GANDRUNG AT GANDRUNG SEWU FESTIVAL AS A TOURIST ATTRACTION IN BANYUWANGI DISTRICT

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ABSTRACT

This paper analyses why the Gandrung dance at the Gandrung Sewu Festival is used as a tourist attraction in the Banyuwangi district. This paper uses R.M Soedarsono's tourism concept which explaining the characteristics of the art of travel packaging that is the imitation from the original, packed in tightly and briefly, attractive or entertaining, leaving sacred value, and cheap price for tourist. Through this paper, the writer tries to explain the reasons for making the Gandrung dance at the Gandrung Sewu Festival as a tourist attraction. Interestingly, Gandrung dance can be observed from the social aspects of society, art and culture, economic, as well as ethnic and religious aspects. Another interesting thing is the form and aesthetic contained in the Gandrung dance at the Gandrung Sewu Festival so that the Gandrung dance is used as the asset of tourism in Banyuwangi district.

Key words: Gandrung, Gandrung Sewu Festival, tourism

PREFACE

Gandrung is one of the traditional performing arts in Banyuwangi which has been many developments into a form of secular entertainment dance. The word Gandrung is interpreted as charmed or infatuated. It means the fascination of the Blambangan people that is agrarian to Dewi Sri, namely Dewi Padi who brings prosperity to the people (Sudjadi, 1986: 68). The expressions of people gratitude after harvest embody a form of joy and amusement.

Based on Traditional art history, originally Gandrung is danced by male dancer, then in the development, it is danced by a female dancer. Gandrung performance in the society is often called as Gandrung terob. Gandrung terob is usually performed at wedding, pethik laut, circumcision, Independence Day and various official and unofficial events in Banyuwangi and other regions (Anoegrajekti, 2003: 31). In the performance the Gandrung show is divided into three parts: jejer, paju,
and seblangan. Jejer and seblangan are the opening and closing scenes of the show, it is around 45-60 minutes (jejer) and 85-120 minutes (seblangan) which does not involve any of the audience. While paju, which takes longer between 4-5 hours, it is an open scene for audiences to dance in pairs or perform songs. (Anoegrajekti, 2010: 29)

Gandrung, in order to be seen in various performances, Banyuwangi artists create various Gandrung dances in creations taken from Gandrung terob parts. The Gandrung dance that is created from the Gandrung terob performance is Gandrung jejer dance, jejer jaran dawuk dance taken from jejer section in the Gandrung terob performance, paju Gandrung dance taken from paju section, and Gandrung seblang lukint odance taken from seblangan section. Gandrung dance which is created in creation then making into a colossal dance in the Gandrung sewu show.

Gandrung Sewu is one of Gandrung dance performance that is danced in mass by thousands of dancers. The Gandrung Sewu stage is located on the edge of the Banyuwangi boom beach with the view of the Bali strait so that Bali Island can be seen from this beach. The Gandrung Sewu Festival is held every year, the first performance was held in 2012 and continuing to this day in 2019. The interesting thing in every Gandrung Sewu show is that the theme is in Banyuwangi originating from gending-gending / old Javanese songs in the classical Gandrung performances. Gandrung Sewu Festival in 2012 brought Jejer Gandrung theme, the next performance was held in 2013 with Paju Gandrung theme, in 2014 with Seblang Subuh theme, in 2015 Gandrungsewu performance was presented with Podo Nonton theme, in 2016 with the theme of Seblang Lukinto, in 2017 with the theme of Seblang Subuh Kembang Pepe, in 2018 with the theme of Layar Kumendung, and in 2019 with the theme of Panji – Panji Sunagkoro. These themes tell the story of Gandrung's journey against colonialist in Banyuwangi. More than that, the theme which is used also influenced the Gandrung sewu performance looking from the form
of choreographic show in accordance with the story or theme that is performed.

