

Increase Student Awareness of People's Cultural Heritage Using Internet Technology

Albertus Dwiyoga Widianoro¹,

Ridwan Sanjaya²,

Faculty of Computer Science,
Soegijapranata Catholic University, Indonesia

¹yoga@unika.ac.id

²ridwan@unika.ac.id

A. Rachmat Djati Winarno³,

Faculty of Psychology,
Soegijapranata Catholic University, Indonesia

³rdwinarno@unika.ac.id

and Tjahjono Rahardjo⁴

Graduate School,
Soegijapranata Catholic University, Indonesia

⁴tjahjonorahardjo@yahoo.com

Abstract - Currently, Wayang Orang or wayang wong in Javanese, is a traditional Javanese theatre combining three art forms: dance, music and drama are less interested in teenagers, so the number of audience a little. Unknowingness and unconcern becomes a problem in maintaining a very noble cultural heritage. The emergence of information technology brings a major change in lifestyle, where communication is increasingly not spaced. Students are invited to care about cultural heritage by using technology to introduce puppet way of watching and publishing puppet with various media (blog, social media, youtube). This paper will discuss whether the students who have participated in publishing it became concerned about puppet people Ngesti Pandawa, so that students become the noble guard of the nation.

Keywords - Puppet People, Wayang Orang, Internet Technology, Cultural Heritage, Ngesti Pandowo

I. INTRODUCTION

Cultural awareness is a basic communication that involves a capability to see self to be aware of cultural values, trust, and our perception [1]. Cultural awareness is important when we have to interact with people with different culture. People see, interpret and evaluate many things in a different way. What is considered as a proper behavior in a culture sometimes is not proper with another culture.

One of a noble culture heritage in Indonesia is Wayang Orang. It is a noble culture heritage from past culture which is still maintained up to now. Wayang is holding out to this day because it has a value. Therefore it can be a part of transformation of moral values to audience [2]. It has a role as a tool and mode to identify identity, and reflection of human life reality. A symbolism that its brought becomes a representation of a whole community civilization issues.

Wayang orang or Wayang wong in Javanese, is a traditional Javanese theatre combining tree art forms: dance, music, and drama [3]. wayang orang is actually a further development of the wayang shadow play (“orang” or “wong”

means “human” in Indonesian and Javanese, respectively). Thus, wayang orang is a wayang play where shadow puppets have been replaced by human actors. It should be noted here that in 2008 the Indonesian wayang shadow play has been inscribed in UNESCO’s representative List of the Intangible Cultural Heritage of Humanity [4].

Wayang orang of Ngesti Pandawa is one of groups that is still exist nowadays and it is actively perform wayang orang play. Every Saturday evening it always performs at Ki Narto Sabdo building. The audience of its play is few. The gamelan players or the audience nowadays are fewer. Moreover, income from this play cannot cover the required cost of one play.

Students, as a young generation, nation’s next generation, are necessary to be invited to understand this issue. They are expected to be able to take part in developing this culture. Students who always use internet technology and information are expected to contribute their idea in this issue.

II. LITERATURE REVIEW

According to Sedyawati, wayang orang is one of Javanese traditional dramas. It is a combination between drama art which develops in western countries with puppet play which grows and develops in Java. Wayang orang developed in a palace environment. The wayang orang play was special play for royal family and palace officials. However in its development, it is shown outside the palace and it is being commercial [5].

Wayang orang is a noble culture heritage from past culture that is maintained to this day. However the number of people who are enthusiastic to it decreases greatly, both the audience and the players. Wayang is able to be the tool and mode to identify an identity, and as the reflection of human life reality. The symbolism that it brought becomes a representation of a whole community civilization issues in an articulation which is multi perspective and multi interpretation.

Wayang is still exist and has an essence or value so that it can be the part of transformation process of moral values to the audience [2].

Cultural heritage means giving a certain custom of a certain society or limited to the younger generation in order to maintain the custom and to continue it. Passing down the culture can be through many ways, both formal and informal ways. One of them is passing down certain cultural values to the potential young generation, so that the cultures are well maintained. Young generation is a generation that grows up and being productive individuals who are expected to be able to have relationship among cultures. Relationship among cultures depends on the individuals’ ability to be success in negotiating cultural difference and respect various perspectives [6].

