

# The Local Cultural Wisdom of Surakarta City in the Globalization Era

## Study Description of Annual Culture Held in Surakarta city

Prisilia Purwardhani

Faculty of Law

University of Sebelas Maret

Surakarta, Indonesia

prisilia.briliano@gmail.com

**Abstract—** Local wisdom is wisdom ideas that are wise, full of wisdom, good value that is embedded and followed by members of the community. Sekaten, Bedjaya Ketawang Dance, One Sura Cave, Grebeg Sudhiro, Batik Solo Carnival is an annual local cultural wisdom held by Surakarta City Government and Keraton Kasunanan Surakarta. The era of globalization has become a challenge for the community to keep the local cultural heritage that has been inherited by the ancestors. Globalization brings a positive influence on the local cultural wisdom of the city of Surakarta, rather than shifting local wisdom but synergize together. The research method is data collection method using library research and using secondary data source. The purpose of writing this scientific paper is to determine the positive effect of globalization on local cultural wisdom Surakarta city.

**Keywords—** local wisdom; culture; globalization

### I. INTRODUCTION

Local wisdom is not merely as a reference of behavior, but is capable of destroying the civilized life of society. Local wisdom as a potential energy source of the collective knowledge system of people to live together dynamically and peacefully. Every community has the local wisdom to preserve the habitat in which it lives. The end of the sedimentation of local wisdom will manifest tradition and religion. Usually reflected in the habits of community life that has lasted long.

Globalization is a popular term for freer trade and market integration, increased information flows, and more flexible migration [1]. "Globalization" has become one of the more controversial global issues in the past few years. As an extensive and inevitable process [2], The process of globalization has many facets, and one of the most important is probably international openness through trade [3]. Structural change or structural transformation is often defined as the reallocation of economic activity across the three broad sectors agriculture, manufacturing and services [4]. Political globalisation increases both domestic and transnational terrorism. Social globalisation and general globalisation increase transnational terrorism. Economic globalisation reduces domestic terrorism [5].

The development in the era of globalization is the globalization of information, as well as in the social field such as fashion style, style of speech to lifestyle. This can be triggered from the existence of supporting global information flow through broadcast television, internet access is so easy. Along with the development of the era, in this modern era a lot of changes.

Current technological advances cannot be separated from people's lives. Various information that occurs in various parts of the world now we can know directly thanks to technological advances (globalization). With the development of information technology bring impact to the community. These impacts can bring positive effects that benefit or facilitate community affairs. Technology and culture have an important role in human life. The technologist is also one component of the culture.

Technology concerns the ways or techniques of producing, using, and maintaining all equipment and equipment. Technology arises in the ways in which humans organize society, in ways of expressing a sense of beauty, or in producing the products of art and other cultural tools.

Along with the development of the era, in this modern era a lot of changes. Current technological advances cannot be separated from people's lives. Various information that occurs in various parts of the world now we can know directly thanks to technological advances (globalization). With the development of information technology bring impact to the community. These impacts can bring positive effects that benefit or facilitate community affairs. Technology and culture have an important role in human life. The technologist is also one component of the culture. Technology concerns the ways or techniques of producing, using and maintaining all equipment and equipment. Technology arises in the ways in which humans organize society, in ways of expressing a sense of beauty, or in producing the products of art and other cultural tools.

Art that is regularly held annually in the city of Surakarta illustrates that technology does not carry a negative influence but bring a positive impact. Implementation of various performances and religious events in which there are elements

of culture received a good response from the local community and show the technology does not shift the existence of the annual culture of the city of Surakarta. The author believes that this research is not a clone and this research has never been investigated.

This research discusses about what is the impact of globalization on the local cultural wisdom of Surakarta city?

Local wisdom is local knowledge that already exists in unity with belief systems, norms and cultures and expressed in tradition and myths embraced for a long time. Local wisdom or traditional wisdom that is all forms of belief, understanding or insight and customs or ethics that guide human behavior in life in the ecological community [6].

Thus, local wisdom becomes the view and knowledge that becomes the reference in behaving and has been practiced consistently to meet the needs and challenges in the community environment. Local and deep wisdom in society both in the preservation of natural and human resources, customary and cultural preservation, also helps for life.

The word "Globalization" is taken from global word meaning universal. Globalization does not yet have an established definition, it still depends on which side people see it. Globalization affects almost all aspects of society, including cultural aspects. Globalization as a symptom of the spread of certain values and cultures throughout the world (thus becoming a world culture or world culture) has been seen since long.

The intensive development of cultural globalization occurred in the early 20th with the development of communication technology. Contact through media replaces physical contact as the primary means of communication among nations. These changes make international communication easier to do, this causes the rapid development of cultural globalization.

