

# CHAPTER I

## INTRODUCTION

### A. Background

Special Region of Yogyakarta is one of the provinces in Indonesia which consisted of the Yogyakarta Sultanate (Kesultanan Yogyakarta) and the Pakualaman duchy (Kadipaten Pakualaman). Special Region of Yogyakarta geographically located between 110°24'19"- 110°28'53" East Longitude and 07°15'24 " - 07°49'26" South Latitude and located in the southern part of Java Island. The Southern part of this province is bordered with the Indian Ocean, while the other parts are bordered with the regencies of Central Java Provinces, such as Klaten Regency in the East Sea, Wonogiri Regency in the Southeast, Purworejo Regency in the West, and Magelang Regency in the Northwest. Besides that, Yogyakarta also consisted of a municipality of Yogyakarta and four districts, those are Gunung Kidul, Bantul, Kulon Progo, and Sleman. A fun fact to add, Yogyakarta is one of the areas in Indonesia with a tropical climate and influenced by the dry and rainy season (Province Infographic, 2018).

The total number of Yogyakarta's population amounted to be 3,457,491 people, consisted 1,708,910 of men and 1,748,581 of women in 2010 (Province Infographic, 2018). By this number of populations, the livelihood also comes in various sectors. Some sectors which become the main livelihood for the people also helps in the economic improvement and the life of the people, such as agriculture, farming, fishery, and forestry. It is tourism, an industry in which it includes many economic sectors such as trade, hotels, and restaurants. Tourism is a type of livelihood in Yogyakarta that gives significant influence for the province's economy because of the cultural diversities and tourist attractions, both domestic and foreigner (Melalatoa, 1995, p. 935).

Special Region of Yogyakarta established by Prince Mangkubumi, as known as Sultan Hamengkubuwono I in 1755. This region later grew into a city that rich in culture and

Javanese arts. Yogyakarta is known as the guardian of Javanese culture since there are lots of people still do the traditions and behavior of the local ancestors up until today. The local people of this region believe that the center of the Yogyakarta Kingdom (Keraton) is significant for their survival (Heppell, 2004, p. 17). Therefore, the development of art and culture in Yogyakarta based on the Sultanate. There are many Classical Javanese arts in Sultan's palace (Keraton) such as traditional dance, traditional songs (*tembang*), *geguritan*, gamelan, painting, literature, and carvings that developed into the art of Yogyakarta society. The characteristic of the ancient architectures also has some magical powers which attract the tourists. Among them is some famous old architecture in Yogyakarta such as Tamansari Water Castle, Keraton Yogyakarta, Keraton Pakualaman, Temple of Prambanan, and various museums in Yogyakarta. In this case, the Special Region of Yogyakarta is one of the main destination regions in Indonesia after the island of Bali (Oktavianti, 2012).

As the era keep developing, Yogyakarta which known as the cultural city has begun to change its privilege into a modern town and a city of tourism. It all happened because there are some malls and other industrial buildings that built in Yogyakarta under the guise of increasing tourism investment in Yogyakarta. In the past, tourists were going to Yogyakarta to visit cultural sites and to learn cultural things in Yogyakarta. However, at this moment, tourists prefer to visit some nature objects such as beaches and others. This restlessness was also expressed by Tia Pamungkas, a lecturer of Sociology from Gajah Mada University in a seminar entitled 'Reject Forget Promise of Peace'. Where in the discussion Tia said that:

"The construction that besieged Yogyakarta was very massive. It makes Yogyakarta lose its image and aura. Also makes a shift in Yogyakarta, from the City of Culture and Education to the city of the tourism industry." (Siadari, 2015)

Tia Pamungkas also share an opinion that Yogyakarta can still develop without having any development going on. However, many people assume to make the country and the city expanded in comparison with Yogyakarta. Based on that

assumption, there are many industrial developments in Yogyakarta that is not following Yogyakarta which known as the city of culture and education (Siadari, 2015).

This restlessness also discussed in Jogja Independent event which was attended by 15 candidates of mayor of Yogyakarta, the head of villages, and many other persons. Sugeng Sumiyoto the head of village 01 Golo, Umbulharjo expressed his opinion, "Yogyakarta has lost its culture, and this is according to citizens. For example, the good manners of young people have faded away a long time". In the discussion, people expressed how they feel about the development that makes the city of Yogyakarta permissive and materialistic. The people also think that the values of tradition and culture in Yogyakarta has not reflected anymore (Kusuma, 2016).

