

COMMODIFICATION OF PERFORMING ARTS OF BROMO EXOTICA FESTIVAL ON EAST JAVA TOURISM INDUSTRY

Idealita Ismanto

Postgraduate Art and Culture Education
State University of Surabaya
idealita.dea@gmail.com

ABSTRACT

The background of this research is to investigate performing arts of Bromo Exotica Festival on East Java Tourism. Although the performance was held for the first time, Bromo Exotica Festival has successfully intergrate another level of performing arts masterpiece. The artists who work hard in the concept of the event is trying to give a new dimension in the tourism industry of a particular region. Bromo Exotica Festival was held in order to welcome the ceremony Yadnya Kasada which was executed on 7- 8 July 2017. This event is the result of artistic creativity of artists, culture practitioners and dance artists who collaborate together in presenting entertainment art performances to foreign and domestic tourists to get a special experience about the history of the commencement of Yadnya Kasada ritual ceremonies and other arts of the archipelago. The aim of this research is to describe commodification Bromo Exotica Festival for tourism industry, traveler and the "Tengger" tribe whose living in Bromo Mountain. And also the commodification impact of Bromo Exotica Festival for tourism industry, traveler and the "Tengger" tribe. Data collection technique used in this research is study of literature, observation, interview and documentation. Data reduction, data display, determining conclusion, and validation had been used as data analysis. It can be concluded that the result of Bromo Exotica Festival has given different nuance from the performing arts that ever existed, because it was presented in the sea of Bromo mountain sand, in the festival featuring various dances of the archipelago that is really interesting and can create commodities in the tourism industry in East Java. It can not be denied, the commodification of culture can not be separated from the tourism issue. With the commodification of this culture, a nation has a kind of product to exhibit and sell to outside buyers. This commodity must in fact provide benefits for the community of cultural actors. The "Tengger" tribe has a good commodity for this event because it can increase their economic income from the traveler and the tourism industry. Commodification must be able to revive the native culture that is almost extinct and still maintained.

Keywords: commodification, performing arts, bromo exotica, tourism industry

ABSTRAK

Latar belakang penelitian ini adalah untuk mengetahui seni pertunjukan Festival Bromo Exotica di Jawa Timur. Meskipun seni pertunjukan ini baru diadakan untuk pertama kali, Festival Eksotika Bromo telah sukses membawa pertunjukan tersebut pada level yang lebih tinggi dalam mahakarya seni pertunjukan. Seniman yang bekerja keras dalam menggagas konsep karya secara matang dan berusaha memberikan dimensi baru dalam industri pariwisata suatu daerah tertentu. Festival Eksotika Bromo diadakan dalam rangka menyambut upacara Yadnya Kasada yang dilaksanakan pada tanggal 7- 8 Juli 2017. Event ini merupakan hasil kreativitas seni budayawan, artis dan seniman tari nusantara yang berkolaborasi bersama dalam menyuguhkan hiburan seni pertunjukan kepada wisatawan mancanegara maupun domestik untuk mendapatkan pengalaman tersendiri tentang sejarah dimulainya upacara ritual Yadnya Kasada dan kesenian nusantara lainnya. Tujuan dari penelitian ini adalah untuk mendeskripsikan komodifikasi Festival Eksotika Bromo untuk industri pariwisata, wisatawan dan suku "Tengger" yang tinggal di Gunung Bromo. Dan juga dampak komodifikasi Festival Eksotika Bromo bagi industri pariwisata, wisatawan dan suku "Tengger". Teknik pengumpulan data yang digunakan dalam penelitian ini adalah studi literatur, observasi, wawancara dan dokumentasi. Pengurangan data, tampilan data, penentuan kesimpulan, dan validasi telah digunakan sebagai analisis data. Dapat disimpulkan bahwa hasil dari seni pertunjukan Festival Eksotika Bromo telah memberikan nuansa berbeda dari seni pertunjukan yang pernah ada, karena disajikan di lautan pasir gunung Bromo, di dalam festival tersebut menampilkan berbagai macam tarian nusantara yang sungguh menarik dan dapat menciptakan komoditas pada industri pariwisata di Jawa Timur. Tidak dapat dipungkiri, komodifikasi kebudayaan memang tidak dapat dilepaskan dari isu pariwisata. Dengan komodifikasi kebudayaan ini, sebuah bangsa menjadi memiliki semacam produk untuk dipamerkan dan dijual kepada pembeli dari luar. Komoditas ini sebenarnya harus memberi manfaat bagi masyarakat pelaku budaya. Suku "Tengger" mendapatkan komoditas yang baik dalam acara ini karena dapat meningkatkan pendapatan ekonomi suku "Tengger" dari para wisatawan dan industri pariwisata. Komodifikasi harus dapat membangkitkan kembali budaya asli yang hampir punah dan tetap terus terjaga.