## II. METHOD

Methods of data collection using literature research (Library Research) is a method that is done to gain knowledge and theoretical basis in analyzing data and problems through papers and other sources for consideration in the writing of this thesis. Secondary data, is a supplementary primary data that is generally obtained from literature sources such as literature, lecture materials, notes, reports, or documentation of companies, websites, the Internet, papers, books and other sources closely related to this research. Where in this study secondary data used is data that can help know what technology used in performances of annual culture in the city of Surakarta.

## III. RESULT AND DISCUSSION

### A. Culture in Solo:

There are various cultures in the Surakarta area that will become the object of research, here are some of these cultures:

1) *Sekaten*: That is the celebration held every month mulud to commemorate the birth of Prophet Muhammad

SAW. On the 12th of Maulud was held Grebeg Maulud. Then held a folk party for two weeks. For two weeks this folk feast was held in the northern square. The festivities present a night market, a children's playground and art and acrobatics shows. On the last day of Sekaten, a grebeg Maulud ceremony was held in North Square.

The complete rituals of Grebeg Maulud customs are:

a) *Tabuhan gamelan pusaka Kyai Guntur Madu and Kyai Guntur Sari*.

- Take gamelan heirlooms from the palace to the Great Mosque of Solo then
- Beat the gending Rambu and Rangkur as the procession Opening Maleman Sekaten. This ritual was performed on the 5th of Mulud (Javanese Year). Both gamelan
- continue to be played until the implementation of Grebeg Gunungan Sekaten seven
- Days later.

b) *Jamasan meriam pusaka Kyai Setomi*

- To mature the heirloom cannon located in Bangsal Witono, north sitihinggil Keraton Kasunanan Surakarta. Done 2 days before Grebeg Gunungan Sekaten.

c) *Returning the gamelan pusaka into the palace*.

- In the morning before giving alms of the King, the palace servants bring back the gamelan heirlooms from the Great Mosque. Gamelan Kyai Guntur Madu directly inserted into the heritage room, while Kyai Guntur Sari brought to the front Sasana Sewaka. Kyai Guntur Sari will be brought and beat again to accompany Hajad Dalem Gunungan Sekaten to the Great Mosque

d) *Giving alms King in the form of mountains in the Great Mosque*

- King Sinuhun Pakoeboewono gave alms to his people in the form of traditional food and crops arranged in the form of gunungan jaler (male) and estri (female). These mountains will be paraded towards the Great Mosque accompanied by all sentana and abdi dalem, the soldiers and the gamelan Kyai Guntur Sari played while walking. This mountain will be prayed by the cleric of Keraton in the Great Mosque then distributed to all citizens. Grebeg Gunungan was held simultaneously with the birthday of Prophet Muhammad SAW which is the 12 Mulud (Javanese Year).

2) *Bedhaya ketawang dance*: Bedhaya Ketawang Dance is a very sacred dance and held only once a year. It is said that in it the Queen of Kidul participate dance as a tribute to the successor of the Mataram dynasty. The origin of Bedhaya Ketawang dance is only performed by seven women only. In further development, because this dance is considered a special dance and is believed to be a very sacred dance then performed by nine people.

In contrast to other dances, Bedhaya Ketawang was originally specially exhibited by The courtiers of Bedhaya

palace Surakarta Hadiningrat. The rhythm also sounds more thorough (smooth) than with other dances such as Srimpi, and in its presentation without accompanied keplok-alok (applause and words)

It is said that the dance is Bedhaya because it adjusts with the gending, such as Bedhaya Gending Ketawang Ageng (Penembahan Senapati) Bedhaya Gending Tejanata and Sinom (PB IX) Bedhaya Pangkur (PB VIII), Miyanggong (PB IV), Duradasih), and others. Who is actually the creator of Bedhaya Ketawang dance itself until now is still confusing.

3) *Kirab pusaka 1 Suro*: Namely the event aimed to celebrate the new year 1 suro. The route takes approximately 3 km, namely Keraton-North Square-Gladak-Mayor Kusmanto Street-Captain Mulyadi Street-Veteran Street-Yos Sudarso Street-Slamet Riyadi Street-Gladak then returned to Keraton again. The magic-heirlooms were brought by the dressed servants in Jawi Jangkep. Kirap is in front of a group of Kebo Bule named Kyai Slamet while the ranks of heritage bearers are behind it. This event was held by Surakarta and Pura Mangkunegaran Palace which was held on the eve of the 1st of suro.

4) *Solo batik carnival*: It is an annual festival held by the city government of Surakarta by using batik as the main material of costume making. The carnival participants will create a carnival costume with the themes specified. Participants will wear their own costumes and walk on the catwalk which is on Slamet Riyadi Street. This carnival is held annually in June since 2008.