The awareness about the importance of ancestor heritage is an essential part of heritage conservation and management. Building this awareness is time consuming, needs strong commitment and support from the government and local communities. One of the effective ways to build and maintain the ancestor heritage is through an activity that improves the awareness and appreciation of the community [7].

According to Liaw in Beate baltes, students have to explore their own culture through group discussions about the system of values, hopes, tradition, customs, and ritual which unconsciously taken from the previous generation. They can also contemplate other cultures with their higher intellectual objectivity. In each group, they can obtain concepts of ritual, tradition, and values. It will be effective if information exchange among the groups is improved [6].

Intercultural competence consists of awareness, empathy, and cross cultural flexibility. It also involves skill development and individual’s behavior in an interaction with people with different backgrounds.

Cultural awareness is a basic communication that involves a capability to see self to be aware of

cultural values, trust, and our perception [1]. Cultural awareness is important when we have to interact with people with different culture. People see, interpret and evaluate many things in a different way. What is considered as a proper behavior in a culture sometimes is not proper with another culture. The Culture which is considered as a good culture will be passed down from generation to generation because noble cultural heritage can be very beneficial to develop social relationship, economy and culture. It can also improve life quality and encourage the competitiveness of cities and regions.

Internet technology nowadays becomes a massive technology. It means that it is increasingly becoming a part of people's lives around the world. It is considered as an integral tool in practices of business, communication, education, culture, popularity, and life style. Internet technology has changed the business system to be effective so it is a factor of success for modern organization [8]. It is utilized in all life sectors because it is capable to make works become more convenient, faster, and easier. Moreover, it can reduce the number of human recourse.

Wireless network internet technology and mobile communication combined with personal computing devices provide a new tool for students to access information in classroom. This technology also facilitates communication between colleagues and teachers. It allows the faculty member to change class system. Experience of teaching learning process using this technology can bring the students closer to the reality.

Internet based financial service technology (fintech) is very helpful business units which have limited human resources and limited access towards technology. Therefore this technology makes it easy to run business [9]. This technology has been applied at Wayang Orang Ngesti Pandowo in website address www.ngestipandawa.com by using API

technology. Online ticket makes more ticket booking, easier, and more convenient.

Nowadays wayang orang is less desirable by the young generation, so the number of the audience is also fewer. The young generation does not know and does not care about the noble culture heritage. This is now being a problem in maintaining the noble culture heritage. The appearance of information technology brings a big change in life style where communication no more has distance.

This research invites students to care towards noble culture heritage by using technology to maintain wayang orang culture and introduce wayang orang to the society.

III. METHODOLOGY

This research is conducted to new students of academic year 2016 / 2017 by using survey model and class discussion.

Analyzing Data: analyzing survey about wayang orang from students' perception.

Conducting Panel Discussion: the panel discussion is conducted by testing various elements that are considered to have involvements of wayang orang development.

IV. RESULT AND DISCUSION

The first survey is done randomly to the new students of academic year 2016 / 2017. There are 273 students from many different study programs. In this survey, the data obtained that the students understand local culture and also wayang orang. However, there are so many students do not know about wayang orang ngesti pandawa in Semarang. The students who watched the wayang orang play more than once are only 17 students. It means that their desire to watch it again is low. See table I.

**TABEL I
STUDENT SURVEY**

Answer	Do you know the culture of the region?	Do you know the wayang orang/puppet?	Have you ever seen a wayang orang?	Do you know about Ngesti Pandawa's puppets?	You see Wayang orang more than 1 times
Yes	256	256	182	88	17
No	11	15	79	185	256
No answer	6	2	12	0	0
Total	273	273	273	273	273

Of 273 students, there are 30 students who take Computer Application subject and 15 students take Content Management System. All students taking those subjects have never watched the play of Wayang orang Ngesti Pandawa Semarang.