Katakunci: komodifikasi, seni pertunjukan, eksotika bromo, industri pariwisata

INTRODUCTION

The Indonesian nation is a multicultural nation, consisting of various tribes, languages, social status, culture and religion. In certain ethnic groups composed of various traditional cultures that are still inherent and the ritual is still carried out until the current globalization era.

Culture is a complex term. So complex that there are so many definitions of culture. Kluckhohn, for example, has traced many cultural understandings and then summarizes them into: (1) the whole way of life of a society, (2) the social heritage that individuals derive from their group, (3) a way of thinking, feeling and believing (4) an abstraction of behavior, (5) an anthropologist's theory of the ordinance of a community

group in fact behaves, (6) a warehouse for collecting learning outcomes, (7) a set of standard orientations on an ongoing problem, (8) learned behavior, (9) a mechanism for the regulation of normative behavior, and (10) a set of techniques to adapt, both to the external environment and to others, (11) a historical sediment.

Ahead of the Yadnya Kasada ceremony, the art exhibition event titled Bromo Exotica Festival was held for the first time on 7-8 July 2017 in Bromo, East Java. The Bromo Exotic Festival shows a colossal and interesting dance performance for Probolinggo residents as well as people from outside the region. The series of this inaugural event was hosted by hundreds of artists from various regions featuring Sendratari Kidung Tengger, Topeng Gunung dance Dance, Percussion of Ul Daul Madura, Singo Ulung, Jegog Suar Agung Bali, Jaranan Wahyu Tunas Budaya, Percora Ramayana Surabaya, Jaran Srinjing Lumajang, Mahameru Dance, Dance Pepe Bainea Gowa and Reog Ponorogo. There is also a recitation of tengger poetry presented by talented artists Ayushita and Sha Ine Febriyanti that create a festive atmosphere in the sea of sand Mount Bromo.

Bromo Exotica Festival was initiated by dance artist Heri Lentho, it hopes the festival event can enliven the ceremony of Tengger Yadnya Kasada to be an annual agenda. The event is also supported by the Department of Culture and Tourism of East Java and other stakeholders. Yadnya Kasada ceremony is a ritual custom of Tengger people from various regions in the tourist area of Mount Bromo. The ceremony is performed as a sign of gratitude to Sang Hyang Widhi.

The implementation of Kasada ceremony is done on the 14th month of Tengger Tiger dating. It is also an annual tourist agenda that invites thousands of domestic and foreign tourists. The ritual performed by Tengger society during the ceremony took place, the night before the ceremony held by Tengger people will bring offerings to Pura Luhur Boten located at the foot of Mount Bromo to be prayed by the pastor. After that Tengger people flocked together with relatives headed up Mount Bromo to make offerings that throw offerings into the mountain Bromo.

The concept of a mature performing arts and artistic stage is presented to attract the attention of domestic and foreign tourists. There is a commodification to be discussed in this study.

Therefore, the issues to be raised in this research will be described in the following sub-issues: (1) How is the commodification of Exotica Bromo festival in creative industry of East Java? (2) How is the impact of the commodification of Exotica Bromo festival on Tengger social society.

