

TRIGGERED FACTORS OF GRINGSING TENGANAN DOUBLE IKAT COMMODIFICATION IN THE GLOBALIZATION ERA

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ABSTRACT

The double woven cloth of Gringsing, Tenganan, Karangasem Bali serves as a ritual medium in traditional, religious, marriage activities, is sacred, and weaving skills are inherited from generation to generation (*habitus*) from their ancestors. Globalization and the entry of the tourism industry have influenced the development of the Gringsing double ikat fabric. Development is carried out by commodifying form and meaning, so as to create products with new meanings. The purpose of this study is to identify and understand the factors that cause the commodification of double ikat fabrics in Gringsing Tenganan, Karangasem in the era of globalization. This study used descriptive qualitative method. The techniques used in data collection, namely observation techniques, in-depth interview techniques, and document studies. The collected data were analyzed using analytical techniques, verified (data display), and concluded in narratives, tables, photos, and charts. The theory used in this research is the commodification theory of Barker and Piliang. The results of the study, namely the commodification of double ikat fabrics in Gringsing Tenganan, Karangasem in the era of globalization occurred due to internal and external factors. Internal factors that support the commodification of the Gringsing double ikat fabric are the economic orientation of the Tenganan community, the orientation of equality and freedom of life as well as ideology and outlook on life. External factors such as globalization and tourism development in Tenganan Pagringsingan Village, Karangasem.

Keywords: commodification, *gringsing* double ikat, globalization

INTRODUCTION

Globalization is a process between individuals, between groups, and between countries that interact, depend, and influence each other across national boundaries.

Globalization brings quite complicated consequences for every country, especially developing countries (Latief, 2000: 32). Globalization affects the occurrence of socio-cultural changes in society that cannot be denied, so that people want it or not, whether they like it or not, will be affected because globalization has entered various aspects of human life, including the life of the Tenganan people.

The development of tourism also affects the Tenganan Community, which is supported by the stipulation of the Tenganan Pagringsingan Traditional Village as a Tourism Village in 2014 through the Decree of the Regent of Karangasem Number 658/HK/2014 concerning the Designation of Tourism Villages in Karangasem Regency. With the establishment of Tenganan Village as a tourist village, internal and external factors increasingly affect the Tenganan community, especially the Gringsing double ikat weavers. People who previously woven for ceremonial purposes in Tenganan Village began to shift to an economic orientation by preparing woven products for tourist souvenirs visiting Tenganan Village.

The influence of globalization, tourism, lifestyle, and culture of consumerism, Gringsing double ikat cloth, apart from being used for ceremonies, is also in great demand by foreign tourists as souvenirs. In addition, Gringsing fabric is widely used in the world of fashion, pre-wedding and wedding events. This makes the writer interested in conducting research on the factors that cause the commodification of double ikat woven fabrics in Gringsing Tenganan, Karangasem in the era of globalization.

LITERATURE REVIEW

Understanding the concept according to Soedjadi (2000:14) is an abstract idea that can be used to conduct a classification or classification which is generally expressed by a term or a series of words. According to Bahri (2008:30), the notion of a concept is a unit of meaning that represents a number of objects that have the same characteristics.

Piliang (2006: 21) says that commodification is a process of making something that was previously not a commodity so that it is now a commodity. Meanwhile, Barker (2005: 517) defines commodification as a process associated with capitalism. Object, quality is used as a sign as a commodity. A commodity is something whose main purpose is to be sold in the market.

Gringsing cloth is the only traditional Indonesian woven fabric made using the double ikat technique. The work can reach 2-5 years. This cloth comes from Tenganan Village, Bali. Generally, local people have Gringsing cloth that is hundreds of years old which is used in special ceremonies. The word Gringsing comes from the word gring which means pain and sing means no, so when combined it becomes not sick. That's why many people think that Gringsing cloth contains magical value as a repellent against reinforcements and is used for spiritual purposes.

