

Conference Paper

Harmonization of Economics and Local Culture in the Frame of Sustainable Technological Innovation (Case Study of Ketoprak Atmodjo Budoyo in Kudur Village Pati Regency)

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Abstract

Indonesia is super power country in the field of culture (The United Nations Educational Scientific and Cultural-UNESCO). Culture can be way for the governments to improve the economy and reduce the gap in the industrial revolution 4.0. Undang-Undang nomor 5 tahun 2017 about promoting culture provides a platform for cultural development. In 2017 there were 141,732 people or equivalent with 11.38% belonging to the poor population, its means that there is 393,817 per capita per month in the poverty line in Pati. One of things that can help the economy is from the cultural sector, one of which is through the *Ketoprak Cilik* in Kudur village became the most influential *Ketoprak Cilik* in Pati, even this Ketoprak of Dalang Bowo Asmoro's care had scented Pati district in an international art performance in Borobudur (www.kabarkotapati.com). This *Ketoprak Cilik* show still requires innovation related to industrial management, such as training and schedule management (Bowo Asmoro, 2019). *Ketoprak Cilik* consist of elementary and junior high school students. The training is held every Saturday and Monday at Kudur Village Hall. The Kudur Village office is equipped with a broad set of gamelan and stage areas that are useful for practicing *Ketoprak Cilik* performances. *Ketoprak Cilik* as a Cultural is used to instill the spirit of love of local culture to the younger generation, this is a concrete step that encourages local people to jointly build the character of the young generation through culture. The results of the small ketoprak staging will be put into the village treasury to later help the community's economy. With this can encourage the emergence of cultural economic collaboration in the village of Kudur-Pati. This study uses qualitative methods with interviews and references from various trusted sources. This paper examines more deeply how culture plays a role in improving the economy of the community and forming the character of Indonesia's young generation.

Keywords: Technology, Ketoprak Cilik, Economics

1. Background

Agency Organization of the United Nations Educational Scientific and Cultural Organization (The United Nations Educational and Cultural Organization-UNESCO) considers

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Indonesia is the country super power in the fields of culture, it is based as Indonesia is very rich in culture. Based on data reported by Kementerian Pendidikan dan Kebudayaan in 2017 shows that Indonesia has a lot of potential in the cultural sector, both objects and intangible cultural sites.

Here is a description of data processed by Kementerian Pendidikan dan Kebudayaan in 2017:

TABLE 1

No.	Area	Cultural heritage	Museum	Cultural Heritage Objects
1	DKI Jakarta	97	64	67
2	West Java	100	37	437
3	Banten	26	5	58
4	Central Java	74	54	401
5	In Yogyakarta	152	44	199
6	East Java	46	44	479
7	Sumatara	275	76	1721
8	Kalimantan	29	17	871
9	Sulawesi	100	33	983
10	Bali	24	34	123
11	Moluccas	37	6	185
12	Nusa Tenggara	12	15	166
13	Papuan	7	5	548
	total	979	434	6238

Source: Kemeterian Pendidikan dan Kebudayaan in 2017

Indonesia’s cultural wealth does not guarantee economic conditions of the people of Indonesia, in reality the Indonesian people are still in poverty. Lets see in Pati regency, Central Java. Pati poverty rate in 2017 is 11.38% or 141.73 thousand inhabitants, this figure is down slightly (0.23%) of 2016 is 11.65% or 144.20 thousand inhabitants (BPS Pati Regency 2017). According to the data, in Pati also contained 75.33% are currently employed, 4.22%, while not working, and 20.45% did not work or unemployment. The work of the numbers there as much as 32.57% work in the agricultural sector 12.73% work in the services sector, 11.21% worked in sector trade and work in other sectors amounted to 10.56%. Its relative poverty level is supposed to be a chore for all parties to cut the chain of poverty in Indonesia, particularly in Pati regency. The alternative to cut the chain of poverty tends to provide jobs, Program Keluarga Harapan (PKH) initiated by the government, to provide a good education, and much can be done to break the rate of poverty. One of them is to combine culture and technology.

The existence and communication technologies enable people to receive diverse information around the globe directly and massive. Not only that, many kind of cultural can also influence at the same time without any limitation of space and time. Globalization has many interpretation of various viewpoints. Some people interpret that globalization is the downsizing of the world and make the world as befits a small village. Others interpret globalization on how the process of uniting the world community with a variety of sides, lifestyle, culture dna. Another understanding of glonalisasi as claimed by Barker (2004: 76) is that globalization is a global connection of economic, social, cultural, political and increasingly leads to various directions throughout the world and penetrate into human consciousness.

