

THE INFLUENCE OF POPULAR CULTURE ON ASTRAJINGGA COSTUME CREATIVITY

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Abstract : The development of global culture is possible to shift the local culture, if the local culture cannot adapt with the global culture. This study aimed to comprehend the influence of popular culture to Astrajingga Giriharja costume creativity. With qualitative method, this research conducted in-depth interview with the source associated with this research. It also used popular culture theories and creativity and its visual analysis. The findings showed that those culture influenced each other because the culture experienced by our present generation is a room with many doors to which everybody is able to get into one door and out to others. The costume of Astrajingga character gained the influences from other cultures, especially popular culture. Popular culture became one of standards in Dalang's creativity implementation in order to maintain puppet/wayang art to exist in global world.

Key words : *Popular culture, creativity, Astrajingga costume, visual analysis*

Introduction

West java province is one of areas which has various art and culture tradition. Wayang Golek (Wooden Puppet) is one of traditional arts which has been still available until now. However, the media and information technology development demands it can adapt with the current culture. Fanatism on a certain culture will impact on stagnation in cultural reality, since the cultures experienced by our present generation is a room with many doors to which everybody is able to get into one door and out to others. Cultures must be able to accomodate their people. Once a culture is unable to provide it, gradually it will disappear. Therefore, making ongoing creative activities is necessary to create creativity in cultural transformation to survive in social structure. Structure is as significant as the cultural ransformation (Sutrisno, 2013: 12). Wayang Golek, particularly the characters in Wayang Golek Giri Harjaan such as Astrajingga, needs to adapt and transform with the current cultures. One of transformations in Astrajingga character is its costume. According to Barnard (1996: 44), firstly, fashion is an important part on character identity. Fashion and costumes can be used to comprehend the world including its materials and human beings inside, thus fashion and costume are considered communicative phenomenon. Secondly, he says that structured meaning system, named Culture, provides individuals to construct an identity through communication facility.

Theoretical background

Wayang golek is a developing art work, both its performance and visualisation have spread to multifarious media, for instance print media and electronic ones. One of them is Astrajingga visualisation on a cover cassette in 90s. In analyzing this study, the research used the teory of popoular culture and creativity. The significance of the popular social culture in modern era is able to be mapped based on how it is identified through the idea of public culture and the

emerging of mass media, not to mention the development of culture commercialization and entertainment that create several problems, interests and arguments (Strinati, 2009: 23). Furthermore, Burton reveals that the key concepts of popular cultures cover the understanding of differences and identities, how the identities are presented, and how the culture produced (Burton, 1999: 52). Heryanto (2015: 2122) states that popular cultures is considered varied mass of sounds, images, messages produces commercially (including films, musics, costumes, and TV programmes) including related meaning practice that tries to reach consumers, especially as entertainment. In brief, popular culture is the process of supplying one- way top- down commodity for public as the consumers

Meanwhile, creativity is an ability to create new, surprising and valuable ideas or opinions (Boden dalam Krauz, 2009: 237). He classifies three creativity, namely combinational, exploratory, and transformational (Boden, 2009: 240). Transformational creativity is a kind which is deeper and time taking after the idea revelation, for being assessed or accepted if the transformational creativity result can be accepted, the impact will form new rules, and desert the old rules (Yohanes, 2014: 25). The opinion of Boden can be compared to the explanation of Sternberg and Davidson, concerning the appearance of creativity understanding process (Creative Insight). Thus, as what has been stated by Sternberg and Davidson in Yohanes (2014: 25), there are three forms of creativity understanding , namely: 1. Selective Encoding, it is the classifying process of relevant and irrelevant information, based on the new discoveries that will be achieved; 2. Selective Combination, it is a method to combine separated things, to be collaborated into the whole idea context, either connecting with the same correlation or different correlation with other ideas; 3. Selective Comparison, it is a method to join new infomation needed with the information contained in the structured prior ideas.

Research questions :

How does the popular culture influence creativity on Astrajingga costume?

Methods

In this study, the research was conducted based on academic procedure:

1. Research Method The research method used was qualitative approach using: - In-dept interview with the source associated with this research - Book sources/ Literature review about the character of Punakawan Giri Harjaan, especially Astrajingga character.
2. Data Analysis - Collecting data by making direct observation to get information for the research by interviewing the expert of Punakawan Giri Harjaan characters, especially about the characteristic of Astrajingga costume. - Data gained and a lot of data collection technique are analyzed and used as references to trigger creativity on Astrajingga costume.

Analysis, discussion

Analysis on this research was preceded with interviewing Irwansyah Sudana as the manager of Giriharja Jelekong. According to Irwansyah, the puppet player, the late Asep Sunandar Sunarya made innovation on Punakawan wayang characters, one of them was Astrajingga character. The innovation made was changing Astrajingga's costume shown on a cassette cover. What had been

done by him was an effort to maintain wayang Golek in this globalization era, which is known as popular culture developing recently. The puppet player always followed and learned the recent cultural trend development in Indonesia and western countries. From the experience he gained, the puppet player tried to adapt them on the costume of Astrajingga. The visualisation changing on the covers were many, however the researcher limited this study on two cover samples made in 90s.

Table I. Visual Analysis



| The analysis of Visual signs On cassette cover 'Cepot diajar Dakwah' | | |
|--|--|--|
| Visual | Visual Signs | Meaning/Influence |
|  | <p>The use of white scarf</p> <p>The use of text/words; <i>Cepot diajar Dakwah</i> (Cepot learns Dakwah)</p> | <p>Costume;</p> <p>White scarf is identically used by someone who wants to worship/pray, especially by Da'i or Kiyai (muslim preachers) as one who delivers verses of Koran/ informs people about islam.</p> <p>White colour generally is associated with 'white' and 'sacred'.</p> <p>Influence;</p> <p>The media and culture that time were influenced by KH.Zainudin, Mz., as a role model, a famous Da'i (preacher) who was often appeared in both print and electronic media.</p> |

Table II. Visual Analysis of Cassette Cover

| Analysis of <i>Visual sign</i> On Cassette Cover: Gatotkaca Krama Series | | |
|---|--|--|
| Visual | Visual Signs | Meaning/Influence |
|  | <p>The use of costume/attribute made of blue jeans fabric and red fabric for bottom</p> <p>The use of text/ words; Gatotkaca Krama</p> | <p>Costume;</p> <p>This jeans fabric and these colours reflect the youth life-style which is trendy, fresh and sociable.</p> <p>Influence;</p> <p>The media and culture were influenced by the popular fashion style that time. It was shown in many print and electronic advertisement or films. It was also used by the youth and celebrities in that era.</p> |

Results/finding/conclusion

Based on the analysis result, there is a connection between the theories used by the researcher with what had been done by the puppet player, Asep Sunandar Sunarya. He implemented such creativity process to preserve, maintain, and develop the local culture with the culture globalization. He had the creativity comprehension (selective encoding, combination, comparison) on different cultures from other nation so that it suited the culture where he belonged to.

Conclusion Culture is influencing one with others, they adapt one another because the culture experienced by our present generation is a room with many doors to which everybody is able to get into one door and out to others. The costume of Astrajingga character had some influences from various culture, especially popular culture. It became a strandard for the puppet player in implementing his creativity in order to preserve the puppet art to maintain its existence in this global culture.

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