This study serves to provide a description of the commodification of Exotica Bromo festival in East Java tourism industry and explain about the impact experienced by Tengger people during the exotic festival of Bromo. The literature review in this study include:

Commodification

Commodification comes from the word commodity which means goods or services of economic value and modification which means the change of function or form of something. Karl Max in the Encyclopedia of Marxism, put forward the notion of

commodification means the transformation of relations, something previously net from trade, into commercial relationships, exchange relationships, buying and selling.

Thus, cultural commodification means a change in part or even almost all cultures to be more commercial and has a high selling value whose main purpose is to attract tourists who see it. This makes the culture is no longer only judged from the sentimental aspect, but also has been assessed with material (money). On the one hand, people with various components in it seek to preserve while maintaining the values of sanctity, but on the other side the influence of various factors, especially economic factors for improve the welfare, make the community supporters in the dilemmatic culture.

According to MacNaught (1982) said that tourism has deprived people of the original form of cultural expression because of the demands of tourists. Foreign tourists often complain that local dances are too long, slow, repetitive or monotonous. As an anticipation, those engaged in the tourism industry "force" the public to change the show, to suit the tourists' wishes. So people tend to imitate the lifestyle of tourists with the culture they carry, people quickly lose their authenticity and identity, the outer culture is seen as more advanced and higher value. The destruction of traditional values is closely related to the development of commercialization and materialism in human relations, which is one of the common consequences of tourism.

Based on the description can be concluded that the occurrence of commodification is due to the increasing complexity of tourist needs for the art of performing arts, the higher the fulfillment through the performance of art as a tourism product.

1. 2 Performing Arts

Art is an intrinsic value that can not be separated from human life. In the whole history of human culture is characterized by the art of man as revealed in the various works of art. It may be difficult to separate the beginnings of art and human culture, because social activity is essentially artistic, that is, the formation of material into a human environment thanks to human skill and creativity. (Tumanggor, 2010: 164)

Dance is one of the most sustained threads of continuity in Indonesian culture. Indonesian people always include a dynamic form of movement in every ritual that is lived. Born of fertility and equipped with skill, dance art from an unforeseen moment has strengthened individual life as well as society, especially its religious aspects. In an uncivilized world, dance is a spell of liberation like chanting and prayer. The art of dance accompanies the ceremonies of all important aspects of life, and no less, than death (Holt 2007: 116)

The art of dance is one of the most developed art in Indonesia, especially in Java island, as agrarian country which majority of its population is farming, Java Island has a variety of dance arts, which was originally used to perform reverence, sacrifices, and other sacred ceremony aimed at praying, especially with regard to the fertility of the farmland of the inhabitants.

Bromo Exotica Festival is one of the performing arts that is packed nicely into a unity that can not be separated from traditions and customs in Tengger society. There is

a series of performances that can add people's insight about regional dances that have never been seen before.

Method

The study aims to obtain data on the commodification of art performances festival Exotica Bromo on East Java Tourism Industry. The method used is qualitative descriptive. Qualitative methods are used to obtain in-depth data, a data that contains meaning. Meaning is the actual data, the exact data and is a value behind the visible data (Afiffudin and Saebani, 2012: 59). The meaning that attempted to be shown in this research is to know about the commodification of Exotica Bromo festival in the role of tourism industry in East Java and the impact of the commodification on Tengger society at Bromo Exotica festival. The type of research used is descriptive, namely to describe the theory of commodification at Bromo Exotica festival.

Data Collection Techniques

A qualitative researcher is involved in a series of activities in the process of collecting data. Begin by performing the following data collection activities (Creswell.2015: 207):

1. Determining the place or individual.
2. Gain access and build relationships.
3. Sampling Purposeful.
4. Collecting data.
5. Recording information.
6. Solve field problems.
7. Storing data.