Gandrung dance in its development always dynamically adapt to the needs. The form of Gandrung performance that has been modified further summary the existing parts, by making Gandrung choreography shorter and eliminating paju or dancing with man. This colossal Gandrung sewu show has become one of the local culture and the most awaited cultural activity by the society and tourist. At first, Gandrung sewu was held to introduce the glory of Banyuwangi culture but at this time Gandrung sewu has become an icon of Banyuwangi tourism (interview Sumitro Hadi, 27 December 2018).

Based on the background of description above, the main problem that will be discussed in this paper is why the Gandrung at the Gandrung Sewu Festival was made as a tourist attraction. Through this paper, it will be explained things which influenced the Gandrung dance become a tourist attraction in Banyuwangi. With Gandrung as a moral object and tourist attraction as a formal object that will be discussed using the RM Soedarsono tourism theory that the characteristics of art travel package is imitation of the original, packaging in a brief and short manner, attractive or entertaining, leaving sacred value, and cheap price for the tourists (Soedarsono, 1999: 100).

MAIN PART

A. Gandrung is seen by various aspects

1. Social Aspect of Society

Gandrung art life has its roots and it is supported by the society. Certainly, it has a very important role in the social life of the society. Each performance of Gandrung art is always attended by fans consisting of various ethnicities and religions. They together enjoy Gandrung dance and gending in an arena peacefully. Indirectly, this is a way for mutual interaction between one ethnic and another without ethnicity so there is no intersection of values of each ethnic group.
It is important to realize that creating a sense of unity and unity of multi-ethnic society is very important and become our responsibility, art activities have an attraction to bind the sense of relationship like Gandrung art.

2. Aesthetic Aspect

Related to dance, beauty is something that giving inner satisfaction. Thus, all movements that give inner satisfaction are called beautiful. Not only subtle movements can be called beautiful, but also movements that are rough, hard, strong, full of pressures and even strange also can be called as beautiful movements. Thus, beauty is anything that is interesting, touching the soul or is called beautiful because it is valuable for us (Martin in Widyastutieningrum 2011, 72).

An aesthetic value of Gandrung dance is determined by motion, expression and presentation value of a dancer's besides that appreciation power of a performer. The aesthetic value of Gandrung dance mainly lies in the characteristic of basic motion of Banyuwangi dance which lies in harmonious hip or egol movement with violin rhythmic patterns and the dancer expression with an attractive smile. A total appreciation of the dancer followed by a good dance skill will give a result in erotic value of Gandrung dance performance. Erotic Gandrung dance expression is a universal attraction, because it is more enjoyable by the audience. Besides the aesthetic value of Gandrung dance can also be seen from the costume. Omprok is an ornament that makes Gandrung dancer looking more charming by the presence of a curved front pilisan with two ukel at both ends making the dancer's face looking oval which makes the dancer more attractive.

3. Cultural Aspect

As one of the arts that live and develop with other arts, Gandrung art is still loved by
many people. Many inspiration of creation of new dance types and music are inspired by *Gandrung* art. The existence of *Gandrung* art enriches the traditional culture of Banyuwangi. Its dynamic appearance influences the form of appearance in other types of art, it can be seen from a variety of typical arts of Banyuwangi which are almost as dynamic. Infrequently, in *Damar wulan* theater performance, *Barong* Theater and other arts are always show with the performance of *Gandrung* dance which is a dance creation created from *Gandrung* art. This indicates that *Gandrung* art is accepted by the society and easily interact with other arts.

4. **Economic aspects**

Every performance of *Gandrung* will always be followed by food and toy merchants who join in enlivening each performance, this will support the economic rotation among the wider society. In addition, with the presence of Gandrung art in the midst of the society, art creations emerge from *Gandrung* art. Thus, at schools, dance studios participate in opening job vacancy through the needs of dance trainers, *Gandrung* clothing craftsmen whose scope is very broad and it has a huge impact economically on improving the economy among the wider society.

5. **Ethnic aspects**

Gandrung is an *using* ethnic art that has lived and developed since ancient time, the *using* value traditions is carried out in *Gandrung* art very much. From the dynamism of music and songs also poems which are sung using “*using*” language with a very distinctive pronunciation, although some other ethnic music is also often sung in the performance of *Gandrung* art, but the accent used is still seen as *using* ethnicity. Therefore, this *Gandrung* art can be used as an art mascot of *using* traditional ethnic.
From this point of view, in terms of ethnic Gandrung art, it is the wealth of the tribal society that needed to be preserved.