To understand the culture particularly Wayang Orang, the students in this class are invited to watch Wayang Orang play at Ngesti Pandawa. It intends to open students' knowledge about wayang orang. The students are divided into some groups. They are assigned to record the play and the surrounding.

After watching and recording the play, they have an assignment to analyze the performance of the play, gamelan players, condition of the rooms, then share the analysis to their own blog.

From the analyses, the students draw some conclusion. The number of the audience is low and the play is only watched by old people. There are few of young people watching wayang orang play. The room for the play is quite good but there is poor lighting. The gamelan players, called Niyogo, are old people. The parking area is very wide but has poor lighting. It tends to be dark.

From the above analysis, the students are invited to analyze what needs to be done in order to make the culture of wayang orang is long lasting and watched by many people. Moreover, it is watched by tourist from other countries.

After the students doing the analysis they are invited to find out what they should do to

promote wayang orang which has no more audience. From the survey, it is found that there are some efforts to make wayang orang sustained.

From the promotion aspect, promotion can be done by online promotion, through advertisement, social media, internet, instagram, youtube, facebook, viral technology, and website.

The stage needs more lighting, sound system, 3D technology, and LCD.

From the performance aspect, the students have some new ideas about wayang orang such as collaborative concert, wayang orang festival, road show, tour package, online media / live streaming, collaboration with other arts, combination with modern culture, cooperation with government and other countries.

With the strengths and the weaknesses, the students are invited in doing promotion in various media, documenting wayang orang play, making and publicing wayang orang video via some media, like youtube.

V. CONCLUSION

There are a lot of young generations who do not care about local cultures that have high values. It is not because they do not like but because they do not know. Therefore it needs wisdom to bring local cultures in university subjects.

From the activities done by students, it can be concluded that wayang orang can improve

cultural awareness because: 1) The students gain information about wayang orang and its scope by watching live performance of wayang orang, 2) The students are invited to compare the performance with other performance from other developed countries, and 3) The students are able to contribute ideas to improve wayang orang culture.

By watching wayang orang, the students receive knowledge about culture, behavior, attitude, and message / moral value from the various stories.

The students can be significantly involved in promoting the local culture of wayang orang.

VI. ACKNOWLEDGEMENT

This paper is a part of a research project funded by the Indonesian Ministry of Research and Higher Education in the year 2017-2018 under the scheme of Hibah Penelitian Terapan Unggulan Perguruan Tinggi (Higher Education Applied Research Excellence Grant).

REFERENCES

(Arranged in the order of citation in the same fashion as the case of Footnotes.)

- [1] Cantatore, G. and Quappe, S. (2005). "What is Cultural Awareness, anyway? How do I build it?". p. 1-3, <www.Culturiosity.com>.
- [2] Hadi, S. and Kawistara, J. (2014). "Dalam koreografi wayang babar". Vol. 4(1), p. 77-86.
- [3] Nurgiyantoro, B. (2011). "Wayang dan pengembangan karakter bangsa". Wayang Dan Pengemb, Karakter Bangsa, Vol. 1, p. 1-17.
- [4] Riyanto, B. (2011). "Wayang Purwa dan Tantangan Teknologi Media Baru". Nirmana, Vol. 13, p. 5-11.
- [5] Pendidikan, K., Kebudayaan, D.A.N., Pelestarian, B., Budaya, N., and Yogyakarta, D.I. "Wayang orang ngesti pandawa kajian tentang manajemen seni pertunjukan".
- [6] Baltes, B., Hernandez, D., and Collins, C. (2015). "Increasing Cultural Awareness Through a Cultural Awareness Program". J. Educ. Res. Pract., Vol. 5(1), p. 1-20.
- [7] Srivastava, S. (2015). "A Study of Awareness of Cultural Heritage among the Teachers at University Level". Univers. J. Educ. Res., Vol. 3(5), p. 336-344.
- [8] Rizkallah, E.G. "Impact of Computers and Internet on the Social and Economic Welfare of Low Income People: The Case of SmartRiverside Digital Inclusion Program".
- [9] Dwiyoga, A. (2017). "Review on the Application of Financial Technology for the Wayang Orang Ngesti Pandowo Cultural Creative Industry".