5) *Grebeg Sudiro*: Namely celebrations held to commemorate the Lunar New Year with a blend of Chinese-Javanese culture. Festival that started since 2007 is usually centered in Gedhe and Balong Market area (in Sudiroprajan urban village) and Solo City Hall.

#### *B. Changes in Performances and Cultural Performances of Surakarta City*

Changes in Sekaten celebration both in terms of structuring, management, goods traded, and services offered. New things at the time were the booths that offered the developers' homes, holiday packages out of town the varied electronics, the means of communication, to the various means of child play, fast food tents and so forth. People who come too many motorized and car. Arena Sekaten looks dusty and dirty, although there is already arrangement from the organizers. Parking rates also vary depending on the manager. Although now people have to spend more money in Sekaten, still tonight market is never empty of visitors. This shows that Sekaten has a special attraction for local, national, and international tourists who mark the existence of a global culture.

Bedhaya Ketawang Dance closely related to the ceremonial customs. Bedhaya Ketawang is not a dance that is solely to be exhibited but only danced in certain situations. This dance is performed only when the anniversary of the royal throne, i.e. once every year. During the procession takes place, it is not allowed to exclude or enjoy any dish because it will reduce the reverence ceremony of this ceremony. Bedhaya Ketawang dance is a traditional dance that is full of meaning and closely

connected with traditional ceremony, sacred, religious and romance of the king with Kanjeng Ratu Kidul. This dance became one of the ancestral heritage of the king and is the concept of legitimacy of the king. Movement in this dance contains the meaning of high philosophy, so it is still running in accordance with the standard. Today, the dance is not only enjoyed directly by attending the ceremony but this dance can be directly documented with the sophistication of the technology that is the camera as a tool for documenting and can be broadcast live directly through the mass media through the television set.

One of the suros is organized by the palace on the night of one suro. There are several water buffaloes and heirlooms that are saved by the palace of Surakarta. The courtiers along with the entourage to perform the procession by walking down the streets that have been established. At this time the audience who watched this ritual is not just watching it but the audience also perpetuate this ritual with camera phone that has. Not only to be immortalized but usually also shared into social media applications such as YouTube, Instagram, Facebook, WhatsApp.

The Grebek Sudiro grace is usually accompanied by ornate decorations such as fine lanterns using the sophistication of this globalization era. There is also a stage entertainment made in front of the town hall solo with all kinds of musical instruments and supported by a good sound system.

Solo Carnival Batik uses batik clothing that is used not only cloth, but also tarps, nets, paper carton, CD pieces, plastic cups, inflatable balloons, to chicken feathers. With musical accompaniment, impromptu models dressed in puppet and black, red, green, and white-themed costumes dance and perform various attractive moves along the route. Technological sophistication in the current era shows that culture is supported by technological advances as evidenced by the complexity of how to make clothes that must use a qualified sewing tool and ornament ornaments inherent support.

#### IV. CONCLUSIONS

Culture is basically the identity of an area. With culture a lot of advantages as well as lessons learned. Culture should also be preserved especially by local people. Do not let the culture is lost eroded or displaced by the progress of the times. The era of globalization is very able to be done synergy between technology and local cultural wisdom. Thus the community can still enjoy the culture with the accompanying existing technology progress expected performance and performances the better and innovative. To promote tourism in Surakarta, Surakarta tourism office should cooperate with Keraton Surakarta by promoting the culture of the palace, especially dance, by using print media or electronic media. Furthermore, the cultures of the palace also need to be aired on national television as well as private television.

#### ACKNOWLEDGEMENT

The author would like to thank all the parties who have helped and contributed in the writing of this article, both those

who contribute in the form of funding and critical ideas. Hopefully this paper can be useful theoretically and practically for the addition and development of knowledge, especially in the field of legal science.

## REFERENCE

- [1] M. Rode and A. S. De Viteri, "Expressive attitudes to compensation: The case of globalization," *Eur. J. Polit. Econ.*, 2018.
- [2] S. Khosravi, R. Maleknia, K. Adeli, R. Mohseni, and D. G. Hodges, "The effects of globalization on the imports of wood products in Iran," *J. For. Econ.*, vol. 32, no. August 2017, pp. 116–122, 2018.
- [3] C. Lee and D. Huang, "Asymmetric globalization and specialization," *Int. Rev. Econ. Financ.*, no. xxxx, pp. 1–7, 2017.
- [4] L. Van Neuss, "Globalization and deindustrialization in advanced countries," *Struct. Chang. Econ. Dyn.*, 2018.
- [5] J. Hromcová and P. Agnese, "Globalization , welfare , and the attitudes toward higher education ☆," *Econ. Model.*, no. May, pp. 1–15, 2018.
- [6] Keraf, A. Sonny. Etika lingkungan. Penerbit Buku Kompas, 2002.