

Enculturation of Totobuang music in Supporting Cultural art Conservation in Ambon City

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Abstract---The purpose of this study are: understanding and analyzing the Enculturation of Totobuang music, which includes (a) an important phase in the Totobuang music journey that shows its existence historically, (b) Potential and artistic conditions of Totobuang music in Ambon city and (c) The overview of Totobuang music as praxis of local product that support the existence of cultural art conservation. This study uses qualitative research method by looking for clarity of meaningful descriptions. The explanation is carried out in depth (thick description) regarding the symptoms and relationships between them. Data source is direct and researchers as the main instruments (human instrument). The research background covers the Totobuang music community that takes place in Ambon city. To obtain data in this study, the method used are observation, interviews, and document study. Validity of data by triangulation. Triangulation is carried out in four aspects: sources, methods, researchers and theories. The data analysis process includes data reduction, data presentation, and drawing conclusions whose activities are carried out in an interactive form with the data collection process as a cycle process. Research Results show that the origin of Totobuang music in Ambon city began with seeing festivals. The Totobuang music has ever been designed on its own and every night Totobuang music training is carried out with great enthusiasm. This Totobuang music is used by the community as the cultural of the Ambon city which emerge from the works of local people who have their own culture. Suggestions that can be conveyed are (1) this Totobuang music can be used to build art culture and tradition so that people will gain the benefit, (2) this art can be used as a framework model for constructing cultural identities that exist in Ambon city communities.

Keyword: *enkulturation, Totobuang music, cultural art conservation*

I. INTRODUCTION

Traditional art is a cultural product that grows and develops in the community and is one of the characteristics of its regional. Traditional art is an art born in the feudal era that is still alive and developing until now as a result of culture that belongs to it and becomes the or personality of a region. Thus, traditional art in its growth is closely related to the physical and socio-cultural environment[1].

One of the traditional arts that is gradually forgotten by the younger generation is Totobuang

music. The rapidity flow of art that has hit various angles has narrowed the space for traditional art. Modern art now gives a lot of choices so that many are replacing the Totobuang music scene or Totobuang music in traditional community performance events.

Totobuang music is one of the elements of the people of Ambon City and is able to arouse a sense of solidarity to unity. Totobuang music has a significant role in the life and development of culture, especially to form cultural Enculturation. Therefore, continuous efforts are needed to preserve and develop the Totobuang music, because the noble values of humans today have been eroded and suppressed by the culture of global consumerism[2]. Therefore, the art of Toto Buang must be maintained and preserved so as not to experience extinction.

states that there are integrated elements in building a cultural that can differ from one another. First, this Enculturation becomes very important in traditional arts, including the art of Totobuang Music. Second, what are the characteristics of the expression of Totobuang in Ambon City which has been designated as thematic and integrated with the Ambon Tourism Village, there are art groups located in Ambon city with various art activities in support of the existence of Ambon city as a natural and cultural tourism destination[3].

This study aims to: Understand and analyze the Enculturation of Totobuang music, which includes (a) an important phase in the journey of Totobuang music that shows its historical existence, (b) Potential and artistic conditions of Totobuang in Ambon city and (c) Art depictions of Totobuang as a praxis of local products that support the existence of a tourist village.

The theoretical benefits of this study are expected to produce concept / theory findings about the Enculturation of Totobuang music in the context of a tourism village. The practical benefit of this research is to develop and preserve Totobuang music in Ambon City in maintaining its existence and supporting of a tourism village. In addition, it is also beneficial for UNNES in accordance with its vision to become a university with international conservation and reputation, especially the

conservation of Art and Culture.

Previous research studies showed that, first, Kusumastuti says that this article result of the research discusses dancing education in early childhood is an educational means to develop a positive child's personality in achieving maturity. In the process of achieving maturity, children also experience the process of cultural transfer as a model of knowledge, values, and beliefs. Cultural transfer process which includes the process of socialization, enculturation, and internalization.

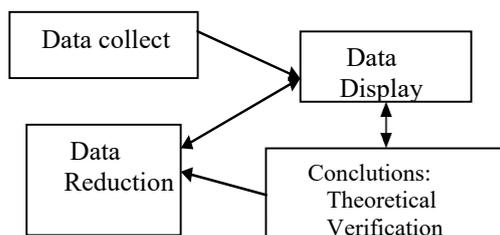
Second, Triyanto, in this article, discusses art as an educational institution, in certain regions according to the capacity, substantially, has a great opportunity and role in realizing the preservation and development of nation or community cultural values. When art is used or functioned as a means of education to convey, introduce, and instill aesthetic values from the results of nation culture, then in this context, art education has a conservative function, namely as a media for cultural values enculturation.

