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## The Role of West Javanese Traditional Musical Instruments to Attract Visitors at the West Java Pavilion

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### **Abstract.**

*Taman Mini Indonesia Indah is one of the recreational destinations for Indonesian residents, especially in Jakarta. The purpose of establishing Taman Mini is as a forum for the young generation of Indonesia to get to know various tribes, customs, and religions in Indonesia through various regional pavilions and museums. West Java Provincial Pavilion is one of the Regional Pavilions in Taman Mini Indonesia Indah. West Javanese traditional musical instruments play an important role, namely as a cultural heritage that has been preserved for centuries and used in various traditional events and ceremonies. This study used qualitative research methods and observation. This study aims to gain a general understanding from the perspective of participants. The data collection techniques carried out are: Observation is that researchers descend directly to the West Java Platform, using the Interview method with the West Java platform management and documentation techniques to collect data. West Javanese musical instruments do not have similar characteristics. West Javanese traditional musical instruments play an irreplaceable important role in the lives of West Javanese people. But for the role of musical instruments on the West Java platform in attracting visitors does not go according to its purpose. Visitors are only interested in coming to the West Java pavilion if certain events are held, which of course in the event West Javanese musical instruments play a role as accompaniment.*

**Keywords:** *The Role of Musical Instruments, Traditional, West Java*

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## 1. Introduction

Tourism is a travel activity to temporarily stay someone outside the environment usually not consecutively for one year to spend free time, on business trips, or for other purposes (WTO, on Richardson & Flicker, in Pitana, 2010: 45). People who carry out tourism activities are tourists. The purpose of tourists traveling is usually to have fun and gain experience. Tourism is engaged in services consisting of tourist attractions, amenities, accessibility, community institutions, and supporting facilities contained in a tourist destination. Tourism is an indirect activity that involves social life in both the community as visitors and tourists as well as tourist attraction providers and recipients of tourists (Suryadana, 2013: 60). A tourist destination is a significant place to visit on a trip with some form of actual regional boundary or perceived difference, a basic geographical unit for producing tourism statistics (Richardson & Flicker, in Pitana, 2010: 126). Indonesia as a country rich in tourism destinations must be observant to see the potential it has to attract tourists to visit Indonesia. Indonesia is one of the largest archipelagic countries in the world, consisting of thousands of islands, making tourist attractions everywhere. Diversity, so it is not surprising that Indonesia is no longer just a transit point. Also used as a tourist attraction. (Gagih Pradini, 2021)

Tourism as one of the sectors that is strongly based on local potential has the potential to continue to grow. Recorded in the period 2011 to 2013, the growth of foreign tourists (tourists) in Indonesia was 15%, while foreign exchange earnings from the tourism sector experienced an increase of 17.53% (Statistics of the Ministry of Tourism and Creative Economy, 2014). The growth of the tourism sector is certainly expected to have a positive impact on improving community welfare (Pradini, 2014).

Taman Mini Indonesia Indah is one of the recreational destinations for Indonesian residents, especially in Jakarta, Taman Mini Indonesia Indah is also a destination for domestic and international tourists when visiting Jakarta. Located in the eastern area of Jakarta, Taman Mini was established at the initiative of the late First Lady, Mrs. Tien Soeharto as a forum for the young generation of Indonesia to get to know and learn various tribes, customs, and religions in Indonesia through various main facilities such as regional pavilions, museums, theaters and supporting facilities such as children's palaces, outbound areas, and others. By carrying the motto *Bhinneka Tunggal Ika*; Although different but still one, it is very clear that Taman Mini was established with the main mission is education, which is to educate the public, especially the young generation of Indonesia on the diversity of Indonesian culture, so that the younger generation of Indonesia knows each other's culture. Community-based tourism is an opportunity to mobilize the potential of local wisdom of the community, and also expand local strength. In addition, tourism is expected to play an active role in tourism activities while maintaining local wisdom to remain sustainable. (Gagih Pradini, 2022).