While the term globalization was first used by Theodore Lavitte in 1985, it comes from the word "globo" or "globe" which means the globe is like a globe, which refers to an understanding that the world community is like a globe that is connected and affects each other. others cross the geographical boundaries of the nation-state (Dwiko, 2010; xiii). According to Fredman, globalization is a very close interrelation between countries, markets, and technology that allows individuals, companies and countries to reach all corners of the world faster, deeper, and wider (Sasono, 2008: 2-3).).

In relation to this research, it can be understood that the era of globalization is an era of opening up the people of Tenganan Pagringsingan to the entry of global culture with all its aspects, which has implications for the interaction between local culture and global culture through the presence of foreign tourists.

The discussion on the causes of the commodification of the Gringsing Tenganan Karangasen double ikat woven fabric uses the commodification theory. Commodification theory is used to explain that a cultural product that is considered sacred is degraded to profane and belongs to the wider community (Barker, 2000).

The theory of commodification according to Piliang explains how a cultural artifact undergoes a process of commercialization and being traded. Ardono (in Piliang 2003: 89) says that commodification does not only occur in consumer goods, but also in art and culture. Ardono (in Piliang 2003: 89) says that commodification does not only occur in consumer goods, but also in art and culture.

RESEARCH METHODS

This study used descriptive qualitative method. Qualitative research uses data types in the form of descriptions or descriptions in the form of words and actions related to research

problems (Moleong, 2011:157). Data collection in this study was carried out by in-depth interview techniques, observation techniques, and literature study techniques.

Interviews were conducted with several informants, namely the current and former head of the Tenganan Village manager, the head of the Tenganan Village manager and his guides, the flogger who often covers activities in Tenganan Village, the Tenganan Village weaver community, the Gringsing woven cloth seller community and other communities related to the use of cloth. Gringsing weaving.

DISCUSSION

The commodification of the Gringsing Tenganan double ikat fabric is influenced by several factors, both internal and external. The internal factors of the commodification of the Gringsing double ikat woven fabric include economic orientation, orientation to equality and freedom of life, ideology and outlook on life. External factors include globalization and tourism development.

Internal Factors of Commodification of Gringsing Ikat Double Woven Fabric

a. Economic Orientation

Economic orientation and welfare of life is one of the basic human traits that always strive for a better life. Humans are homo economicus, namely economic humans who always try with their rationality to obtain the maximum results from the various possible choices faced (Deliarnov, 2006: 26-27).

Economic orientation occurs in the pre-production, production and post-production stages. The economic orientation in the commodification process of Gringsing double ikat fabrics, especially at the pre-production stage, can be seen from the activities of procuring raw materials related to the process of procuring cotton to make yarn. Economic orientation in the production stage, covering yarn spinning, dyeing and weaving. The economic orientation in the post-production stage is the distribution process carried out by the Tenganan community in distributing Gringsing double ikat fabric products for sale to consumers. Gringsing fabric materials such as yarn and dyes purchased at the market and agents by the weaver community in Tenganan Village, can be seen in Figure 1.

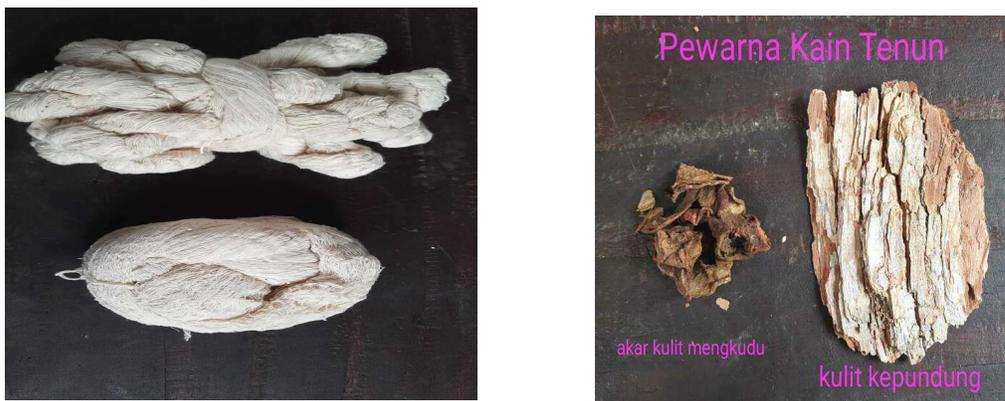


Figure 1. Left (top of Balinese thread, bottom of semi factory thread)