In addition, there are also some influences that cause cultural changes. This changes also occur in Yogyakarta, such as globalization, modernization, consumerism, tourism, and mass media that can give some effects to Javanese cultures. The effects are social organization, language, art, ethics and social interaction and religion (Heppell, 2004, p. 17) Along with the influences, cultures have begun to be ignored and the emergence of some problems with other countries related to the declaration of religion. Recall about a case in which Gamelan claimed by Malaysia in 2010 (Pratomo, 2015). In December 2008, Malaysia was using the 'Rasa Sayang Sayange' song to be one of Malaysia's tourism advertisement and claimed that the song is one of Malaysia's cultures. Besides that, claimed also occurs in some of the Indonesian cultures such as 'Reog' dance which has been requested by Malaysia in November 2007. The dance comes from Ponorogo, East Java and one of the traditional dance arts from Indonesia. There is also some conventional music instrument like 'Angklung' that has been claimed in March 2010. According to that, knowing that the recognition of UNESCO can keep the Indonesian culture claimed by other countries (Budaya, 2016).

Regarding this problem, both the government and non-government of Yogyakarta should establish several means that can be useful to improve the love to the local and traditional arts

and culture to keep the culture of Indonesia, especially Yogyakarta, claimed by other countries. Therefore, the government must strive to gain international recognition in culture, including international recognition in the gamelan. International recognition is a unilateral act of a country to accept or justify something in the international community. According to the explanation above, the mean of this thesis will discuss ‘the strategy of Yogyakarta government to achieve international recognition of gamelan.’

## **B. Research Question**

According to the background above, the research question can be drawn "How is the strategy of Yogyakarta government to achieve international recognition of gamelan?"

## **C. Theoretical Framework**

To answer and analyze the main issues that exist, the authors will use the concept of cultural diplomacy. The ideas are expected to explain the Yogyakarta Gamelan Festival as one of the festivals that used by Indonesia as a means of cultural diplomacy and will explain the role of government in Yogyakarta Gamelan Festival. Furthermore, the explanation of the concepts is:

### **1. Cultural Diplomacy**

Cultural diplomacy theory is usually used in international relations. The meaning of cultural diplomacy itself cannot appropriately understand without explaining the meaning of diplomacy and culture. Diplomacy generally has various meaning in international relations, it can interpret as diplomatic or foreign service as an institution. In another side, the term of culture usually associated with art, literature and other visible components of learning. However, in the context of cultural diplomacy, culture should be considered more broadly as the set of distinctive spiritual, material, intellectual and emotional features of society or a group that encompasses in lifestyles, value system, tradition, and beliefs. Based on the explanation above, the term of cultural diplomacy is a mean used as an

instrument for the implementation of foreign policy with peaceful means (Pajtinka, 2014, p. 99). Moreover, many of the US-centered research considers cultural diplomacy able to serve as a critical foreign policy in the state's efforts to hold Soviet Unions. As a result, the cultural diplomacy understands as "a dimensional meaning linked to political manipulation and subordination, and it has also been relegated to the backseat of diplomatic interaction" (Donfried, 2013, p. 2). According to Czech in his book entitled V. Hubinger (2006), cultural diplomacy could mean:

"...as an important instrument of state foreign policy, associated with the presentation, promotion, and positive image building of a state, employing cultural activity" (Pajtinka, 2014, p. 100)

Another argument delivers by Milton E. Cummings (2003) defines that cultural diplomacy as 'the exchange of ideas, information, value, system, traditions, beliefs, and other aspects of culture, with the intention of fostering mutual understanding.' The exchange of that could happen in some of the place such as in sport, literature, arts, music, economy, science and archeology (Kersel, 2013, pp. 2-3).

