

THE VALUE DEGRADATION OF JOGED BUMBUNG DANCE AS THE CULTURAL INDUSTRIALIZATION IMPACT FROM AUGUSTE COMTE'S POSITIVIST PERSPECTIVE

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Abstract

Joged Bumbung dance is one of entertainment dances in Bali which is full of ethical and aesthetic value. However, the entry of cultural industrialization causes the values started to degrade and tend to destruct Balinese culture. The dance which in the beginning has high value of Balinese dance standards in general, nowadays is just seen as an erotic dance. The facts in society show that both dancers and pengibing (performers) compete in performing erotic movements that are inappropriate to be watched by public. Moreover, this dance is often performed as entertainment after religious ceremonies in several temples. Not only in terms of movement, but the clothes worn by the dancers also deliberately reveal some body parts, making it indecent to perform. Cultural industrialization is the cause of values degradation. The public interest is more interested in erotic joged, encourages modifications to make joged dance more popular and maintain a place in the entertainment market. As a result, almost all joged dances in Bali are identified with an erotic impression. This research examines the degradation of values in the joged bumbung dance caused by cultural industrialization using Auguste Comte's positivist perspective. The research found that the degradation of values that occurred in the joged bumbung dance was influenced by the erotic values that society considers inherent in the joged bumbung dance to attract public interest. This research is expected to provide criticism for joged bumbung art activists and the community to be more aware in presenting performances, especially when the dance performance is related to religious ceremonies.

Keywords: value degradation, impact, cultural industrialization, joged bumbung dance, positivism

INTRODUCTION

The Joged Bumbung dance is one of the famous entertainment dances that has triggered the destruction of Balinese culture. As a cultural dance, the Joged Bumbung dance is always performed at various social events. This dance is considered to have high ethical and aesthetic values, so it is often performed as entertainment after religious ceremony at several temples. However, with the development of technology and modernization, the values inherent in the Joged Bumbung dance have degraded, and this dance is increasingly losing its Balinese roots (Palgunadi 2021).

Initially, the Joged Bumbung dance was intended to entertain tired farmers after their work in the rice fields (Ministry of Education and Culture of the Republic of Indonesia 2015). The dancers performed gentle dance movements accompanied by simple music instrument made up of bamboo. The dance's beauty attracted the attention of the public, who wanted to develop it as an entertainment dance. Various Joged groups or called as *sekaa joged*, developed Joged Bumbung dance to be performed at certain chances. The number of *sekaa* that emerged was directly proportional to the competition that occurred. *Sekaa joged* competed with each other to vary and improvise their performances from various aspects to increase public interest. This also aimed to increase the existence of the dance in various levels of society. The effort to do variations and improvisations are not balanced with maintaining the values and norms of this dance. Changes actually lead to negative outcomes due to market demand, which affected the dance into a degradation of value (NusaBali 2022). The industrialization process occurring in society changes various perspectives and lifestyles, placing greater emphasis on increasing profits. Besides being related to the process of buying and selling products, industrialization can also affect culture as a customary practice that can also generate profits for society. In the Joged Bumbung dance, industrialization leads to a degradation of values, which is carried out to gain more profit from dance performances.

The degradation of values in the Joged Bumbung dance raises concerns due to its rapid development, making it difficult to control, especially on its erotic image. This dance has become an inappropriate performance, especially in temple areas, as it can damage the sacredness of the temple. The phenomenon of erotic joged has caused many dancers to refuse performing the Joged Bumbung dance, because of its bad image, making it difficult to regenerate dancers (Balipost 2023). Some community groups have strived for the preservation of

the dance's values, but others argue that erotic joded bumbung is more attractive to audiences. In reality, many people feel embarrassed or taboo about seeing the dancers' erotic movements, and are reluctant to participate as *pengibing*. If these negative changes are allowed to continue, the Joded Bumbung dance will lead to a destruction of Balinese culture.