Observation Techniques

Observation is one of the important tools for data collection in qualitative research. Observing means observing phenomena in the field through the five senses of the researcher, often with instruments or devices, and recording them for scientific purposes (Agrosino, 2007).

In Creswell's book (2015: 233), a series of steps in observation are:

1. Choose the location you want to observe
2. Identify anyone or what to observe, when and for how long.
3. Determine first, the role taken as observers.
4. Designing observation protocols as a method to record records in the field. Includes descriptive or reflective notes (ie notes of experience, prejudice or prejudice and learning)
5. Recording various aspects, such as a description of the informant, the physical environment, specific events and activities.
6. During the observation, have someone introduce you if you are an outsider, be passive and friendly, and start with limited goals in the early stages of

observation. Initial observations were made in a moment to make a few notes and simply observe.

7. After observing, slowly leave the site, thank the participants and inform them of the use of the data and the opportunity for them to access the study.
8. Prepare your complete record after the observation. Give a rich narrative description of the observed community.

Interviews

One can see the interview as a series of steps in a study. The steps needed in qualitative research are:

- a. Determining the research questions to be answered in the interview
- b. Identify those to be interviewed
- c. Determine the type of interview that is practical and can produce the most useful information to answer research questions.
- d. Use adequate recording procedures when conducting interviews
- e. Design and use interview protocols.
- f. Refine further interview questions and procedures through pilot tasting
- g. Determine the location of the interview
- h. Once at the interview site, get approval from the participant to participate in the study.
- i. Use good interview procedures.

DISCUSSION

Commodification of Bromo Exotic Festivals in East Java Tourism Industry.

Art and performing arts is a unity of tourism products, especially in regional tourism destinations. In general in Indonesia, art becomes a tourist attraction that is often referred to as a "tourist attraction". Art of performing arts can be enjoyed audiovisual by using the eyes and ears.

According to Dwyer and Forsyth (1996), There are three types of resources within the tourism environment, natural resources such as mountains, beaches, wild areas, oceans, lakes, flora and fauna, climate, sunshine, suhuda etc., made of resources such as historical and modern towns, villages, entertainment, a mixture of recreation and sports, meonumen, sites, buildings and relics, museums and so on, and human resources such as the population of a destination, the relations of the population, values (culture), identity, artistic and cultural activities

Commodification gave birth to a culture of public consumption. The emergence of a commodity community or consumer society, this period resulted in the emergence of popular culture or culture. MacCannell writes, commodities have become an integral part of everyday life of modern society because the original form is a symbolic representation of itself, promising and guiding experience before actual consumption (MacCannell, Dean (1987: 22).

The art of tour performances is also called by a number of terms, including art by metamorphosis (art metamorphose), art of articulation (art acculturation) pseudo-tradisional art (false traditional art). Beside tourist art (art of tourism). Called art

metamorphose because an art has undergone significant changes in shape. It is said that the art of alculturation is the result of an interlocutor between the traditional artistic value of its creator and the tastes of the spectators (others) who enjoy it.

There are different scenery in the sea of sand Mount Bromo when the festival was held. Once inside there are vehicles lined with banner markers marker Exotica Bromo. Before entering the location of the event, I passed the entrance of a kind of iron frame that read "Exotica Bromo".

In the location of the show, lined the tent sponsors and supporters of the event, while in the main area of the show provided bamboo seating for visitors who have booked the place and do the previous registration. With a fairly strategic seating position and the concept of the show performed in the open, the audience can enjoy the performance as well as the beauty of the natural panorama of Mount Bromo as the setting.

