclusion from the data obtained. In the analyse the data, the researcher will analyze the motion, costume makeup, as well as lightweight associated with changes in the function of the Jepin dance in the District Banjarnegera. Here are some of the steps of qualitative data analysis [5].

1) **Data reduction**
Data Reduction is the process of thinking sensitive that requires intelligence and breadth and depth of insight. Reducing the data means to summarize, to choose the things that basic, focusing on the things that are important, look for themes and patterns [5]. Hence, on this step researchers summarize, compile systematically, and a focus on principal-principal important from the data obtained in the field about Jepin art in abbreviate, the District Banjarnegara.

2) Data Display

In qualitative research, data presentation can be done in the form of brief descriptions, charts, the relation among categories [5]. Display the data can help the researcher to see an overview of certain parts of the results of the research

3) Conclusion

Making a Conclusion in qualitative research is a new finding has not previously been there. Findings can be either a form of causal or interactive relationships, hypothesis or theory [5].

G. Changes and Developments the Jepin Arts

1) According to Davis in Soekanto [1] to say that social change is part of the cultural change. Cultural change includes all parts, namely: arts, science, technology, philosophy and so on. The form of the changes that occur in the arts Jepin is:

a) In this case social change or culture that occurred in the arts Jepin changes belong to the changes in slow (evolution) because in the time of the founding to the future development of the time this takes time that is long enough. Arts Jepin must adjust with the state of society that there are so arts Jepin experiencing the turmoil of support and conflict

b) In addition, the form changes also belonging to the small changes, because the changes that occur within just located on the aspect of the art without any bonding changes that occur in the institutional.

c) The change is also a form of the desired changes or planned, because the changes have been planned in advance by the parties wish to make changes in a community Banjarnegara about aspects of the arts. In his era first the youth Banjarnegara are interested in the arts and took the initiative to hold or planning the establishment of the arts Jepin so that they have the art. So that the this young man called agent of change or what is commonly called a change agent. They also perform a control of Jepin arts.

2) Changes certainly influenced by some factors that originate from within the community and outside the community Factors derived from within the community is:

a) With increased and reduced the number of inhabitants in the city itself the development of the arts Jepin. The reduced number of inhabitants referred to in terms of n is death. With increasing years, the people who were involved as the perpetrator of the arts Jepin, are already experiencing the addition of age and it cannot be directly involved in the arts. In addition, participants of the arts Jepin too many already died. Hence, the process for its development requires a long time. For this regeneration not only occur in men but is also supported with the involvement of the women in the art group who then walked hand in hand up to this time.

b) Along the development era, a few people of Banjarneegra consider arts Jepin has shortcomings in its development. For example, this art is still using limited as well as a costume that is still very simple. So, triggering a new discovery to innovate or creation of the costume to make it look more interesting.

c) Trigger the occurrence of contention or conflict can be caused by differences in the perception of between the public about the function of art Jepin and understanding of different peoples about confidence in customs in Banjarneegra itself. For example, in the Islamic religion there the parties agree to its celebration by using the event performing arts Jepin but there is also a turn down for what featuring art Jepin in the celebration event. It can be it is said, it is also influential to the existence of art Jepin. Because of the community or the man, himself is part of the art activities.

3) Factors that come from outside society is:

a) The change cycle in the surrounding nature can also be influential of the arts Jepin. For a time in the event of a disaster or tragedy that comes of nature. Then art activities can experience barriers to practice and the development of arts Jepin also faltered.

b) With the presence of contacts or relationships with outside communities can also result in influence towards Jepin art. This is due to the many arts that come together times, and many arts that have been packaged as attractive as possible. Hence, that the community began to be tempted by the existence of the culture.

4) Factors that influence the path the process of change in Jepin art is driven by:

a) One process that concerns this is diffusion (diffusion). Diffusion is the process of disseminating cultural elements from one individual to other individuals and from one community to another. In this case the community Banjarneegra in its spread triggered a new discovery in the form of an idea to know an idea for study the art and develop it.

b) Education teaches people to get it think objectively, which will provide the ability to judge what culture is the community can meet the needs of the age or not. With the existence of the community more advanced education, as well as the background of the Banjarharjo community make a lot of ideas or ideas that arise to advance Jepin art. With possessing this advanced education, the mindset of the Banjarneegra community has changed, from that initially only silent on the situation then changed to acting along the development of the era.