METHODOLOGY

This article uses qualitative methods which discusses the issue and presents the result by narrative words. The issue comes from customary practices which in fact will degrade the traditional values. This article gets the data from secondary sources, such as books, article, and websites. The data is processed through qualitative methods to get a valid result as what happened in the society.

LITERATURE REVIEW

This article reflects on three previous articles related to the degradation of the Joded Bumbung dance. The first article is entitled "Changes in the Form and Values of the Joded Bumbung Bina Remaja Performance in Banjar Sindu, Sayan Village, Ubud District, Gianyar Regency" by I Kadek Braban Sunarta (2016). In this article, Sunarta discusses the development of the Joded Bumbung dance from its beginning to the present. Sunarta describes the values that have changed in the Joded Bumbung dance. First, it is seen from the clothing worn by the dancers. Dancers who used to only wear simple and covered clothes have now become more luxurious and revealing. Second, changes in makeup, which was once simple, while now using more bold and intricate makeup. Changes have also occurred in the musical arrangement or *gamelan* used in the Joded Bumbung dance. The music at its beginning only used *tingklik*, a traditional Balinese musical instrument made from bamboo. But nowadays, the Joded Bumbung music was added with the strains of drums and flutes. The Joded Bumbung dance today are dominated by the music even combined with pop, dangdut, and DJ music.

The second article is entitled "The Traditional Art of Joded Bumbung between Ethical and Aesthetic Spectacles" by I Nyoman Winyana (2015). This article discusses the changes in ethical and aesthetic values in the Joded Bumbung dance caused by capitalist groups. The Joded Bumbung dance is often performed at various social events attended by local and national government. The changes highlighted are in terms of clothing, where the Joded dancers' clothes are currently seen as too revealing, which can arouse the passion of the audience. Changes in the music used also affect the dancers' movements, which are increasingly energetic and often impolite due to contamination with dangdut music, which is synonymous with dancing.

The third article is entitled "Commodification of the Female Body in the Balinese Joded Bumbung Dance on YouTube" by Yosiana and Wulandari (2023). In this article, Yosiana and Wulandari explain how the Joded Bumbung dance currently emphasizes erotic impressions. This article, which uses the theory of body commodification, aims to examine the changes that have occurred in the Joded Bumbung dance, especially on YouTube channels. The commodification of the body in the Joded Bumbung dance is intended to attract more public interest in watching this dance. The female body, in this case, is used as an object to be displayed, which seems to demean women.

Those three articles help to see how is the changing of joded bumbung dance to be erotic but still seen as a normal phenomenon by the society. This article studies about the value degradation in joded bumbung dance which caused by cultural industrialization and leads to a critic for people who act normally through this threatening change.

FINDINGS AND DISCUSSION

The degradation of values is evident in the significant changes that have occurred in the Joded Bumbung dance. In terms of ethical values, the dance movements displayed have become increasingly erotic. Dancers and the supported performers called as *pengibing* compete with each other in performing erotic movements with is seen inappropriate for public performance. These movements often arouse the audience, making them want to get involved, then resulting a large crowd of people accompanying the dancers in a single dance session. In fact, *pengibing* should be selected by the dancers and dance one by one on stage. Changes in the music have also occurred, initially simple, using Balinese gamelan, but later modified to become more modern and contemporary, incorporating dangdut songs. The impression of shaking, synonymous with dangdut music, supports the erotic movements in this dance (Sunarta 2016). The improvisation of dance movements that are heavily dependent on music makes the changes uncontrolled.

In addition to ethical values, the aesthetic value of the Joded Bumbung dance has also experienced degradation. The degradation of aesthetic values is evident on the dancers' costume which now tends to highlight certain body parts deliberately to attract the audience's attention (Sunarta 2016). The dancers' costume, which was originally a simple *kebaya*, now uses a more open upper body covering cloth that is deliberately worn slightly lower to highlight the chest. The cloth on the lower body or called as *kamen* worn is also shorter, exposing the

things. These changes are widespread and have an impact on almost all Joged Bumbung dance performances containing erotic impressions.

