

## Conference Paper

# Aesthetic Expression in Malang Communities Imbued Hindu-Java Spiritual Strengthening Tourism in Malang

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## Abstract

This paper examines the Hindu-Javanese spiritual beliefs of communities living in Malang. Social life is no different from other Java communities. However, because of their Hindu faith, then there is a form of social communication associated with spirituality. These spiritual beliefs have a big impact artistic expression. Often the Hindu belief is clearly confined to the needs of the ritual, but it can also function as art. To explain this artistic expression, this study uses data from interviews. Analysis of the collected data is done by interpreting the verbal descriptions form. The study results showed that artistic phenomena generally take one of the following forms (1) Penjor, (2) the gate, and (3) procession. This study uses data key informant interviews, artists, and Hindu culture in Malang. Analysis of collected data is done by interpreting the verbal descriptions form. The study results showed that there phenomena which are generally recognizable in the form of (1) Penjor, (2) the gate, and (3) procession.

**Keywords:** sepiritual, hindu, expression, tourism

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## 1. Background

Distinasi artist expression and association travel in Malang is becoming increasingly close links (Sudarsono, 1999). Of course, will involve the community and especially senimana (visual or performing arts). Destination art workers every tourist in this regard is focused in the area of Malang, East Java always display various events, either directly tabled by DISBUDPAR or organized by the community. They always make the attractions makes this community is interested, either the shape or appearance attractive. Various views, some unconsciously element heritage values of the beliefs of the kings in Malang and East Java, or ruler of ancient times who still have faith in Hindu spiritual, but spiritually it has widened the Javanese community (Endraswara, 2003). So that Hindu spiritual aspect that is understood and internalized and unconsciously also expressed by the community. Hindu spiritual elements have in the so-called ethnic acknowledge

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Kejawen (Soesilo, 2002). The growth of social values spiritual (Hinduism) in Malang getting thinner, but it can not be denied that the missing spiritual. Researchers have begun to focus and look at displays of art expression by society. This becomes important reason for scrutiny, and uncover. That belief is believed to be on a spiritual phenomena in view of the social phenomenology (Dhavamony, 1995), that there is social unconscious is revealed as the strengthening of the public expression of artists in Malang. Social expression of society including artists in strengthening tourism destination in Malang, East Java is widely linked with movement and cultural dynamics. Departing from the social phenomenon, researchers focused goal of this study to examine critically the public expression of their impact Hindu spiritual. Of course, the Hindu spiritual has gained new meaning on interpretation based on Javanese culture.

## 2. Method

Appraisal method to discuss spiritual Hindu community as a creative expression of artists in Malang and using a qualitative description of the approach, the theory used is phenomenology (Kahija, 2019). In order to understand artistic expression communities encouraged by Hindu spirituality can be explained, this study uses data from interviews key informants, Ida Ayu Made Wahyu (56 yr.) Head DIBUSPAR Malang, Tanaya Nirmala (67 yr.) Seorangs stakeholders or Hindu monk in Malang, artists, and cultural and community art lovers in Malang. Apart from that also made observations on activities related views tourism attraction or tourism. Analysis of collected data is done by interpreting the verbal descriptions and memaparkan form.

## 3. Exposure Data

This research was conducted in Malang, East Java, especially in areas which in the 1990s began to develop tourist destinations. Either deliberately constructed by the government, in this case the local government or the city of Malang. For the general public, Hindu spiritual expression in the works of art displayed in various events, both held by the public or artists in general does not seem right. It became one of the reasons that this study wanted to express it.

Researchers noticed that there is social life in the countryside, especially when organizing a celebration. The phenomenon that appears is the manufacture Penjor or banners. Penjor main element is made from a piece of bamboo that the long edges

protrude, coupled decoration yellow coconut leaves young leaves sometimes divariasikan with other elements. Penjor equipment in manufacturing woven coconut leaves looked circuit consisting of spheres, triangles, rectangles and tassels that berjualan (Atmaja, 2008). Penjor-Penjor in Balinese society is limited to religious rituals, but in Malang can be found on the occasions when the community held a celebration. Java community celebration possible patterns they have had a long association, or relatives who have gone somewhere. Penjor presented as a marker of their weddings or circumcisions. This became transmitting Penjor form which also looks at the various tourist attractions performed by DISBUDPAR when an event or sporting presented en masse, particularly event performing arts. Head of Tourism Malang, Ida Ayu Wahyuni stated that the visual appeal Penjor is very quick to recognize, therefore, that always takes the creativity of artists (Wadyuni, interview June 25, 2019). Some of the community who had researchers randomly asked when attending performances at Taman Ludruk Cultural Activities of Malang. They know there are events when viewed Penjor. The answer became convinced researchers that Penjor is one of the main visual media to communicate an event to the general public. Researchers are encouraged to dig deeper, namely trying to want to know more deeply about Penjor according to Hindu spiritual. Researchers multiplying data on Tanaya Nirmala Pandit explained. Penjor are often displayed on Galungan and Kuningan has meaning as an expression of gratitude and devotion on grace prosperity given by Ida Sang Widhi. In elements that consist of bamboo Penjor of the curve is identical to the mountain. Clover leaf, banana leaf, sugar cane or other foliage is an expression of the gift sssyukur Hyang Widi Wasa (Nirmala, interview June 20, 2019).