Third, Tjintariyani in her study entitled "Mass Ruwatan through Leather Puppet Show" is a research on the function of wayang kulit performances used in Ruwatan, as well as the elements contained in wayang kulit performances. This research provides information about the elements contained in wayang kulit performances.

Various writings related to research as described above, no one has studied or researched specifically about the Enculturation of the Totobuang traditional art in supporting Ambon as a music city.

Traditional art develops from generation to generation, it has elements of belief and interpretation of community traditions, generally becoming a special characteristic of traditional arts. Art is the of the owner. If the art is at the regional level, then art is the property of the region. Clark explains that art is one of the elements of universal culture, is an element that can highlight the nature, character and quality, thus art is the most important element in Indonesian national culture[4].

Culture emerges as an impulse in humans which is essentially always wanting to reflect on its existence as a moral, mindful and artistic creature. The fulfillment of aesthetic needs is done by humans through their culture, especially through their art. Art in this case is an integrative element that binds and unites different acting guidelines into a round, comprehensive and operational design and can be accepted as a tool that reflects the configuration of the design[5].



The diversity of traditional arts is one of the cultural potentials that need to be fostered and developed to maintain its sustainability. The development of art generally follows the process of change that occurs in the culture of a society. Art is a manifestation of culture that has a particular role for the supporting community. The presence of art has colored the life of the supporting community because its nature is universal and can develop in accordance with the demands of the times. Changes to the arts, due to the nature of art as a cultural element that is always creative and dynamic.

Characteristic that exists in cultural representation. Thus, the Enculturation of is the building of, showing who we are and how they are similar to a number of people and what distinguishes them from others. Marshall, calls it "the integration of complex configurations which are cultures in individual personalities which are their cultural identities[6].

In line with Hastanto's (2008) view of interpreting cultural as something which is produced, not the essence that is constant and permanent. Thus, cultural always processes, and always forms representation in the context of 'cultural. This means that continues processing, continues being constructed in a process.

II. METHODS

The approach in this study is interdisciplinary. interdisciplinary approach can be interpreted as taking concepts and / or theories from other scientific disciplines, which are arranged in a system of thinking in the form of explanatory or measurement theory units that guide or become a methodological foundation in conducting research. thoroughly and can be interpreted as a body of knowledge[7]. The approach that researchers take to examine the problem is using anthropological, ethnographic, and educational science approaches.

This study took place in the Totobuang music group in Ambon city. This location was chosen with the following considerations: (1) Ambon city has been designated as a thematic and cultural city as a natural and cultural tourism city, (2) Ambon city, maluku Subdistrict, has carried out enculturation of traditional arts through activities of traditional arts as a preserver of nation culture.

Data collection techniques use observation, interview and document study techniques. Techniques for checking the validity of data is by using criteria for examining data trustworthiness (credibility) and data source triangulation techniques and Theory [8].

Data analysis technique is an attempt to process data obtained from observation, interviews, and documentation. After that, the data are reduced. Moreover, the results of the reduction then are

presented. At last, the data are concluded and verified to get the correct data conclusion[9].

Gambar 1. Data analysis component: Interaktive models (Miles & Huberman, 1992)

III. RESULT AND DISCUSSION

Enculturation of Totobuang music of the Ambon city

The of Totobuang music in Ambon city is related to the function in the customs and traditions of its people. First, this art is functioned to describe the habits or social order of the community. Second, this art is functioned as a medium of expression for both secular and religious communities. Third, the Totobuang music is used as a means of social entertainment or recreational activities. Fourth, Totobuang music is used as a place to channel the spiritual. Fifth, Totobuang music is used for the aesthetic activities of the supporting community. Sixth, Totobuang music is used as a means to increase the economic activities of the community.

Based on the findings above, there is a relationship between tradition as part of a cultural system that is the basis for acting and acting by the Ambon city community. Furthermore, this can be used to continue the habits that can be seen as a means of preserving local culture as a tourist attraction.

The art of Totobuang in Ambon city has a difference with the Totobuang music in other village or regions in Maluku Provinces. The difference can be seen from the composition of the motion, the accompaniment of the gamelan, the makeup and clothing. The difference is used to see Totobuang music as the folk art of the Ambon city.

This Totobuang music is used by the community as the cultural of the Ambon city which departs from the works of local people who have their own culture. Totobuang's art relationship with the social of the Ambon city community and the art culture of the intended owner. In that context, there are many cultural and educational values that can be used to foster communities that relate to the values contained in the Totobuang music itself.

IV. CONCLUSION

The Totobuang music in Ambon city is related to its function in the customs and traditions of its people. there is a relationship between tradition as part of a cultural system that becomes the basis for acting and acting by the Ambon city community.

We recommend that every element of society develop Totobuang music as a traditional art that needs to be preserved. Totobuang music can be used as a framework model for building community in the form of Totobuang music.

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