The erotic image currently related to the Joged Bumbung dance tends to cause negative public perception. Erotic movements and performances are perceived as being deliberately created to arouse the audience. This can have implications for the mental and moral deterioration of society, especially among dance enthusiasts (Sunarta 2016). Furthermore, the audience for the dance performances ranges from children to adults. Children are fundamentally unable to distinguish between good and bad in life. The tendency to imitate also leads children to engage in negative behavior if allowed to watch inappropriate performances. Similarly, adults use erotic performances as a means of gratification without considering the negative impact on Balinese culture.

POSITIVIST STAGE OF AUGUSTE COMTE

Auguste Comte divided the development of philosophy into three stages: theological; metaphysical; and positivist. The theological stage is the period when society believed in magical or supernatural things. The second, or metaphysical stage is the period when society began to believe in abstract laws, such as the state, thus giving rise to a spirit of nationalism at that time. The positivist or scientific stage is the final stage in the development of philosophy, referring to society entering the industrial stage. This stage is characterized by a society that has become able to think more scientifically, where society no longer holds on to supernatural beliefs or abstract things. Of these three stages, the degradation of values in the Joged Bumbung dance can be categorized as the positivist stage.

The positivist stage is evident in societies that begin to use their own thoughts and common sense to formulate laws. These laws are mass-produced, thus determining phenomena in life. Therefore, the laws produced and obeyed by society tend to be uniform (Chabibi 2019). The development of the Joged Bumbung dance, which has been modified and degraded its value, is a result of this mass legal production. The high public interest in erotic Joged dance has led most Joged dance groups to adopt the changes to remain active in society. This has implications for the standardization of Joged dance into erotic dance throughout Bali.

Society in the positivist stage is oriented towards industry, which dominates social relations, making production the primary goal (Chabibi 2019). This is in line with the development of the Joged Bumbung dance in Bali, which has experienced a decline in values. The decline in values is caused by the factor of cultural industrialization, which aims to increase public interest in this dance. Cultural industrialization is defined as a change in the purpose of a culture to obtain materialistic benefits. The erotic impression now attached to the joged bumbung dance seems to be seen as something normal in Balinese society. Even in the northern region of Bali, specifically in Buleleng Regency, the erotic joged dance is even more popular with the public. The demand for erotic joged shows has increased rapidly since the emergence of this modification.

The positivist stage states that specific facts are connected in a general fact (Chabibi 2019). In this regard, the degradation of ethical and aesthetic values that occurs in the Joged Bumbung dance is connected to the overall degradation of values that affects most Joged Bumbung dance performances in Bali. Erotic movements that were initially introduced by certain individuals then became a common thing that applies to all Joged Bumbung dances. Because it has become a general fact, erotic Joged dance is seen as something ordinary with minimal society questioning the degradation of values that occurs. Even though there are groups that advocate the return of values to the original values in accordance with the canon, this becomes difficult to realize due to the widespread negative impression attached to this dance.

The source of knowledge in the positivist stage refers to empirical data that can be proven to be true. Knowledge or ideas are tested through observation, experimentation, and comparison to obtain scientific results. Likewise, the data used in this article refers to realities or facts in society, drawn from sources such as scientific journals and official websites to address the issue of the degradation of the Joged Bumbung dance.

CONCLUSION

The erotic image currently attached to the Balinese Joged Bumbung dance is caused by cultural industrialization, where dance is increasingly focused on industrial interests. In the positivist perspective according to Auguste Comte, society tends to be oriented towards fulfilling materialistic interests and will do anything to support industry. Market demand, which prefers erotic joged, drives modifications without a balanced effort to prevent value degradation. Changes in the Joged Bumbung dance are increasingly difficult to control because they are considered normal in society. The implications include the current difficulty of finding joged dances that still prioritize the values of Balinese dance standards. Some groups are also starting to be embarrassed by erotic joged and prefer not to participate as dancers or *pengibing*. If left unchecked, the Joged Bumbung dance, which adheres to Balinese dance values and standards, could become extinct.

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