Hitchcock (1998) also mentions Taman Mini as an open-air museum. Indonesian people generally know museums as closed spaces to store artifacts and other historical objects. In Indonesia, not much is known as an open museum even though the concept of an open museum has existed for a long time. The museum itself has several main functions. One of the main functions of museums is education and this function is the main reason for the existence of museums (Hooper-Greenhill, 1994). Because the main purpose of establishing Taman Mini is for education, it is very appropriate if Taman Mini is categorized as an open-air museum.

West Java Provincial Pavilion is one of the Regional Pavilions in Taman Mini Indonesia Indah. This pavilion displays the main building in the form of an imitation of the Cirebon Kasepuhan Palace Complex which is also the center of the West Java Pavilion. Originally, Keraton Kasepuhan was founded in 1529 by Raden Sepet from Majapahit.

In addition, the West Java Pavilion displays complementary buildings of the palace in the form of buildings for the presentation of welcome music (*aging*), guard posts (*lunjuk*) which function as offices, waiting rooms (*srimeganti*), prayer places (*langgar alit*), meeting rooms (*jinem arum*) which function as canteens by selling typical West Javanese food, residences of the sultan's daughters (*kaputren*) which function as audiovisual rooms and libraries, The residence of the sons of the sultan (*kaputran*) which functions as an art guesthouse, as well as a traditional house in the form of a stilt house with woven bamboo walls (*cubicles*) complete with household appliances. Before entering the pavilion complex, visitors are greeted by the emblem of the West Java Provincial Government and two *kujang* – traditional weapons typical of West Java. After passing through the gate of Candi Belah (Candi Bentar), visitors will feel the beautiful and cool natural atmosphere of Pasundan. Inside the building, there are also traditional clothes and handicrafts from various regions in West Java, not forgetting the various traditional musical instruments.

In the development of tourism, tourism villages are also one of the assets, because they are considered to have potential in uniqueness with the potential for culture and the value of local wisdom of an area that is starting to be threatened due to the flow of globalization that has entered rural areas and answers several problems in sustainable tourism. (Pradini, 2022)

West Javanese traditional musical instruments play a very important role in the lives of West Javanese people. Musical instruments are not only used for musical accompaniment or entertainment but are also an indispensable part of the cultural heritage preserved for centuries. In West Javanese culture, traditional musical instruments are used in various traditional events and ceremonies, to create a unique atmosphere and enrich the cultural experience of the local community.

Along with the growing era, regional traditions, and cultures that were originally firmly held, maintained, and maintained by each tribe, are now almost extinct. This is because people feel indifferent and ashamed if they still preserve and use local culture or regional culture. Most people choose to display and use modern art and culture rather than culture originating from their region which is precisely the regional culture or local culture that is the identity of their nation.

Art is a beautiful expression of feelings and the form of expression can be in many different ways. Art is a social culture, for example in the worship of gods or ancestral spirits that play a role in their lives. There are 5 types of art, including fine arts, dance, theater arts, music arts, and literary arts. Regarding art, Rohidin (2000), divided art into 3 types of art in Indonesia, namely: (1) Local or traditional arts; (2) General art; and (3) Formal arts (pp.209-210).

Local art is an art that has lived in certain communities and local art contains other cultural values. This art has become a part of the life of the community itself. General art is an art that lives in the general public that is different in social status. The function of general art is to relate the differences in tolerance that prevail within a certain scope. Formal art is usually

seen as one of the national or regional arts. In general, art is part of an official performance in activities that contain elements of the system in government.

Traditional art is an extraordinary mental or intellectual faculty and puts the way of thinking to create something extraordinary and to realize it adhering to rules and habits that exist from generation to generation. This traditional art is seen as one of the cultural identities of a supporting community that functions socially and ritually. This traditional art is also believed by a supporting community not only as a means of entertainment that creates joy but also as a medium that can facilitate their prayers and hopes. Prestia and Susetyo (2013) stated, "related to hereditary customs that are still carried out within the community" (p.5).

Traditional arts have existed for a long time and are part of people's lives that are inseparable from their traditions. Traditional art has been preserved for generations, ancestors have found many objects from nature that can make sounds. The human voice is called vocal, and the sound of musical instruments is called an instrument. There are instruments taken from nature including calung, and angklung.