B. The Form of Gandrung Performance (traditionally)

Gandrung art performances are usually held at night starting at 21:00 until 04:00 in the morning. Sometimes also during the day adjust to the needs of a particular event. Its users, among others, for entertainment or other entertainment purposes. While the position of Gandrung dancer serves as a medium for the host or who has the event in entertaining their guests. Namely, it is through dance forms in accordance with gending. In the performance, Gandrung dancer can sing several gending, according to the dancer’s ability.

Jejer is as an opening scene. Jejer means that the Gandrung art performance is begun. An attraction by standing in the middle of the circle (arena) then singing a song entitled podho nonton by spreading a hand fan in front of him/her like a person who is reading a poetry. This gending podho nonton must be performed in the first round and closed with gending embang menur.

After Gandrung finishes bringing the Gandrung jejer dance and gending-gending related to the dance, then delivered by a gedhong, Gandrung dancer comes down from a stage and goes to a guest which is chosen. Gandrung at this ngrepen event, the dancer sits with the guest to bring songs (gending-gending) as his/her request, before the guest joins to dance on the stage. Usually, after the song (gending) ends, the guest puts a sum of money on the tray as a reward or gift for the song (gending) request that has been sung.

In arranging of dancing sequence for the guests, they are arranged by an event organizer called gedhong, as it is done in ngrepen. This is Gedhong who
gives a chance of dancing with Gandrung dancer when entering paju section based on an individual position of the guest in the community. For example, for individuals who have the highest official position or authority in their environment, they will get the first chance among the other guests.

If there is no more sequence through the position, thus as the consideration, the order of guest arrival at the event is taken. Gedhong in arranging the sequence is done with the first dance scene with Gandrung dancer performed by walking dancing carrying a tray on which lies a piece of sampur which is deliberately provided for pemaju candidates in their turns. The tray carriers are sometimes also performed by Gandrung dancers themselves.

Seblangan as a final scene is intended to end the entire show. Seblangan dance is performed at late morning, because in the morning the women including the farmer girls in the person’s environment who has the event are awake. So they can watch Seblangan dance. For those who can explore the meaning of rhymes and Seblangan dance movements, many of them are affected and shed tears. But the things like this depend on the ability of the audience to understand the meaning of the dance and also Gandrung dancers themselves in performing the dance.

That is because the meaning of the poetry which is delivered describing unrequited love, dream of love, drunken love because of charm which can all touch the hearts of women who hear it. Besides that, the poetry implies remorse for the loss of glory that was once possessed in the past and also aims to raise the awareness of the listeners of the suffering experienced during the colonial period.

In seblangan performance, there is an additional property that is quite unique, namely a small stick used to sweep the floor or stage after dancing. This
is described to clear all the temptations of life by singing orgending which sounds implied wiping out the pariahs of Dutch colonial.

C. Gandrung Dance as Form of Art of Banyuwangi Tourism

On its development, at this time, Gandrung dance has changed in the form of performance that has been made simply. Gandrung dance which was previously performed comprehensively with three parts, currently the Gandrung dance is only taken a part of Gandrung performance traditionally. Gandrung dance movements still use the basic movements that already exist, but there are movements that are added and subtracted as needed. Gandrung dance which was previously danced in a long time from the night until before dawn, Gandrung dance is presented in just 5 minutes nowadays. But it does not eliminate the parts namely opening, body and closing.