The term of cultural diplomacy according to British Scholar G.R. Berridge and A. James serve 'as the promotion broad of states cultural achievements.' The cultural diplomacy emphasizes its main objective to promote mutual understanding among states rather than to pursue foreign policy interest (Kersel, 2013, pp. 2-3). Maki Aoki-Okabe, Toichi Makita, and Yoko Kawamura al cultural diplomacy has been categorized into two types, those are the overseas promotion of national culture and interactive international cultural change (Donfried, 2013, p. 8). Tulus Warsito and Wahyuni Kartikasari also interpreted cultural diplomacy into two cultural groups such as micro and macro. In their book, it quotes:

" Cultural diplomacy defined as the efforts of a nation to fight for its national interests through cultural dimensions, whether micro, such as education, science, sports, and art, or macro according to its main characteristics, such as propaganda and others, which in the conventional sense can be regarded as non-political,

economic, or military” (Kartikasari, 2007, p. 4)

The aims of diplomacy usually to seek recognition, adjustment, persuasion, threats, hegemony, or subversion. Besides, the purpose of cultural diplomacy can be interpreted to meet national interests. Moreover, regarding communication patterns, there is some concept of cultural diplomacy such as peace situation according to its purpose, form, and means. In peace situations, there is five form of cultural diplomacy are:

- 1) Exhibition or performance is one of the concepts of cultural diplomacy that can be done to display artwork, science, technology and social values of a nation to other nations. This exhibition is one of the most conventional forms of cultural diplomacy that embraces an exhibitionist and transparent basis. The meaning of the statement that every country is considered to have the desire to show its superiority and is expected to obtain higher honor. It is also transparent because other nations can know the advances in information technology resulting in every phenomenon that occurs in a country. So, in this case, the exhibition can be done outside the country or within the state, either by itself (one country) and can be associated with the national interest through tourism, education, art, and culture.
- 2) The competition could interpret as a game in a positive sense such as sports competitions, beauty contests as well as some academic competition (science competition).
- 3) Mission exchange, in general, can be interpreted as sending delegation representatives of a country to study in other countries in the mission to obtain various forms of information or knowledge that is useful for himself and his country of origin.
- 4) Negotiation is a communication between two or more parties that is done to achieve the interests of each party.
- 5) The conference could interpret as an official meeting conducted by two or more countries by communicating face-to-face and achieving a common understanding that is not possible through written communication. (Kartikasari, 2007)

There are five forms that related to peace situation. Those five forms have some purpose in cultural diplomacy such as recognition. The recognition means that the goal of the exhibition, competition, and negotiation. According to that, to get recognition from another country. For instance, the International Gamelan Festival in England held to achieve recognition for gamelan, so that gamelan will be known as one of the Indonesia traditional music instrument. The purpose of cultural diplomacy is hegemony and enhance friendship between countries.

Based on the form and the purpose, five means could be a means of peace situation in cultural diplomacies such as tourism, performances, festivals, and some tourist attractions to visit. Besides that, sports and education could also become a peace situation since there is actual competition between the countries. Either it is for the sports competition or the Olympiad. There are also trades in which uses export and import in the form of negotiation between the people of one country to another. The last means of a peaceful situation in cultural diplomacy is the means of art such as dance, painting, or carving that raises the attraction for the international community. Based on the explanation above the author has summarized it into a table such as:

**Table 1 I.1 The relationship between the peace situation, form, purpose and means**

<b>Situation</b>	<b>Form</b>	<b>Purpose</b>	<b>Means</b>
<b>Peace</b>	<ul style="list-style-type: none"> <li>- Exhibition</li> <li>- Competition</li> <li>- Mission/ study Exchange</li> <li>- Negotiation</li> <li>- Conference</li> </ul>	<ul style="list-style-type: none"> <li>- Recognitio n</li> <li>- Hegemony</li> <li>- Friendship</li> <li>- Adjustment</li> </ul>	<ul style="list-style-type: none"> <li>- Tourism</li> <li>- Sports</li> <li>- Education</li> <li>- Trading</li> <li>- Art</li> </ul>

*Source: Tulus Warsito dan Wahyuni Kartikasari, Diplomasi Kebudayaan Konsep dan Relevansinya Bagi Negara-Negara Berkembang: Studi Kasus Indonesia, Ombak, Yogyakarta, 2007*

From the table 1.1, it can see that to achieve international recognitions, the government of Yogyakarta use cultural diplomacy through exhibition, mission/study exchange, negotiations and conference. Whereas Yogyakarta government organize Yogyakarta Gamelan Festival that could be exhibition forms. Besides, the mission of Yogyakarta government is give gamelan to countries that need gamelan. In other sides, Yogyakarta government also doing negotiation and conference to achieve international recognition through register gamelan to UNESCO.