The background held Bromo Exotic festival in order to welcome Yadnya Kasada ceremony conducted by the Tengger Tribe on 8-9 July. In the tourism products that perfoms at the Festival each giving an interesting show.



fig 1 : One of the dancing scenes of sring Lumajang from Lumajang (Photo documentation: Idealita, July 7, 2017)

Although it was first held, Bromo Exotica festival is quite attractive to cultural lovers and observers of traditional culture. Not all seats provided by the committee are fully filled, but the audience chooses to watch from various sides in the performance area. Not only domestic tourists and citizens around Mount Bromo, quite a lot of foreign tourists who also enjoy the performance. Bromo Exotica event begins with local art performances Jaranan Jetak originating from Jetak Village, Probolinggo to welcome the arrival of visitors who will enter the arena pergelaran. Then followed by a musical performance Daul Sakera from Pamekasan Madura which is interactive enough to invite invited guests and the surrounding community to dance together. Performances that are not less interactive is displayed by Jegog Suar Agung music from Jembrana, Bali which uses a musical instrument from bamboo.



Fig 2 : Sha Ine Febriyanti is reciting the poem of Kenggung Tengger "Kusuma" with solemnity.
(Documentation: Idealita, 8 July , 2017)



fig 3: One of Pepe's dance scene "Pepe" Bainea Ri Gowa, South Sulawesi.
(Documentation: Idealita, 8 July, 2017)



fig 4: One of the colossal dance scenes of "Kenggung Tengger"
(Documentation: Idealita, 8 July , 2017).

Bromo Semeru National Park is one of the favorite destinations of travelers from both local and foreign tourists. The richness and diversity of Indonesian culture that hypnotize the visitor makes wanting to return to a memorable "tourist attraction".

It can not be denied that the commodification of culture has occurred in various regions which is a tourist attraction in Indonesia. And for example, Exotica Bromo which although prime done in the sea of sand, but able to suck the enthusiasm of visitors

Bromo. Maybe initially the tourists just want to see Yadnya Kasada ceremony, but with this event the visitors like to get a bonus in enjoying the natural beauty and see the traditional performing arts from various regions.

3.2 Impact of Commodification of Bromo Exotica Festivals at Tengger Society.

Tengger Tribe (IPA: / tɛŋgɛr /) or also called wong tengger is a tribe living in the vicinity of the mountains of Bromo-Tengger-Semeru, East Java, Indonesia. Tengger residents occupy some areas of Pasuruan, Lumajang, Probolinggo, and Malang. Tengger tribe is a sub tribe of Java according to BPS census in 2010.

Bromo Exotica Festival is held in the framework of Yadnya Kasada ceremony. The beginning of the story of the Kasada ceremony comes from a couple husband and wife Joko Seger and Roro Anteng, who have a desire to have children and they pray to God to be blessed with a child. God also granted the request. They both got 25 sons and daughters. However, the happiness has the requirement that one of their children should be thrown into the crater of Bromo as a form of devotion.

Couples Roro Anteng and Jaka Seger break the promise, God became angry with the catastrophe, then there was a catastrophic state of pitch, the crater of Mount Bromo sprayed fire. Then, Kusuma, his youngest son disappeared by fire and into the crater of Bromo. Since then, the Tengger Tenggerese Hindu community performs yadnya Kasada ritual in Bromo Mountain area.

Yadnya Kasada ceremony rituals become the main attraction for foreign and domestic tourists, because when the night before offerings is served into the crater of Mount Bromo, the citizens of Tengger tribe must first go to Pura Luhur Boten to be blessed and prayed by the Reverend. After that the people of Tengger up to Mount Bromo to served the offerings into the lip of the crater of Mount Bromo.

The positive impact that occurred in Tengger society when Bromo Exotica festival took place was the increase of job field because the residents there who offer his services in a shuttle to the sea of sand by using a jeep car or by motorcycle taxi, increasing the field of business by selling various foods around sandy sea, improve the welfare of the community that is with the event Tengger people earn income with various services and sales of food and souvenirs, encouraging the growth of the community trade sector, increased regional income, preservation of local culture such as religious activities, customs and traditions, tourist attraction and tourist arrivals by local people, insight and more public view.