One of Gandrung's sacred values found in the selection of Gandrung dancer. Traditionally, a professional Gandrung is an early dancer who must be a virgin young girl. One of requirement to become Gandrung dancer is only from the family who is the descendant of Gandrung dancer. Gandrung dancer also has to do a ritual process called Meras Gandrung, a step that will bring disaster if it is not passed. Gandrung's meras steps are: (1) Sasrahan: dancer candidate must get permission from parents and submit it to Gandrung's dancer teacher; (2) kramasan: after being accepted by Gandrung teachers, dancer candidate is bathed from head to feet in a running water from well spring wearing a white cloth. At that place, there is also offering in the form of ingkung, white chicken and snack; (3) Cekoan/pupuhan: with the body still wears the white cloth, dancer's candidate nose is inserted with concoction so that the Gandrung candidate dancer can quickly learn the knowledge
which is taught by Gandrung teacher; (4) belajar: this ritual is carried out during the full moon, at 12P.M., Gandrung candidate dancer learns dance and sings Gandrung songs; (5) Perasan: this step is the last step of the ritual to be a professional Gandrung. Gandrung teacher calls the handler to test and crown dancer candidate into a professional Gandrung. Candidate dancer is needed to sing podho nonton song with her dance and sekar jenang song. After graduated, Gandrung handler puts on omprok on the dancer's head which is a sign that the dancer is legally a professional Gandrung. At the end of the ritual, Gandrung dancer that has been graduated is required to dance in pairs with two men who are accompanied Santri Moleh song.

Gandrung as the tourism art form, in the selection of its dancer is no longer using the tradition of meras. In fact, Gandrung can already be danced by various groups of society. The dancers selection in performances are usually only sought by dancers who have a tall body, beautiful, charming, and have good ability in dancing Gandrung dance. However, this election can not apply in Gandrung sewu festival, because it takes thousands of dancers. The selection of dancer is no longer chosen from height. Currently, the selection of Gandrung dancer is seen from the ability of a dancer to dance Gandrung dance expressively and it has the correct movement technique.

In the classic Gandrung performance, it is always identical with man who is called as pemaju. Paju scene, in the classic Gandrung performance has quite long time around 4-5 hours. On paju scene, Gandrung dancer will dance and sing with a man in turn. Commonly, there is a fight between pemaju to one another. The cause of fighting is one of pemaju usually asking for an additional song which makes the dance time longer and giving dissatisfaction to other guests who do not get their turn. The
bad image of Gandrung dancer also can be seen from a woman who danced all night with a man who is not her own husband but other people's husbands.

Nowadays, Gandrung's performance which is in the art form of tourism no longer presenting male or pemaju to be involved in the show. Gandrung dance is only danced by a woman as a single dance without any pemaju. This is clearly creating a better image in public.

D. The Form of Gandrung dance choreography at Gandrung Sewu Festival

1. Dancer

Dancer as a motor in an art performance has an important meaning in the success of the show. For this reason, as a dancer, it is important to pay attention to the basic readiness. Persistence or effort which is well trained to be able to use her body as a mean of expression (Rohkyatmo 1986, 75). In contrast to the main requirement to become a Professional Gandrung dancer who must perform a ritual of meras, the main requirement to become a Gandrung dancer in the Gandrung Sewu Festival is determined by executive team. The main requirement to become a Gandrung Sewu dancer is to have the main element of a dancer's ability. The main element of a dancer's ability deals with her expertise of movement skill (Murgianto, 1983: 6). All movements have an expression factor, because motion is done in order to express or support the expression of feeling, desire and thought (Parani, 1986: 65). The simplest Gandrung motion in Gandrung Sewu Festival is certainly related to the variety of movements that express certain desire and thought. Thus, the main need to become a Gandrung dancer in Gandrung Sewu Festival is having expertise of Gandrung dance movements. According to Suko, it must be done so that the executive team knows the capabilities of the participants, if
they are not tested from basic the executive team will find difficulty to work on complex movements in Gandrang Sewu show (Suko Priyatno, interview on 29 November 2018).

Besides, the main requirement to be a Gandrang dancer in Gandrang Sewu who has to master a variety of Banyuwangi dance motions, there is a selection with supporting requirement which is determined by the executive team or organizing committee of Gandrang Sewu Festival. The selection is due to the high interest of teenagers in Banyuwangi to be involved in this mass performance. This is becoming the pride of Banyuwangi culture or artists that young generation has enthusiasm and love to his/her regional art.