## **2. Recognitions**

Recognition is one of the unilateral actions of a country to accept or justify something in the international community. Where in this case recognition also could be interpreted as an essential institution in the international community about the existence of the state including the framework of international relations. Boer Mauna states that "recognition is the statement from a country that recognized another country as the subject of international law." Tasrif also argues that the recognition could interpret as "recipient of a situation with the intention of receiving legal consequences from all situations that will occur." Recognition is one of the essential things in relations between countries, because if there is no recognition then there will be some problems arise such as:

- 1) The inability to sign an agreement with some countries.
- 2) Isolated from countries to countries relations.
- 3) Having some difficulties in holding import and export trade to other countries.
- 4) Will have difficulty in obtaining life support materials from other countries. (Ginting, 2018, p. 9)

The recognition itself has three theories. The first theory is the constructivist theory which assumes recognition as a significant thing. The second theory is the declaratory theory. This theory considers that the presence and absence of identification do not affect the rights and duties of a country in international relations. The last theory is the separation theory



or middle ground theory. According to this theory, the recognition should be separated between a country's personality with the rights and obligations implementation. This theory also argues that to be personal law, a nation does not require any recognition. However, if the legal person needs to do a right and obligation in international law, then an acknowledgment by other country is very necessary (Ginting, 2018). Besides these three theories, recognition also has several types and types such as:

#### 1. De Facto Recognition

De facto recognition is a recognition based on the reality. In this case, this recognition is based on its nature and divided into two types, such as the permanent de facto recognition and the temporary de facto recognition.

##### 1) The permanent de facto recognition

The permanent de facto recognition is an acknowledgment from other countries that can lead to a bilateral relationship in the field of economics and trade. Whereas in the attention the diplomatic level cannot be implemented.

##### 2) The temporary de facto recognition

The temporary de facto recognition is a recognition by other countries without seeing the long-term recognition. If a nation cannot maintain recognition, then the identification of the state could be pulled back. (Ariansyah, 2011)

#### 2. De Jure Recognition

The identification of de jure could be mean legal recognition. In this case, a country officially gets recognition if there is a law that regulates it with all the consequences that will occur. Based on its nature, the de jure recognition has two characteristics such as permanent de jure recognition, and full de jure recognition. The continuous recognition of de jure is an acknowledgment that will be received forever or indefinitely. While the full attention of de jure is an acknowledgment that will affect bilateral relations at the

diplomatic level. (Ariansyah, 2011)

Based on the above theory, Yogyakarta's government uses the form of de jure and de facto recognition. In this case, the Yogyakarta Gamelan Festival is a festival that can use as a mean to get de facto recognition. As for de jure recognition, the Yogyakarta government will register gamelan as the intangible cultural heritage to UNESCO in March 2019 (Isnanto, 2018).

#### **D. Hypothesis**

Based on the issues and the research question above, the hypothesis of how the strategy of Yogyakarta government to achieve international recognition of gamelan are:

1. Through de facto recognition, by exhibition and mission. In exhibition, there are some purposes to achieve international recognition such as organize Yogyakarta Gamelan Festival that makes arts and education as a means of this festival. Besides, there is mission of Yogyakarta government that give gamelan to some countries such as Japan, United States towards consulate of Indonesia.
2. Through de jure recognitions by negotiation and conference form to achieve international recognition. Whereas Yogyakarta Cultural Office and The Directorate of Inheritance and Cultural Diplomacy register the gamelan as the intangible cultural heritage to UNESCO in March 2019.

#### **E. Scope of Research**

The scope of this research is the only discussion on the strategy of Yogyakarta Government to achieve international recognition of gamelan from 2008 until 2018.

#### **F. Methodology of Research**

1. Type of Research

In the research, the writer uses a qualitative descriptive method that used in searching for elements, characteristics, and the nature of a phenomenon using survey technique, case study, behavioral analysis, documentary analysis, time and motion research, and case study. Where this

method begins by collecting, analyzing and interpreting the data obtained in the form of words and images (Suryana, Metode Penelitian: Model Praktis Penelitian Kualitatif dan Kuantitatif, 2010). So, in his research, writer use this method because the writer wants to illustrate and focus on the analysis of the role, strategy and authority of Yogyakarta government to get recognition of gamelan.