Right (Red Dye Material) Double Woven Ikat Gringsing

Source: Dayu Sukma Document 2020

An interview with Putu Yudiana as the head of Tenganan Village for the 2014-2020 period as well as a Gringsing double woven fabric entrepreneur said:

In the past, the process of preparing yarn for dyeing took 5-6 years, because of the process of drying old cotton, thinning it, until it became a skein of yarn and processing dyes to dyeing. Now the dyeing process is the fastest every 2 years, so it takes about 3 years to prepare the yarn and dye. Bali yarn, semi-manufactured yarn can also be purchased in the market at an affordable price, Bali yarn 250.000/roll and semi-factory yarn Rp. 15.000/ roll. In the past, the process of preparing candlenut oil was carried out from collecting candlenut fruit until the candlenut oil was ready to be used as a dye for Gringsing cloth, in the globalization era, skinless candlenut for making candlenut oil in suitable conditions can be purchased in the market, especially in the Klungkung market. Making 10 liters of candlenut oil costs around Rp. 700,000 – Rp.900,000, ash water is made by the weaver community in Tenganan Village (Yudiana, January 31, 2021).

b. Orientation of Equality and Freedom of Life

From the perspective of tradition, Tenganan has a very clear and firm cultural territorial area, and applies to the culture of the Tenganan ethnic community, Karangasem. Territorial as a general concept means territorial boundaries. Deleuze and Guattari in Hidayat explain this general concept with two meanings, namely as concrete boundaries and abstract boundaries (Hidayat, 2008: 135).

In the context of this understanding, the territory of the Tenganan community includes various elements and their rules are passed down from generation to generation. The territorial elements are: 1) the Tenganan weaver community, 2) supporting resources for

weaving activities, 3) the knowledge and skills that weavers must possess, 4) the whole series of production processes, production results, 5) symbols and meanings. woven motifs, and 6) sorting the use of weaving according to the ceremony being carried out.

Interview with I Cobby Wiryadi, a youth from Tenganan Village who participates in managing tourism in Tenganan Village, said:

The procedure for using ceremonial clothes is the same as the use of everyday clothes, but the difference is in the use of Gringsing weaving. Because this weaving is a sacred woven cloth and has high religious, spiritual and aesthetic values, the inclusion of Gringsing cloth is a must. The use of Gringsing cloth with various patterns creates a luxurious impression, supported by other attributes in the form of gold and silver headdresses. The use of Gringsing double ikat weaving in Tenganan Village is usually used in certain ceremonies, such as the ceremony for the first month (Kasa) and the ceremony for the fifth month (Sambah). Gringsing double ikat cloth is also used in wedding ceremonies (Cobby, March 6, 2021).

An interview with Ibu Kembang, one of the weavers in Tenganan Village who was met while preparing clothes for rejang dancers in Tenganan Village, said:

The use of the Gringsing double ikat woven fabric should not exceed the ankles, so that before using the Gringsing double ikat woven fabric, it is filled with ordinary cloth used as tapih, on top of which only Gringsing double ikat woven fabric is used, because the Gringsing double ikat fabric is woven is a woven cloth that is sacred and has high religious, spiritual, and aesthetic values (Kembang, January 31, 2021).