Advances in technology and the globalization of communications in its development cause, in the fields of culture, such as first thinning and loss of native cultures of a country or a region, happened of erosion of cultural values, declining sense of confidence willculture of the nation itself, the depletion of the oriental lifestyle or increasing Westernized lifestyle. So how efforts so that the determinant to influence it is the culture of Indonesia as the ancestral culture?. We need synergism to make culture as a tool to promote a country's economy by integrating with the forces of globalization technology weapons in the era of industrial revolution 4.0. as it is known that high levels of poverty, and an abundance of culture that have not maximize management is an interesting topic for study and research.

2. Research Methods

The method used in this research is qualitative descriptive method with informant interviews and literature studies with reliable sources. This research method aims to interpret and to describe the data about the study variables with the current situation, attitudes, and society, opposition state, the relationship anta variables, differences anta fact, pengaruh against a condition by wawancaa with caregivers ketoprak Atmodjo Budoyo literature study well books, journals, or reference lan supporting this research.

3. Cultural Understanding

According to Undang-Undang No. 5 Tahun 2017 about the promotion of culture, the government must give due publicity to Indonesian culture to be known by the outside world. Publications can capitalize on the Internet media that publication could have done with more spacious. Publication of the internet can be done using the Google

platform and the platform which can be used to access the Indonesian culture more fully.

The definition of Budaya and Kebudayaan is the same, that things are connection between mind the human mind. In study of anthropology, culture is considered an abbreviation of the culture so that there is no difference between the two. In English culture called culture, etymologically culture dala Latin called Colere who coined the meaning of processing or working. Dala budya term is derived from the Sanskrit word buddhayah which is the plural form of the word buddhi which means mind or intellect. Meanwhile, according to Indonesian Dictionary (KBBI), culture is defined as the mind; reasonable; customs; everything become habitual and difficult to change.

According Koentjaraningrat, culture is defined as the whole idea and the man's work should be familiarized with the study together with the whole of the results of attitude. Koentjaraningrat culture differentiate into three forms, namely:

1. As a culture form a complex of ideas, ideas, values, norms, rules, etc.
2. The custom form as a complex pattern of activity as well as human action in a society.
3. Culture form as objects of human work.

According to Ki Hajar Dewantara, culture means human mind or human struggle concerning two strong influence, the age and nature that is a testament to the triumph of human life to overcome obstacles and difficulties in life dna livelihoods in order to reach salvation and happiness at the birth is orderly and peaceful,

Not only experts in the country, but also be defined by foreign experts. Among them are J. Herskvits Malville and Bronislaw Malinowski who interpret cultural as something handed down from one generation to another are then referred to as superorganic.

4. Condition of Culture in the Era of Art Industrial Revolution 4.0

Prof. Ismunandar, General Director of Student Learning dna (Belmawa), Kementerian Riset dan Teknologi (Kemenristekdikti) said that the development of the industrial revolution 4.0 that Identics industry with automation will not mapu kill creativity and art. Internet of Things or IOT which was propounded in the discussion topic themed industrial revolution 4.0 should be a good opportunity for people, especially the younger

generation to use advances in technology as a means to increase the potential within themselves.

The development of increasingly massive communication technology rule the earth make the technology take over and included in all aspects of human life, including culture and art activities. The artists are forced to elaborate on his art data technology. All matters relating to the arts attempted to connect to technology and digitization. Opportunities and challenges for adopting the technology later elaborated into the art should be a priority so that the artists do not get run over in the swift development of technology.

One of the tangible evidence of harmonization of technology and culture is a group of Japanese works of art Tealab Venzha Crisiawan, Heri Dono and Dedy Shofianto. This group focuses on the process of elaboration and interdisciplinary to discover a new dimension in the conceptualization of art and technology innovation. TeamLab trying to combine elements of art, science, technology, design, and the natural world combined with people who are experts such as artists, mathematicians, engineers, programmers, animators and architects. Innovations such as these show that the actual art and technology is present in a case that has been combined into one interesting thing that is automation.

The abundance of cultural and intangible objects that exist in Indonesia when it is not better utilized then it will just be something static. The ability to operate technology and collaborate with the art of being a breath of fresh air in the promotion of cultures in Indonesia.