2. Motion

Gandrang dance motion at the Gandrang Sewu Festival, Basically, Banyuwangi dance motions have an erotic characteristic in order to show more motions that swaying the body so that it looks like she is showing off her body shape. Besides that, with various motives in fast tempo making Gandrang dance more dynamic. As well Gandrang dance has a characteristic motion of motive gives an erotic impression making the performance of the Gandrang dance more interesting to be enjoyed by the audience.

Gandrang motion in Gandrang Sewu Festival is divided into two parts, namely Gandrang motion in a fragment and Gandrang motion in colossal. The entire motions at this Festival use wide-volume motions and hand motions frequently to the side. This can be seen in the motion which is made by Gandrang when in the fragment for instance, it tells of war, Gandrang dancer uses her hand fan to be raised high and moved to the right and left according to the rhythm. Gandrang presence when in the fragment is different each year, it has function to support the situation by using simple
gestures with a variety of room designs from low, medium and high levels that describe the situation in each scene. There are different motive motions in Gandrung performance when in the fragment. Gandrung motive when fragments are more concerned with aspects of time. Motifs that are more concerned with time aspect can be identified including unison or simultaneous motif and canon or alternating motif (Hadi 2003, 57)

The definition of unison is rampak or serempak. This motif is widely used for group choreography because it can show the ability and skill of dancers to dance in unison together, so that the form of choreography becomes orderly, beautiful, formal and amazing. Meanwhile, Canon is a group of choreography motif that is more concerned with motivating time pattern. This term is actually borrowed from the music term, which is a part or composition of music that is repeated with one or more sounds in the same melody. This understanding emphasizes repetition or alternation (Hadi 2003, 59)

Unison motif or serempak is used in Gandrung motion at fragment for group motion because they can show the ability and skill of dancers to dance simultaneously together, so that the form of motion to be orderly, beautiful, and amazing. This motif is more concerned to the time aspect, namely the togetherness of the dancers to move certain motions, in addition to uniformity or similarity of motion. In order to make dancers can do the same motions in, the motif and time aspect are used simpler than usual so that they are easily achieved compactly by dancers. Gandrung motion at colossal also usesunison motif which is done simultaneously by Gandrung dancer.

3. Floor Pattern

Floor pattern is needed in every dance performance, both solo and group. The room aspect that is presented at Gandrung Sewu Festival has connection
with the number of dancer. Therefore, Gandrung Sewu Festival floor pattern always changes every year.

Floor patterns is formed to support every scene in the story, the making of floor pattern at the Gandrung Sewu Festival is a major change made by choreographer who worked on the formation of attractive patterns using floor pattern. According to Soedarsono, floor design is floor line that is passed by dancer or floor line made by group formation. Basically, there are two basic line patterns, namely straight line and curved line. Straight line looks simple and strong, mean while, curved line is soft but weak. Straight line can be drawn forward, backward, sideway or diagonally. Besides, the line can be made into V design, rectangular triangle design, T letter, and so on. Curved line can be made forward, backward, sideway, and also it can be made the design of snake, spiral, circle, 8 figure, etc. (1992, 42-43).

Gandrung floor pattern in Gandrung Sewu Festival changes every year. The changes in floor pattern that change every year and it is more varied in its making, indicate the development of floor pattern. The complicated floor pattern at Gandrung Sewu with the many movements of the floor pattern is dominated by vertical straight line and horizontal straight line. The line which is obtained from the movement with simple formations using a lot of symmetrical shape, it is seen from the many rectangular and square patterns in each group that are united in one performance arena. Simple making is performed by choreographer so that dancer can easily move and memorize the floor pattern which is taught.