c) In society, of course there are differences both based on age, education and also power When people who have
more age, education and power will certainly influences the development of art in the community. Because those people who will determine the path will be taken in which direction the art is. In this case the intended agent of change is that which is incorporated in it is people who have the same goal, namely the Jepin art elders to bring art changes in the Banjarneagara community

d) Dissatisfaction that took place in the Banjarneagara community who were accustomed to watching art Jepin in the form of presentation that is too long and monotonous also triggers feelings of boredom the art, therefore, over time after experiencing a sufficient vacuum long time ago, the Banjarneagara community made an innovation in the form of public presentation can be attracted back to the art.

e) Forward thoughts from each community too trigger developments that occur in the arts as well as progress for developing arts by including art at the festival which will certainly bring positive impact on the development of the art

f) Like humans, of course humans must be able to have motivation to improve their lives. In this case the improvements that occur found in Jepin art. Starting with an effort to do something better, of course the art is in a better direction and the art becomes better known

IV. RESULTS

The Jepin art have been developed since the Japanese colonial era. The movement used is gerak the basis of silat. Arts Jepin is a typical art of the city itself comes from the village of Kubang district Wanayasa Banjarneagara regency. Arts Jepin is growing since the japanese colonial era. On antiquity Jepin serves as a means of practicing martial arts and as the development time. Jepin this is packaged in such a way by adding musical instruments i.e. the drum and a tambourine so that it becomes a dance that serves as entertainment. Because art Jepin is too monotonous, then the department culture Banjarneagara regency pack art Jepin be a dance accompanied by drum, tambourine, as well as added poetry in the beginning and in the middle of the dance. To Jepin dance this often staged at the event -a regular event held by the department of culture and tourism of Central Java. As for the process of the development of the arts Jepin from the beginning up to now divided into three periods (see Table I).

<table>
<thead>
<tr>
<th>Period</th>
<th>Year</th>
<th>Description</th>
</tr>
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<tbody>
<tr>
<td>Period I</td>
<td>1943-1976</td>
<td>Beginning Jepin Silat</td>
</tr>
<tr>
<td>Period II</td>
<td>1976-2006</td>
<td>Developing</td>
</tr>
<tr>
<td>Period III</td>
<td>2006- now</td>
<td>Developing Jepin Modern Dance</td>
</tr>
</tbody>
</table>

From Table I, it can be concluded that the history of art Jepin influenced by geographical district Banjarneagara. This is shown by the boundaries of its territory where the banjarneagara Regency is bordered with the District Pekalongan and Batang Regency in the North, Kabupaten Wonosobo in the Timur, Kabupaten Kebumen in the South, and Regency of Banyumas Kabupaten Purbalingga in the West. The geographical location of this impact on the change culture in the District Banjarneagara.

V. CONCLUSION

The Jepin art has developed since the Japanese colonial era. The movement used is motion the basis of silat. Jepin art is a special art of Banjarneagara originating from the village of Kubang Wanayasa sub-district Banjarneagara regency. This Jepin art has grown since the Japanese colonial era. In ancient times Jepin functioned as a means of practicing martial arts and as time went on, This Jepin is packaged in such a way as to add musical instruments namely drum and tambourine so that into a dance that functions as entertainment.

It can be concluded that Jepin's art history is influenced by location geographical area of Banjarneagara This is indicated by the boundary of the district where the Regency is This banjarneagara is bordered by Pekalongan Regency and Batang Regency in the North, Wonosobo Regency in the East, Kebumen Regency in the South, and Banyumas Regency and Purbalingga Regency in the West. This geographical location has an impact on cultural change in Kabupaten Banjarneagara.

Cultural changes that occur in Jepin art belong to in a slow change (evolution) because at the time of its establishment until the time of its development this requires quite a long time. Besides that the form of change is also classified as inward small changes, because the changes that occur only lie only in the aspects of the arts Besides slow and small changes, changes that occur are also desired changes or planned, because it has been planned in advance by the parties who wish make changes in the Banjarharjo community about aspects of the arts. This change influenced by several factors originating from within the community and outside the community originating from within the community are: a) Increase and decrease in population; b) Discovery new; c) Contradictions or conflicts while factors originating from outside the community are: a) Cycle changes in the natural environment; and b) The influence of other people's cultures. It's different with factors that influence there are also factors that influence the course of the process of change in the arts Jepin is encouraged by: a) Contact other cultures; b) Advanced formal education system; c) The attitude of appreciating one's work and desires to advance; d) Dissatisfaction community towards certain areas of life; e) Heterogeneous population; f) Orientation to future; and g) The value that humans must always try to improve their lives

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