5. Harmonization Kethoprak Atmodjo Budoyo with Technology in Poverty

Kethoprak according to Indonesian dictionary meaning Javanese traditional drama, usually plays the old stories to the accompaniment of gamelan music, accompanied by dances and songs. According Asti Diponingrat, Kethoprak derived from Surakarta then into the city of Yogyakarta in 1926. The name kethoprak taken from the sound produced from his instrument. That whilst the South West Kethoprak mortar used musical instruments (a tool for pounding rice), flute, gong, drums. Rhythm dihasilkang "dung" "dung" "crunch" "crunch" pating kethoprak (Javanese) so people call it the Kethoprak.

There are several characteristics of Kethoprak, according to conventional Kethoprak Bondan Nusantara, is:

1. Not using scenarios or full text
2. Dramatika referring to the puppet play purwa
3. The dialogue is improvised
4. Acting and intuitive blokong
5. Dressmaking and cosmetology realist
6. Musical accompaniment: Javanese gamelan (sledro and pelog)
7. Using keprak and song
8. Long show about 6 hours or more
9. Pengaluran theme of the story and is flexible (Nusantara, 1997: 56)

Meanwhile, according to Harymawan referenced by Nur Iswantoro, conventional Kethoprak characteristics are:

1. Using the Java language as the medium of dialogue
2. The story is not tied to one grip
3. His music Javanese gamelan, both slendro and pelog
4. The whole story is divided into a large round and small round
5. There is always a role dafelan that follows protagonists and antagonists (Iswantoro, 1997: 197-198)

Basically kethoprak a Javanese performing arts drama played by someone in a group that is usually accompanied by the orchestra and songs of Java.

Ketoprak in Pati has the potential to develop as one of the art that can amaze the eyes of the world with elegance and all the privileges that ditebarnya. One group Ketoprak pretty flashy for young Ketoprak class is Ketoprak little "Atmodjo Budoyo" under the care of a puppeteer Ki Asmoro Bowo. This Ketoprak able to carve achievements in international events held in Borobudur in 2017 ago.

Richness of Indonesian culture art Ketoprak one of which is in the form of cultural heritage objects, but in the form of cultural heritage in the form of art. Art Ketoprak still preserved in Pati, Central Java. In Pati, art Ketoprak packaged in a Ketoprak arts groups. According to government data starch district in 2014 there were 35 arts groups Ketoprak official and already has a stage name. In addition Ketoprak group that has

had a great name, as for Ketoprak groups that do not have a big name for example is a group of young Ketoprak Kudur village sub-district that has a name Winong Atmodjo Budoyo. This little Ketoprak group is a little kethoprak The most influential in Pati, even Ketoprak care Bowo Asmoro mastermind was never lives up to Pati in the international art scene in Borobudur.

Pati Regency is one of 35 districts / cities in Central Java province has a strategic location because it is passed by the national road connecting the major cities in the northern coast of Java, such as Surabaya, Semarang and Jakarta. The map orientation Pati regency on the island of Java and the big cities as attached. Geographically Pati Regency is located at position 1100, 15 ' - 1110, 15' east longitude and 60, 25 ' - 7 0, 00' S, with a total area of 150 368 ha, consisting of 59 332 ha of rice fields and 91 036 ha of land instead of the fields. Pati regency consists of 21 districts, 401 villages and 5 urban villages, where the district which has the largest area is the District Sukolilo (15 874 ha) and the District Wedarijaksa have the smallest area (4,085 Ha).

Ketoprak as one of the distinctive culture of Pati regency have a central function in improving the millennial generation characters in the era of all-digital era digital. di humans are required to dynamically dala looking for a source of income. According to Mr. Bowo Asmoro as caretaker Ketoprak armodjo Budoyo Kudur Village Subdistrict Winong Pati regency, one of the efforts to improve the character of the millennial generation, especially in the village of Kudur is to familiarize the children in this village to study and explore the art of Ketoprak Cilik. The members of Ketoprak Atmodjo Budoyo dominated by children who are still in elementary schools to the children who are still in Junior High Schools.