Music is art in the form of songs or musical instruments that represent the thoughts and feelings of the creator, through rhythm, melody, harmony, song form, or structure and expression (es.scribd.com, 2020). Music comes from the Greek term 'Musiké téchne' or Latin 'musical' art of the Muses which is an expression, expression, and embodiment, in human life. (Music Theory, 2014, p.5)

Musical instruments are instruments or instruments that are deliberately created or adapted to produce musical sounds. Although in principle, anything that can produce sound with certain notes played by musicians or musicians can be said that the instrument is a musical instrument but specifically an instrument made with the purpose of music only. Musical instruments are deliberately made even from shapes, and styles and also use different materials. Historically, musical instruments were originally made from objects that were easy to find such as shells animal skins, and plant parts. Along with the development of the times, musical instruments evolved with the emergence of various variations, and the quality of materials was also considered. Almost everything in nature has been used by at least one culture to make musical instruments (Setyawan, 2016).

## 2. Research method

The object of the West Java pavilion research is Taman Mini Indonesia Indah. Which was conducted in East Jakarta, Special Capital Region of Jakarta, during the research on June 22, 2023.

This study used qualitative research methods and observation. Ahmadi (2016) also argues that qualitative methods can help researchers to reveal and understand things that are behind a phenomenon. According to Bogdan & Biklen, s (1992: 21) put forward the opinion that qualitative research is a research step that produces descriptive data in the form of writing or speech, as well as the behavior of observed people. This study aims to gain a general understanding of social reality from the perspective of participants. According to Nasution (2003: 5) explains qualitative research, namely observing people in the environment, interacting with them, and interpreting their opinions about the world around them.

The data collection techniques carried out in this study are: Observation is that researchers descend directly to the West Java Platform, using the method of direct interviews

with the management of the West Java platform, namely Father Yusuf, and using documentation techniques to collect data.

### 3. Results and discussion

West Java is the "heart" of Sundanese culture, referred to as "Sundanese Tatars". The capital of this province is in Bandung City. In 2021, the population of West Java province is 48,782,408 people, with a density of 1,379 people. The province is also rich in a wide variety of produce. West Java province is home to its various distinctive cultures such as Pencak Silat, Jaipong, Wayang Golek, Kuda Renggong, Sisingaan, Kuda Lumping, Angklung, Mask Dance, Ronggeng Gunung. Its culinary specialties are Batagor, Siomai, Cireng, Cuanki, Colenak, Combro, Misro, Oncom, Tahu Sumedang, Tahu Gejrot, and Sate Maranggi.

The role of West Javanese traditional music to visitors is that traditional music is very popular with visitors, but it is situational for visitors to see. However, when performance activities are held at the West Java Pavilion, visitors will come to watch. If visitors are satisfied, they keep watching the show and if they don't like it, they go to another platform, a traditional musical instrument that visitors are interested in.

#### Angklung

Angklung is one of the most popular traditional West Javanese musical instruments. Angklung is made of bamboo and played by shaking. The sound produced by angklung has its uniqueness and beauty. Angklung is also often played in ensembles to create harmonious music.

#### Gamelan

Gamelan Gamelan is one of the gamelan species native to West Java. This musical instrument consists of various instruments such as drums, flutes, and gongs. Gamelan produces smooth, graceful, and rhythmic music typical of West Java. Degung is an artistic activity by highlights the skills of playing with Degung art equipment which of course is in groups. (Sopandi, 1998, p.14) In the Sundanese karawitan treasure, the word Degung has two meanings, first Degung is a scale that is part of Salendro. Second, Degung in the sense of Gamelan devices. This second understanding is the same as the meaning of a type of mixed metal of tin and copper in Central Java, Goong in Banten (Sopandi & Atmadibrata, 1983, p.74). In Sundanese culture, Degung comes from the terms "ngadeg" and "Agung" which in Indonesian can be interpreted by the words standing and majestic. The combination of these two words forms the word pangagung or menak / nobility in Indonesian. Thus, Degung has the meaning of art used for the majesty of noble dignity. Another statement states that Degung comes from the term "Deg Ngadeg kanu Agung" which means must always face and worship God Almighty (Tjarmedi et al, 1995, p.11).