Figure 2. The use of Gringsing double woven cloth by Rejang dancers

Source: Dayu Sukma Document 2021

The narratives of the resource persons and the images above emphasize several things that are closely related to the use of Gringsing double ikat fabrics and decorations used for ceremonies, as well as the territorial area of Gringsing double ikat woven fabrics in relation

to the existence of the Tenganan human (community) in their development towards maturity. Maturity which is described in disguise in the explanation, includes understanding both physiologically and psychologically. The main emphasis in the cultural context of the Tenganan people lies in terms of psychological maturity or mental/spiritual maturity.

c. Ideology and Way of Life

Ideology is an ideal or rule that directs a person's actions or behavior, or assumptions that lead to the formation of a system of subjective ideas (Harsoyo, et al. 2006:53). While the view of life is a thought, idea, knowledge or inner attitude of a person or society about life (KBBI, 2008). Thus, what is meant by the ideology or way of life of the Tenganan people are the rules that guide the subjective behavior of the Tenganan people which come from thoughts, ideas, knowledge or inner attitudes that are embraced by the Tenganan people in general and serve as a reference for living together. Bertens (2007) explains that values related to right-wrong, good-bad adopted by a group or society are ethical or moral suggestions (Bertens, 2007:5).

The ideology in the process of making Gringsing double ikat cloth is the process of purifying the individual through ceremonies performed from birth (when he is not yet pure), the individual is purified until he is able to purify himself as an adult. The ideology in the names of the Gringsing motifs is the process of recognizing the nature of life, the elements of life, the processes that exist in life (interaction with nature, humans and God – Tri Hita Karana), the ideology of balance (Tapak Dara), the ideology of Tri Hita Karana. Murti, and Rwa Bhineda.

An interview with Putu Yudiana, the head of Tenganan Village for the 2014-2020 period, and the entrepreneur of the Gringsing double ikat fabric, said:

The development of the Gringsing Tenganan double ikat fabric is indeed very closely related to the development of tourism and the opening of the isolation of Tenganan Pagringsingan Village. After increasing tourist visits to Tenganan Village, the community began to be moved with new thoughts about what to make for tourists. The community began to make Gringsing double ikat and other ikat cloths, which were displayed in each of the weaver's houses, to be sold to tourists visiting Tenganan Village. (Yudiana, January 31, 2021).

External Factors of Commodification of Gringsing Double Ikat

There are two external factors for the commodification of Gringsing double ikat woven fabrics, namely globalization and tourism development.

a. Globalization

The phenomenon of globalization has presented the reality of people's lives in developing countries, especially traditional societies, that there is a tendency for two different cultures to exist (which appear contradictory), namely between global culture and local culture. In this regard, Trijono in I Nengah (2005: 112) explains that this contradiction occurs because before globalization hit local communities, people actually had local culture (tradition) as a superior product in countering global culture. Life will move forward with an urge to be modern, modernization becomes a normative project as well as a goal to be achieved, as a manifestation of an increasingly rational society in the sense of leading to modernity (Hardiman, 2003:10).

The Gringsing Tenganan double woven ikat which has the quality as well as a symbol for the Tenganan people in general (sacredity, magic, religion as well as a cultural complement, a symbol of social status, and way of life) in its journey must deal with or interact with global culture through the openness of the Tenganan community with all its cultural richness includes the Gringsing double ikat weaving, in accepting global culture through tourism (tourists).

An interview with Putu Yudiana, the head of Tenganan Village for the 2014-2020 period, and the entrepreneur of the Gringsing double ikat fabric, said:

The development of the Gringsing double ikat cloth that took place in Tenganan Village occurred in 1972, when a research group from the Fur Volkerkunde museum, Basel, Switzerland, Urs Ramseyer brought photos of Gringsing cloth, some of which are no longer in Tenganan Village and their names are no longer known. The research group was very instrumental in bringing photos of these ancient fabrics to be studied and remade, so that the people of Tenganan Pagringsingan Village can revitalize the uniqueness of the cultural heritage so that Gringsing cloth with various existing motifs remains the identity of the local community. Government support also strongly supports the development of the Gringsing double ikat fabric by providing tools and repairing the road to Tenganan Village with the aim of increasing people's income (Yudiana, January 31, 2021).