Regulation that is quite unique technology applied by this studio is to combine technological and cultural advances in the frame industrial revolution. Structured management applied in this little ketoprak industry. By using post interesting post which will then be easier to manage. Here is a simple description of the management system implemented in the little village kethoprak Kudur is still in the testing phase:

From the above illustration on the system used as a form of implementation of the industrial revolution 4.0 in the management ketoprak Kudur little village Pati, it is known that the management used in this system is to apply three posts. The first post is used for booking Ketoprak little. Booking is managed by post one done by one person who is acquainted with the booking Ketoprak managed by a computerized system. In the second post is used to manage the actors or players in Ketoprak Cilik. Due to players or actors of various ages are cross elementary school students and junior high schools have different school schedules, we need a structured system in choosing the actors in

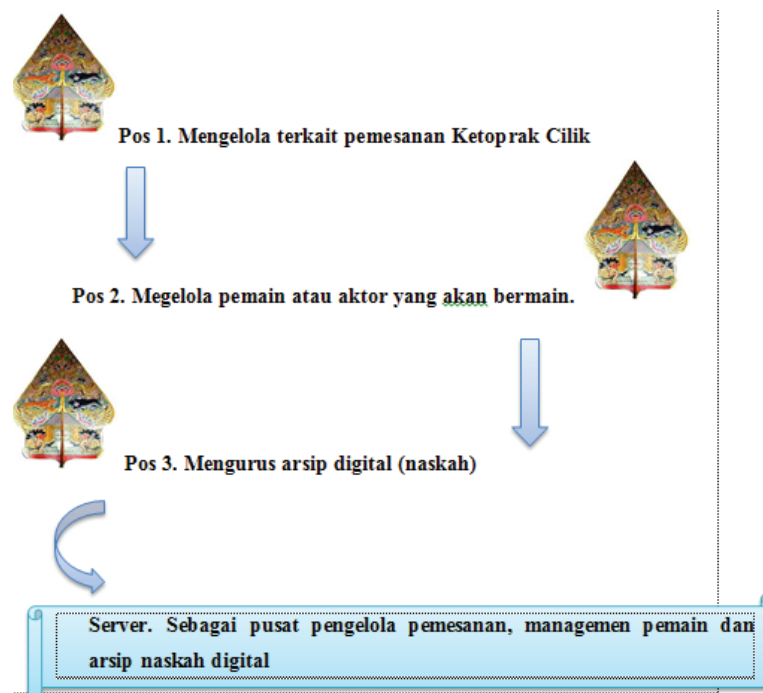


Figure 1: Source: Illustration Writer

this Ketoprak Cilik. Adjusting to what role will be sung in staging Ketoprak little. There is some play or story ever played by a little ketoprak Atmodjo Budoyo one of which is the story kebo marcuet mbalelo, babat majapahit, Joko kendil and many more stories I've ever played by Ketoprak Atmodjo Budoyo. With the establishment of these two posts, the management of players to play the role of a certain set will be more structured. The third post is used to manage the digital archive or manuscript transcript used in the staging Ketoprak Cilik. This manuscript contains the complete stories ever staged by a team of young Ketoprak Atmodjo Kudur village Budoyo Winong Pati. The third post is used to manage the digital archive or manuscript transcript used in the staging Ketoprak Cilik. This manuscript contains the complete stories ever staged by a team of young Ketoprak Atmodjo Kudur village Budoyo Winong Pati. The third post is used to manage the digital archive or manuscript transcript used in the staging Ketoprak Cilik. This manuscript contains the complete stories ever staged by a team of young Ketoprak Atmodjo Kudur village Budoyo Winong Pati.

With good utilization of technology with structured management system is expected to bring progress to the village Kudur Pati. Determination of culture, technology and applied economics in the frame kethoprak Atmodjo Budoyo is the operating profit-sharing system of staging that is set aside to contribute to the citizens that its categories are included in poor communities. With such a system, it will reduce the level of poverty in the village khsusnya Kudur.Reducing poverty means to assist countries in an effort

to increase the rate of economic growth. Because the indicator of economic growth is the length of the school, life expectancy, and reduced levels of poverty in Indonesia.

6. Conclusion

Indonesia as a cultural superpower power harnessed and supported by a good use of technology will create a domino effect that positive impact on the welfare of the surrounding community. Ketoprak Atmodjo Budoyo as a tools in the return of the existence of the distinctive culture of Pati Regency by combining it with the advancement of technology weapons. In addition to the determination of culture and technology, the application of the system either by Ketoprak Atmodjo Budoyo also provide impact in the economic field with the crowdfunding based donations from ketoprak staging earnings results for disadvantaged rural community Kudur Pati.

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