#### Calung

Calung is one of the traditional Sundanese musical instruments made of white bamboo / black bamboo. Apart from being a musical instrument, another function of this calung musical instrument is usually used in performing arts. Initially, calung art was used as a ritual for Sundanese celebrations such as rice ceremonies during mitembeyan (starting to plant rice). The rice was used as one of the staple foods, this gave rise to a myth against the goddess of agriculture (Nyai Sri Pohaci).

Calung is played by hitting wilahan (stems) from bamboo tube segments arranged according to the pentatonic scale (da-mi-na-ti-la scale). The making of traditional calung musical instruments usually uses wulung bamboo, but some are made from bamboo temen.

### **Kendang**

Kendang is a very important percussion instrument in traditional West Javanese music. Kendang consists of a pair of drums of different sizes, namely the Ageng drum and the Ketipung drum. The sound of kendang provides a strong rhythm and pattern in West Javanese music.

### **Flute**

The flute is a traditional bamboo wind instrument. This instrument produces a smooth and beautiful sound. The flute is often played in traditional West Javanese music and is used as an accompaniment or solo instrument. The flute used is usually a flute that has four holes. The sound on this flute is shrill and balanced with the sound of Saron and Bonang instruments (ITB, 2015, paragraph: 5). The flute is usually played by 1 person in Sundanese / Degung Gamelan and this flute may also not participate in playing Sundanese / Degung Gamelan musical instruments.

West Javanese musical instruments do not have similar characteristics. But West Java musical instruments are divided into 4 types of musical instruments, namely beat musical instruments, for example, Gamelan, stringed musical instruments for example kacapi, rocking musical instruments for example angklung, and pat musical instruments for example kendang. The combination of all these musical instruments produces a unique and beautiful sound. For example, the uniqueness of angklung lies in its pentatonic design, where one angklung only produces one tone.

For music and dance accompaniment, the musical instrument itself functions as an accompaniment, not always dance performances must be accompanied by angklung, in general, West Javanese art performances use gamelan as a beat and kendang musical instrument as a rhythm carrier. An example of dance that uses gamelan musical instruments is jaipong, and the response of visitors is certainly happy which is shown by the movements that arise from visitors when watching the performance and hearing the music accompaniment to the performance played and towards the end of the performance usually the dancers invite visitors to dance together so that visitors can also feel the feeling of being a jaipong dancer.

## **4. Conclusion**

West Javanese traditional musical instruments play an irreplaceable important role in the lives of West Javanese people. This musical instrument is not only a musical instrument but also has spiritual, and symbolic meaning and strengthens social bonds. Due to its wide and diverse role, West Javanese traditional musical instruments continue to be a source of cultural pride and artistic beauty for West Javanese residents as well as visitors attracted by Indonesia's rich culture. But for the role of musical instruments on the West Java platform in attracting visitors does not go according to its purpose. Visitors are only interested in coming to the West Java pavilion if certain events are held, which of course in the event West Javanese musical instruments play a role as accompaniment. Even so, these events can still be used as

a place to introduce that West Javanese musical instruments are local culture. For example, traditional West Javanese musical instruments are shown such as angklung, drum, flute, gong, and others. There are also traditional West Javanese dances such as Jaipong dance, Mojang Priangan dance, and others. It is a symbol of West Java's rich culture and offers visitors the opportunity to appreciate West Java's rich art. And make Entertainment and West Java traditional music performances that offer visitors something interesting and unique. Distinctive wasp sounds and rhythms, as well as dances and traditional musical instruments that can be played, entertain visitors. As an educational and learning tool at the West Java pavilion, visitors and students and other visitors can be introduced to and informed about the types of traditional music, get to know many cities in West Java and the characteristics of cities in West Java, and visitors can learn to play traditional musical instruments. Hoping to create a love for West Javanese culture.

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