

Implementation Philosophy Jaipongan Movement Against Social Behavior in Society

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Abstract—The existence of traditional art currently has challenges such as the development of western culture that developed especially in West Java. Art-art that was originally part of a traditional ceremony, or as inauguration region, has many converted into a performing art that is more concerned with entertainment and the commercial side. This research focuses on the study of Jaipongan as a local wisdom in Karawang seen in variety Jaipongan movement have value in social philosophy, in particular shows the values rooted in the life of the Sundanese society. The approach used in this study is a qualitative approach in the form of case study method with interview techniques and explorative observations regarding the implementation philosophy Jaipongan movement against social behaviour in society. The results showed that there Jaipongan performances are shift that does not reflect the philosophy of variety movement according to the rules of authenticity, so that Jaipongan impressed viewed negatively. This caused a negative stigma to a local wisdom. Local wisdom laden policies and philosophy of life barely been implemented in practice increasingly pragmatic life.

Keywords—*jaipongan; local wisdom; Sunda*

I. INTRODUCTION

West Java has a diversity of art, culture, and ethnicity are regarded as a very important asset in the development of local arts, or the pride of local knowledge of an area. Various arts flourish in West Java, performing arts are Wayang Golek, Pencak Silat, Ketuk Tilu, Jaipongan and many other traditional arts. Traditional art is currently considered to be less attractive for the younger generation because of the sophistication of the technology is considered more interesting that they are not interested to know to learn the traditional art. Sophisticated technology would affect the lifestyle and human behaviour in a variety of art activities, so the technology that is part of human culture created man turned to cause problems in the context of moral and faith [1].

Local wisdom in folklore, proverbs, songs and folk games are formed as the advantage of local culture that continuously hold onto life. Their local knowledge is a truth that has been a tradition in the community in a region [2]. Although local but worth the value contained therein is considered very universal. As a knowledge that was discovered by a particular local community through the collection of experiences and try to be integrated with an understanding of the culture and conditions

of the situation somewhere. Local wisdom is conceived as local knowledge or local genius, so it can be interpreted as an idea of life lead people into the human mind is good, noble, and contains positive things [2]. Basically, local wisdom shows characteristics of a society expressed by social processes in everyday life that has meaning for learning logically integrated into three types: thoughts, behaviours and artefacts [3]. In the Sundanese people Sundanese identity upholds the start of a friendly personality, until at how people really love and appreciate art. For the people of West Java, dance is one of local wisdom that has values from Sundanese community. The presence of dance in Sundanese society become very important as a form of expression of the indigenous dance movement, which were hereditary describe the social and communal life human activities [4]. One of the dances that became the pride of the Sundanese people and rapidly growing in Karawang is Jaipongan. But this time Jaipongan still evolving, but its existence is not popular as before. Jaipongan can be defeated by the current technological developments cause information in an easy and sophisticated technology resulted in the younger generation are more comfortable going to the enjoyment of the flow of information from the outside and sophisticated technology.

Cultural shifts due to the influx of foreign culture to Karawang cause local culture especially Jaipongan began to be threatened. Other very important issues, namely the shift of the dance performances. Jaipongan developed at this time, in addition to the more dynamic also brings out the eroticism. Jaipongan paradigm shift reflected in the values of the current dance has lost its meaning as a dancer who tend to dress in accordance with the character of the Sundanese people who have a polite behaviour norm, so that side of eroticism contained in Jaipongan now tend provocative towards eroticism elements [5]. It makes Jaipongan grown today viewed negatively because it is considered very vulgar in the sense of agile but not to ethics, more daring, erotic even so it is not in accordance with the authenticity Jaipongan and deviate it toward the Sundanese female characters. The need to uncover the meanings and values of the original Jaipongan urgency for this to be a study to determine the variety Jaipongan movement and knowing the value of philosophy, identifies a social behaviour of the performers, especially the dancers in their daily lives.