## 2. Type of data

In research methodology, type of data can divide into two such as quantitative data and qualitative data. Quantitative data is data in the form of numbers that have the nature of reality classified, concrete, observable and measurable. According to that quantitative data tend to generalize and value-free. While the qualitative data is data in the form of words, sentences, and images. Qualitative data has a dual reality, holistic, dynamic, and understanding with a mutually variable relationship. Besides, qualitative data can also be used to obtain accurate data or data that contains the real meaning (Suryana, 2010, pp. 40-42). So, in this case, the writer uses qualitative data in the type of data. That happened because the writer wants to do research that explains the Yogyakarta Gamelan Festival is used as a tool in cultural diplomacy and to get recognition. Besides the writer want to know about the strategy of Yogyakarta Government to get the recognition systematically, factually and accurately.

## 3. The technique of Data Collection

The method of data collection is one way or method researchers in collecting data that abstract and not embodied in objects. The technology of data collection is an essential factor in a study. When viewed from the source data, data collection methods divided into two, namely premiere and secondary. Premier means a data that directly provide data to researchers, while the Secondary is an indirect data collection or use intermediaries in delivery to researchers (Siahaan, 2017). However, when viewed from

the ways and techniques, data collection methods can be divided into several techniques such as interviews, observation, and documentation (Mustafa, 2017).

#### 1) Interview

The interview is a technique of data collection if researchers want to do a study to find problems in research and a method that researchers do if researchers want to know things more deeply about the respondents. Interview techniques divided into two, namely structured interviews and unstructured interviews. The formal meeting is an interview that already knows with certainty about the information about the respondent so that the questionnaire, interview tool either camera, recorder, and book. Have been well prepared. Besides the unstructured Interview is a free interview that does not ask specific questions but only the essential points that want to know from the respondent (Mustafa, 2017, pp. 2-3).

#### 2) Documentation

In data collection techniques through literature, data collection through some documentation either in the form of photos, videos, writings, books, and monographs. Sugiyono explains that "documentation is a record of past events in the form of writings, drawings or monumental works of a person." So, in this case, is a document in the form of writing such as stories, biographies, and regulations. While the papers in the way of works such as pictures, sculptures, films, and paintings. So, in this case, the results of the research will be more reliable because of the amount of visual research evidence that can easily be understood. However, researchers should be careful in using documentation techniques. That happened because not all documentation has high credibility.

According to the explanation above, in here the researcher use interview and documentation technique.

The researcher used interview and documentation method. The author will interview with Gayam Community as the founder of Yogyakarta Gamelan Festival and Yogyakarta Education and Culture Department to know about their strategy in using Yogyakarta Gamelan Festival as a means of cultural diplomacy.

### 3) Sources of data

The cause of data can interpret as the origin of research data. The source of data divided into two such as premier and secondary data. The premier data is data that obtained directly from the respondent through the panel, interviews, and questionnaires. While the secondary information is data that collected from existing sources such as through notes, documentation, magazines, and reports etc. (Harnovinsah). So, in this case, the researcher uses sources of data that combined such as premier and secondary data that derived from interview of respondent and secondary data that acquired from several books, journals and some of the other data that obtained from existing resources.

## **G. Writing Outline**

In the interest of the analysis that eases to understand, systematic writing has an essential role in the thesis. Where in the systematics of this writing separates the report of a thesis in several chapters that each chapter coherent to answer the research question in an argument. Systematic writing of this thesis divided into four sections such as:

### **Chapter I**

This chapter describe about the background of the problem, the research question, the theoretical framework, the hypothesis research and the systematics of writing.

### **Chapter II**

These chapters describe about the Special Region of

Yogyakarta in general, the culture of Yogyakarta and tell about gamelan including the value, story and even type of gamelan.

### **Chapter III**

This chapter describe about the conflict of gamelan including the battle in external and internal.

### **Chapter IV**

This chapter answer the research question about international recognition of gamelan. There are two types of identification such as de jure and de facto. Where in de jure I would like to know about the law especially the law of gamelan to achieve international recognition. Besides, I also would like to tell the recognition in de facto.

### **Chapter V**

In this chapter illustrate the conclusions of the first chapter through the fourth chapter.