An interview with Made Asih, one of the weavers of Gringsing double ikat fabrics who also sells woven fabrics at his home, said:

Now we can no longer weave the way our ancestors did. The difficulty we face is that we don't have enough cotton gardens and people with yarn spinning skills are rare. Besides that, we can buy woven materials such as yarn and dyes in stores or directly from traders. In addition, we can sell our woven products directly here to visitors and traders who come to Tenganan Village (Asih, January 31, 2021).

The statement of the resource persons mentioned above, shows that the commodification of the Gringsing double ikat woven fabric is influenced by various factors. Implicitly the factors expressed by the resource persons above include: (1) knowledge and skill development, (2) the existence of capital and equipment, (3) the purpose of economic profit in addition to meeting their own needs, (4) opening up market opportunities. (tourists), (5) the loss of traditional production resources and all supporting aspects, and (6) the availability of new production resources as a result of the development of modern science and technology, and (7) the operation of markets that provide the raw material resources needed by weaver.

In the face of globalization, both developed and developing countries will try their best to develop the right strategy to deal with globalizing actors (Wibowo, 2010: 3). Suyatna in Dwija (2005) says that whether we like it or not, whether we like it or not, or whether we are ready or not, this global era full of competition must be experienced and cannot be avoided, on the contrary, it must be welcomed and faced through quality development by bringing out excellence. which is expected to win the competition (Dwija, 2005: 12).

Interview with I Putu Cobby Wiryadi, a young man from Tenganan Village who is involved in managing the tourist village in Tenganan Village, said:

Previously, cotton and dyes for the Gringsing double ikat fabric were produced from Tenganan Village and other villages. Now most weavers buy the desired yarn in the market or agents, as well as dyes, although the yarn dyeing process is the same as the previous process but there are new dyeing techniques that cause the yarn dyeing process to be faster, resulting in a faster Gringsing double ikat woven fabric. anyway (Cobby, 15 December 2020)

With regard to the commodification of the Gringsing double ikat fabric, the westernization dimension of globalization is more of the entrepreneurial principles applied by the Tenganan weavers in an effort to modify the Gringsing double ikat fabric rationally, productively and efficiently so that it can be used as a community commodity. Commodities themselves are merchandise or materials that have economic value offered or provided by producers to meet consumer demand.

Consumer demand is manifested in purchasing activities, while producer offers are realized in the form of sales, which take place in a place commonly called the market. There are times when other roles appear, namely intermediary traders who participate in facilitating the buying and selling process carried out by producers and consumers. (Ferlianto, 2005:10).

b. Tourism Development

The Gringsing double ikat fabric in Tenganan Village is a work of traditional knowledge, the result of the cultural creativity of the community, especially in the Tenganan Pagringsingan Traditional Village, Karangasem Bali. Knowledge, skills have been inherited since centuries ago, even the only one in Bali or in Indonesia because Gringsing Tenganan cloth is the only tunun cloth that uses the "double ikat" technique which is full of meaning in the manufacturing process. The development of the Tenganan Traditional Village as a tourist object and attraction has its own uniqueness and distinctiveness so that it can be a special attraction for tourists.

In traditional and religious ceremonies, Gringsing is often functioned as decoration or decoration, besides that Gringsing is also functioned for offerings and penganggo (clothing), ranasan, ider-ider. In the funeral ceremony, Gringsing also functions as ampok-ampok (pubic cover) and as rurub kajang (a blanket that covers the body).

Indications are that the commodification of Gringsing double ikat cloth in Tenganan Village occurs due to economic interests, by taking advantage of opportunities for tourism development, especially tourist visits. The basis of the encouragement of economic interests is the desire of the Tenganan people to change the living conditions of the Tenganan people in order to get out of the squeeze of economic difficulties, which then colors the whole way of working in the Gringsing double ikat fabric system that emphasizes creativity, productivity and work efficiency.

Hadi Soesastro (2005) said that creativity, productivity, and work efficiency are the principles adopted in the capitalist economic system that emphasizes rationality, as a direct result of the stagnation of economic development since the New Order era which failed to realize the welfare of society, so that this capitalist economic system finally recognized and accepted by the government and the people of Indonesia (Soesastro, 2005: 152).