II. LITERATURE REVIEW

The concept of local wisdom or strategy refers to the idea of human understanding and managing life together. Local wisdom leads to an attitude, outlook, and the ability of a community in managing the spiritual and physical environment, which gives to the community of durability and ability to grow in areas where the community is located. In other words, local wisdom is creativity in responding to the situation and conditions, historical and situational locally. Outlook on life and science as well as various life strategies that intangible activities carried out by the local community in responding to various problems fulfilment of their needs. Their local knowledge as a form of knowledge that is adapted from the life in community itself as a series of community development process as a result of a reciprocal relationship with the community environment.

Local wisdom values in society are very attached a character to be formed, the unwitting cultural values and local wisdom of life in society and have in common when traditional values are synchronized with psychological or socio-cultural processes [6]. These values will be attached very strongly in certain societies and a value it has been a long journey through time. Development of local moral values from generation to generation is considered to can survive and thrive as a bridge connect the past to the present. The value of local wisdom can be integrated to the various forms of local wisdom. Art has meaning and value of culture rooted local wisdom [7]. In artistic value of local wisdom contains a description of the behaviour of a democratic society, intelligent intellectual, emotional, ethical and aesthetic so thoroughly educated and civilized human being, and by seeking the reorientation of the local cultural values in arts Indonesian culture based is implicit commitment and maintenance culture local to contribute to the national culture [8].

Jaipongan is an interesting phenomenon of local wisdom and important to development of dance in West Java community. Jaipongan developed into a popular culture because it is considered an attractive and dynamic. The value of local wisdom in Jaipongan not be separated from how to judge an art, consists of three aspects of value: (1) the appearance, which gave birth to art that is a combination of the value of the structure and value of the form, (2) the content, the value of the contents of art which consists of the value of knowledge, value sense, intuition, the value of ideas, values of life, moral values, religious values, and so forth, (3) the disclosure, the value of which can show their value personal talents, values the skills and values medium he uses [9]. The presence of Jaipongan as an identity that include many aspects of ideas, philosophical, historical, aesthetic dance, music, fashion and other artistic system [10]. Every movement that existed at Jaipongan philosophical meaning the Sundanese society. Dance is regarded as an expression that describes the social and communal life based on the imitation of through bodily human's activity [11]. A movement Jaipongan inspired by the dynamic movement filled by the movement focused Ketuk Tilu, Pencak Silat, Topeng Banjet, Tayub and Bajidoran within the meaning of an expression, but the rhythm is bound by the music of drums. A Jaipongan movement divided into (1)

raw movement pattern, (2) connecting movement pattern, and (3) variation movement pattern.

Each a Jaipongan movement describe social behaviour Sundanese society. Jaipongan movement has its own philosophy which is based on activities of daily Sundanese women. The philosophical value would have to be internalized by society's behaviour itself. Behaviours that show or demonstrate to implement the norms that apply where the individual resides. A value in the community with regard to social behaviour is also often referred to the character or moral, in accordance with the size of the values and norms of society, arising from the heart and not coercion from outside, accompanied their sense of responsibility for the conduct and actions on the environment social.

III. RESEARCH METHOD

This research conducted Jaipongan dance studio is means "sanggar" in Karawang that has the history and development of Jaipongan. By using qualitative approach method in the form of case studies will be presented in a descriptive and exploratory to reveal the facts, circumstances, and the phenomenon that occurs when running a research on implementation philosophy a Jaipongan movement against the social behaviour. Analytical techniques used are observation and in-depth interviews with informants' dancers as perpetrators of art and society. In addition, documentation and literature study used in this research as a complement to research results.

The analysis focused to understanding the Jaipongan movement philosophy and extent to which philosophical values of social behaviour implemented into everyday society. The stages of data analysis include: (1) analysis the problem as a preliminary study, (2) analysis the problem to data reduction, data presentation and conclusion [12]. Therefore, the research presented a process through interviews with informants and observations in the study area to be analysed and interpreted when the data is collected. A research result described the data from interview and observation were complemented with the documentation and study of literature.