Negative impacts that occur in Tengger society, the amount of garbage is mounting, probably because of the unconscious clean environment in the tourists who come at the event. I only see little negative impact because of the many positive impacts on Tengger society when held Bromo Exotica festival.

Between culture and human beings established a very close relationship, because being human is none other than a part of the result of culture itself. Actions in the form of culture are familiarized by way of learning, such as through ways of internalization, socialization and acculturation. Humans have four positions against culture, namely: 1) adherents of culture, 2) bearer of culture, 3) cultural manipulator, and 4) the creator of culture. (Tumanggor, 2010: 21)

With this Exotica Bromo festival there is a cultural commodification involving Tengger Tribe people, Culture Department, archipelago artists, cultural observers, foreign and domestic tourists without reducing the sacredness in welcoming the sacred ceremony of Yadnya Kasada, the organizers of this festival have thought of the advantages that are also received by the Tenggerese people themselves and still preserve the traditional culture of the region

CONCLUSIONS

The conclusion in this research is the commodification that happened at Bromo Exhibition festival has happened to East Java tourism industry and give benefit for various parties. For the initiator of the idea that is Heri Lenthoo, can innovate in providing a neat packaging event involving various Indonesian archipelago artists in the show performance event that is interesting for both foreign tourists and domestic tourists.

Archipelago artists who are involved in this event, they can display the art work of the archipelago with different nuances of other performing arts, because it is in the sea of sand Bromo.

For the Tengger Tribe people, it can provide benefits in terms of increasing employment, increasing business fields, improving the welfare of the community, and adding insight and perspective of a more open society.

For the Tourism Office, the advantages of increased regional income due to the Exotica Bromo festival and increase the profit in the tourism sector of East Java.

Hopefully in the second Bromo Exotic festival event will make a new breakthrough in order to preserve the culture of the local archipelago and can provide new knowledge about the arts performances archipelago.

REFERENCES

- Afifuddin, dan Beni Ahmad Saebani. (2009). *Metodologi Penelitian Kualitatif*. Bandung: CV Pustaka Setia.
- Agrosino, M.V. (1989a). *Documents of interaction: Biography, autobiography, and life history in social science perspective*. Gainesville. University of Florida Press.
- Barker, Chris., (2010). *Cultural Studies Teori & Praktik*. Yogyakarta: Kreasi Wacana Offset. p. 55
- Creswell, John W. (2015). *Penelitian Kualitatif & Desain Riset: Memilih Di Antara Lima Pendekatan*. Yogyakarta: Pustaka Pelajar.
- Forsyth, Peter dan Larry Dwyer. (1996). *Public Sector Support for Special Events dalam Eastern Economic Journal*. Palgrave Macmillan, vol. 35(4).
- George, W. E. (2004). *Commodifying local culture for tourism development: the case of one rural community in Atlantic*. Canada: University of Guelph.
- Holt, Claire. (2000). *Melacak Jejak Perkembangan Seni di Indonesia*. Bandung: Arti.lite.
- Kasman, Selvie (2013). *Komodifikasi Kesenian Tradisional Wacana Estetika Posmodern dalam Pariwisata*. Tesis (tidak diterbitkan). Airlangga Surabaya.
- MacCannell, Dean. (1987). *The Tourist: A New Theory of the Leisure Class*. Oxford University Press: Social Forces. p: 22.

- Macnaught, T., (1982). *Mass Tourism and The Dilemmas of Modernisation in Pacific Islands Communities Annals of Tourism Research* 9(3): p. 359-81.
- Pradjanparamita, Zebrina. (2012). *Komodifikasi tas belanja bermerek: Motivasi dan Identitas Kaum Shopaholic Golongan Sosial Menengah Surabaya*, Tesis. (Program Magister Kajian Sastra dan Budaya, Fakultas Ilmu Budaya, Universitas Airlangga), hal. 16
- Tumanggor, Dr. Rusmin,dkk., (2010). *Ilmu Sosial dan Budaya Dasar*. Jakarta: Kharisma Putra Utama.