Commodification is a process associated with capitalism that objects, qualities, and signs are converted into commodities, namely something whose main purpose is to be sold in the market (Barker, 2005: 517). The quality and mark that is converted into a commodity through a commodification process is the Gringsing double ikat woven fabric. The Gringsing double ikat fabric which has certain qualities as well as a symbol for the Tenganan people in general (sacredity, magic, religion as well as a complement to culture, and way of life) must deal with or interact with global culture through the openness of the Tenganan people with all

their cultural richness, including the Gringsing double ikat fabric, in accepting global culture through tourism (tourists).

The interaction between global culture and local culture does not necessarily result in the commodification of Gringsing double ikat fabrics directly, but at least has become the main trigger, which affects other triggers that have more direct implications for the commodification of Gringsing double ikat fabrics. As the main trigger, tourist arrivals to Tenganan Village had occurred long before the mobilization of activities to modify and commodify Gringsing double ikat fabrics.

The statement of the resource persons mentioned above, shows that the commodification of the Gringsing double ikat woven fabric is influenced by various factors. Implicitly the factors as described described are (1) the development of knowledge and skills, (2) the existence of capital and equipment, (3) the purpose of economic profit in addition to fulfilling own needs, (4) the opening of market opportunities (tourists), (5) the loss of traditional production resources and all supporting aspects, and (6) the availability of new production resources as a result of the development of modern science and technology, and (7) the operation of the market which provides the raw material resources needed by the weavers.

Empirically, the commodification of Gringsing double ikat woven fabric is a dynamic of change involving all aspects of the production, distribution and consumption systems. The dynamics of this change is a conscious effort made by the Tenganan weaver community when the weaver community has to deal with various problems related to the existence of the Gringsing double ikat cloth itself. The problems faced are the disappearance of traditional knowledge and technology needed in the production of Gringsing double ikat fabrics, the weakening of the availability of traditional production resources of Gringsing double ikat fabrics such as cotton and dyes, and the limited space for Gringsing double ikat woven fabrics to move due to their cultural territory.

Meanwhile, on the other hand, in line with the development of globalization and the wider movement of the free market economy, various resources related to the production of double ikat Gringsing woven fabrics such as yarn and dyes can be easily purchased for further use in re-growing double ikat fabrics. Gringsing. In addition, the presence of tourism has increasingly provided opportunities for the Tenganan weaver community to become an opportunity that can be utilized as a potential consumer for the commodification of Gringsing

double woven fabric, as well as government support through training and business capital assistance.

Conclusions & Recommendations

Based on the results of the analysis above, conclusions can be drawn about the factors that led to the commodification of double ikat gringsing Tenganan, Karangasem woven fabrics in the era of globalization, namely internal factors and external factors. Internal factors that support the commodification of the Gringsing double ikat fabric are the economic orientation of the Tenganan community, the orientation of equality and freedom of life as well as ideology and outlook on life. The economic orientation of the Tenganan community consists of orientation in the pre-production stage, the production stage and the post-production stage.

The orientation of equality and freedom of life is the Tenganan weaver community, supporting resources for weaving activities, knowledge and skills of weavers, symbols and meanings of the motifs of the Gringsing double ikat woven fabric and the sorting of uses/woven garments. The ideology and way of life of the Tenganan people also support the commodification of the Gringsing Tenganan double ikat woven fabric. In addition to internal factors, the commodification of the Gringsing double ikat fabric is also influenced by external factors such as globalization and tourism development in Tenganan Village.

Recommendations from the authors, namely: Tenganan Traditional Village, Karangasem must always pay attention to internal factors and external factors that support the commodification of Gringsing double ikat fabrics. The commodification of production, distribution and consumption in the era of globalization and tourism development cannot be avoided, but must be followed and the people of Tenganan must be able to select while maintaining the ideology and view of life owned by the people of Tenganan Village.

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