IV. RESULTS AND DISCUSSION

Karawang is one of areas in West Java who have local wisdom with a strong indigenous tradition of Sundanese society. A famous local wisdom in Karawang is Jaipongan, so called Jaipong City. Jaipongan popularity is considered worldwide, often a display for entertainment events such as wedding, local events to statehood. The uniqueness of this Jaipongan show the typical form of movement and binding and the difference compared to other traditional dances. Jaipongan has a philosophical movement that describes the social life of Sundanese society. Jaipong has a philosophical value for every movement rooted in the basic concepts of ethics, aesthetics and egalitarian to produce a simple structure and flexible choreography. Jaipongan movement consisting of (1) raw movement pattern, adeg-adeg, raras konda, jangkung ilo, gedut, pakbang, mincid, tindak tilu, engke gigir, santanaan, baksarai, mamandapan, (2) connecting movement pattern, selut, galeong, lontang, cindek, tumpang tali, and (3) variation movement

pattern gedig, mincid, keupat, trisi, raras, dan sirig. A various movement in Jaipongan considered to have a symbol of social life philosophy in society is, bukaan, pencugan, nibakeun and mincid. Jaipongan is important to understand because there is affirmation of the value of a society and the notion that Sundanese women has dignity, noble and honourable [13].

Karawang development geographically close to the capital region makes the changing conditions of society into an industrial society. It has an impact to changes Karawang identity Jaipongan as typical local wisdom Karawang. Jaipongan movement philosophical values such as losing track of the existing culture since time immemorial. Currently, Jaipongan into local wisdom isn't appropriate when it was first created, many artists just focus on the commercial side just do not understand the philosophical every Jaipongan movement. Not only that, the change a Jaipongan movement into an erotic dance movement. It causes the philosophical value should reflect the Sundanese women who behave politely decline of social norms. Jaipongan movement in the form of bukaan, pencugan, nibakeun and mincid supple with a sensual sway without sticking to values considered their philosophical shift Jaipong philosophical meaning into motion in the form of excessive wobble in the form geol, gitek, uyeg and eplok cendol.

This is contrary to the social norms and influences philosophical understanding of Jaipongan movement. Shifting philosophy Jaipongan movement have an impact on everyday behaviour among people who tend to stray. Jaipongan became a negative image with the prohibition of the Governor of West Java on stage Jaipongan considered insulting to women and lead to a form of sexually explicit. Jaipongan tend erotic necessarily be considered a decrease in a philosophical values and essence of the dance movement itself to allow for the ban because it is not appropriate norms of decency. In fact, there is a presumption that Jaipongan as a dance featuring the pornoaction for their exploitation of the nakedness of women [14].

This view was considered bold and deviate from the philosophy Jaipongan not just only aesthetics but this time in the form of side sensuality pretty face and sexy body affect a Jaipongan dancer identity popularity. Jaipongan dancer regard to them can show a side supple and sensual beauty as a popularity [15]. In addition to the popularity of its significance is the finding that showing eroticism side will increase the income of the dancer so that side of commercialism into the next reason for the Jaipongan dancers change the image of the Jaipongan movement philosophy. A traditional art form commercialism tainted negative effects are not fully understood ethical beautiful movement [16]. Thus, indirectly is no real change in the orientation of dancers not to preserve Jaipongan as part of local wisdom, but they make a dance as a means to gain popularity and commercial side. The most important thing other than change the orientation of any effect on the social behaviour of their everyday which does not implement any Jaipongan movement philosophical.

V. CONCLUSION

Jaipongan regarded as one of the local wisdoms in Karawang defined as a local cultural property that contains a view of life that accommodates policy for human life. Jaipongan is a local wisdom that every move there is a factual. A philosophy can be seen how the local wisdom philosophy of life full of barely been implemented in practice increasingly pragmatic life. Nowadays the existence of authenticity Jaipongan shifted due factors in studying Jaipongan orientation change is to the popularity and commercial side. It affects the dancers who dared to show a side of eroticism through every Jaipongan movement. Of course, this is contrary to the philosophy described Jaipongan containing philosophy Sundanese woman. This study is expected to maintain the existence of a genuine cultural Jaipongan Karawang better understand and interpret every Jaipongan movement philosophical, so it can be implemented in people's daily lives. More hope magnitude Jaipongan back into the local wisdom learned by the next generation as a matter of pride.

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