4. Music

This accompaniment can be chosen because of the need for dance rhythm and parallel music. Dance presents because it adjusts the music that is created first. Thus, the music material structure that will strengthen the
dance material structure or the music tempo adapts to Gandrung dance movement tempo at Gandrung Sewu Festival. The application of several Gandrung musical instruments often provoke or give dance stimuli such as the sound of violin that capable to present a luxurious and glorious situation, besides that the use of violin instrument can create distinctive characteristic and character for the Banyuwangi performance art that cannot be replaced with other instruments. Although it does not always produce rhythmic tones of sound that can make the dancer to move. Violin has become an identity for Banyuwangi culture especially Gandrung, both classical Gandrung and Gandrung which has developed into new creation, violin instrument will always be used. Sometimes, it is also with a rhythmic situation but it is done by contrasting the sound of music with dance movement. The riches of gending form or existing musical elements is an important part of Gandrung performance at Gandrung Sewu Festival. Among the rhythm, melody and harmony as well as the dramatic impression contained in the types of music and its forms and styles if it is understood diligently, it can bring musical inspiration to a dance creator.

5. Makeup and Fashion

Gandrung make-up and fashion at Gandrung Sewu Festival develops in every performance. The fashion development is very significant. The cloth that used by dancer changed from the beginning of the first performance up to the present. At the beginning, the jarik fabric that is used looking various and the motif is used difference among the dancers. Quite different from the cloth was used in the first year, the show only used one color and had the same pattern which was white with an oling elephant motif. The sampur color is used uniformly by using red. The development of fashion also happens especially for the
body, namely ilat-ilat that is made thicker and wider so that when used directly can cover the chest under the neck. Beading decoration is more complete and it looks more elegant. Every year the cuff is used as a hand cover. The use of white jarik fabric is originated in the colonial period of Banyuwangi, which making the choreographer describing Gandrung under developed and using white jarik fabric. Besides the use of jarik fabric, a different use is the color of the scarf which is used by using red. It means courage against the invaders in Banyuwangi (Suko Priyatno, 29 November 2018). The colors that are used in Gandrung Sewu show using many bright colors to show that this dance arrangement is set in a glorious situation, there is happiness even though in the performance there is also sadness situation.

CLOSING SECTION

Gandrung Sewu is made as an annual festival in Banyuwangi because Gandrung Sewu show can attract the attention of the audience and the society outside Banyuwangi which can be used as a tourist attraction, this is also related to the government's policy to attract cultural and artistic activity into Banyuwangi Festival which is held every year from 2012 to 2018. In addition, Gandrung Sewu is made as an annual festival because of Human Resources (HR) so that Gandrung Sewu Festival can be held every year.

The development of Gandrung choreography at Gandrung Sewu Festival is begun with Jejer Gandrung dance by Sumitro Hadi. The development of Gandrung choreography form at Gandrung Sewu Festival can be seen in the choreographic elements that emerging on theme that change every year, the dancer selection is based on good dancing skill that is shown in the perception of dancer in dancing Gandrung dance with some requirements such as having an ideal posture, health and beauty. the motion change that is in the sequence motion, reduction of motion, repetition of motion and compaction of motion, the development of
human resources which is increasing also causes the most fundamental development of motion that is more orderly. The development happened because of the creativity of artist, as well as the role of the Culture and Tourism Office of Banyuwangi District. The role of the government is realized by doing Gandrung Sewu Festival program routinely every year. The effort is to maintain, preserve, and develop Gandrung Sewu Festival year by year. Gandrung dance is the cultural identity of Banyuwangi people.

Since it has declared as a tourist destination, the government of Banyuwangi District explores tourist attraction that can be visited by tourist. Besides tourist attraction from natural beauty, it can also be explored from historical, archaeological remain and cultural attraction. Gandrung dance which is originally considered a less attractive dance, then, it is formed to be a tourist attraction. Based on observation, infact, Gandrung dance at Gandrung Sewu Festival is very attractive both local or domestic and foreign tourists. Gandrung Sewu Festival can improve the dancer's image, improve the dancer's life level and also increasing foreign exchange for the local government. Gandrung dance has been formed in a compact, concise manner, leaving a sacred value and easily accessible to tourists. The negative element of Gandrung dance has been eliminated so that giving a better image. Thus, Gandrung dance performance especially at Gandrung Sewu Festival is one of the attraction for tourists to visit Banyuwangi.
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