Associated with the more common expression can be recognized in the community is the gate, it is memeng not related to the show, but the artistic aspect of architecture is not attached to the residence. The gate can be noticed at the ends of the village or commune, in general, there are two forms of (1) the form of candi Bentar, and (2) shaped untkup. Even though the shape of the gate in Malang area is not specifically related to tourism. But lately the development of thematic villages also provides iconic arch. Not specifically examines aspects of aesthetic elements, but the Hindu spiritual about the existence of the gate needed to be discussed. Researchers also found Tanaya Nirmala Pandit, whether the gate is a form that may have had an aspect of spirit Hinduistik. The gate has become a social spirit, as well as the face. Face it certainly shows aspects of personality (Narmala, interview June 20, 2019).

Researchers have also focused more generally, the art expressed en masse is a form of procession. This is consistent with the observation diberberapa even that often

appeared in August to November. Malang communities in the south, in turn organizes various attractions procession, In general, people look really different, but there are elements that exist Hindu elements, specifically looked at the structure of clothing, such as headbands, waist fastener (saput), and colors and how memakainnya. Even specifically there featuring the dolls are paraded. According Tanaya Nirmala Pandit paraded dolls resembling ogo-ogo. Surely ogo-ogo give something that has a visual meaning and philosophy. Ogo-ogo a symbol of evil forces, namely the expulsion of blind time, so it must be destroyed (Nirmala, interview June 25, 2017). But the appearance of the procession in Malang community is showing a fascinating figure, attractive, and heroic.

The data presented showed no Hindu spiritual visually animating or meaning expressed by the public and or artists to airlike the needs of tourism in Malang

## 4. Analysis and Results

The Based on the results of data mining in the field, that the Hindu spiritual expressed by the Society and artists in Malang to the needs of a tourist attraction, both for providing the distisasi or ivent tourism. Therefore it can be dikemukakan there are three aspects (1) Penjor, (3) gate, and (3) procession.

### 4.1. Penjor

Penjor which appeared in various distisasi or at sporting Malang tourism is fundamentally considered as a medium of communication, a sign of their activities or places to visit. Therefore Penjor display is no longer referring to the Hindu spirit, but already oriented on the creativity aspect of society and artists. Setidaknya can recognize their composition that became the object of creation, which is the base of which is always circular, and stem Penjor with a variety of ornaments that are arches consecutively and tends to recur, and the tip can dikreasikan various forms, even given extra lights colorful.

### 4.2. Gate

Construction of the temple-shaped gate Bentar, at least is a visual form of the gate in every alley or village that shows a way to greet people with a friendly, or it is a symbol of departure setikanya custody, especially when visualized by placing Kalamakara. It is increasingly tampak obvious when the commemoration day on 17 August. The gate

became part of artistic expression that is mass. Likewise aspects that are part of the establishment of urban planning system, or settlement (this is certainly mengsampingkan settlement das people living in the river). Unconsciously briefly temple gate or archway cupola gives a strong meaning and give a distinctive style to every travel distinas, both traditional and modern element.

### 4.3. Procession

Pageantry as a visual phenomenon of performance art done by people who originated from the customary ceremonial Javanese tradition. The activity comes from aktivias traditional rituals. The phenomenon has been the activity of future performances shown at highways and roads. The streets of the village or residential neighborhood procession often there is the circular road, even crossing the intersection. The streets intersection serinkai used to organize the procession has become lasim dilakkuan cultural attractions. Cultural attractions in the form of a procession into the community can attract diampilkan as a manifestation of art. Views were shaped figures resemble human or animal characteristic features mystical. The display is complemented by the costumes, properties, and also dolls are used as display media. The figurative doll-rama crowded paraded through the streets of the village or the village, or perunas to create a festive.

Artistic expression in the form of procession is a value system that can indicate or acknowledge the parting dimension of public space called the mecca papat (four winds). At the intersection, object properties, costumes, in the form of dolls called Ogo-ogo. The procession with display model that can be raised, be spinned, or is moved a certain way. So that all become appearance is attractive. Of course, a spiritual Hindu-Javanese implemented in procession culture community in Malang. procession is not solely the religious Hindu, but could be a social unconsciousness become a strong part. The Hindu spiritual inadvertently become part of the system's history of public life in Malang. Of course, the audience can also do identification to enrich the knowledge and knowledge unknowingly become part element and also infuses life of Javanese people in Malang. Community spirit expressed through the procession as a tourist attraction view shows a dynamic expression, excitement, and joy.

## 5. Conclusion

Hindu-Javanese spiritual expression that can be recognized in Malang, East Java is a phenomenon that occurs in everyday life that are then used to create objects that

serve as tourist attraction. Hindu-Javanese spiritual expression showed a philosophical concept which has the meaning of human relationships as social beings who proceeds achieve the perfection of life.

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