

Promotion of the Intangible Cultural Heritage of *Kampung Budaya Jalawastu* in Commercial Photography

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Abstract

This research explores seven cultural elements in Jalawastu Cultural Village using qualitative methods. The focus includes language, knowledge, social, technological, livelihood, religious, and artistic systems. Through participatory observation, in-depth interviews, and visual documentation, data was obtained from community leaders and local residents. A commercial photography approach was used to capture the visual essence of each cultural element whose culture will be promoted through the Instagram platform and website. The aim is to increase awareness and appreciation of the rich culture of Jalawastu Cultural Village among the wider community. This research concludes that the preservation and promotion of seven cultural elements in Jalawastu Cultural Village is important to maintain local cultural identity in the midst of modernization. Recommendations are given for the development of a more effective cultural promotion strategy through Instagram and website media.

Keywords: Seven Elements of Culture, Jalawastu Cultural Village Commercial Photography. Culture Promotion, Instagram, website.

1. Introduction

Photography is an approach that can be used in various fields, such as journalism, commercials, and art. Photography is a medium used to create images or pictures by capturing the reflection of light on objects, which is recorded using media that is sensitive to light. Another meaning of photography is painting or drawing with light. This

understanding is the most commonly accepted by the wider community. Photography in Indonesia began to develop into commercial photography in the 1950s in Batavia, or what is now Jakarta. At that time, traveling photographers who offered family photo services began to flourish. The development of commercial photography did not stop there; today, commercial photography aims to promote goods or

services to the wider community.

Commercial photography is a type of photography that aims to commercialize something, such as promoting a product or service. It is an effective approach to promoting a product to the wider public. One type of photography that aims to commercialize, such as promoting goods or services, is known as commercial photography (Istiqomah, D., & Sari, M. P., 2021).

For this purpose, commercial photography can also be used as a promotional tool in the tourism sector. Tourism is a potential sector because Indonesia is so rich in the diversity of natural and cultural tourism. The expanse of Indonesia from Sabang to Merauke holds so many tourist destinations. Culture is a unity in human life that stands alone and whose development can be influenced by certain factors in the natural and social environment. A region's culture can be recorded as an intangible cultural heritage. Intangible cultural heritage is a

living heritage in the form of a language system, knowledge system, social system, technology system, livelihood system, religious system, and art system applied in life by cultural groups. Cultural tourism destinations in Indonesia have many diversities, one of which is tourism, such as tourism in the Jalawastu Cultural Village located in Cisureuh Village, Ketanggungan District, Brebes Regency, Central Java Province. There are seven cultural elements in the Jalawastu Cultural Village which are the basis for this study. First, the language system used in the Jalawastu cultural village uses Sundanese in communication, even though it is located in the administrative area of Central Java Province which is predominantly Javanese. Referring to history, the Jalawastu Cultural Village was once the territory of the Sunda kingdom, because its location is west of the Cipamali river. Both knowledge systems of the Jalawastu Cultural Village community are very rich, especially in terms of traditional medicine. They use medicinal plants as medicine for disease, one example is the babadotan leaf which

has the Latin name *ageratum conyzoides* can be used such as relieve bleeding in external wounds, prevent bacterial and fungal infections in the body, treat diarrhea, and help to reduce the risk of diabetes and its complications. The third social system, Jalawastu Cultural Village is traditionally led by the Customary Stakeholder who oversees the secretary, treasurer, Jagabaya division, Laskar Wanoja division, Culture and Traditional Arts division, Customary Forest division, Tourism division, Spirituality division, Agriculture division, Promotion and Documentation division. In addition, there is a Kasepuhan and Advisory Council. The fourth system is technology, the technology in Jalawastu Cultural Village is mostly modern, but there are still some things that are still done traditionally, such as cooking rice. The fifth livelihood system, the people there have several livelihoods, namely gardening, large garden areas are planted with corn

which can reach tons when the harvest comes, and the people also raise klanceng honey, chickens, goats, and cows. The sixth religious system, the community is now Muslim, and other religious rituals such as the Ngasa traditional ceremony which is held every Tuesday *Keliwon* in March as a commemoration of the ancestors' haul of respect and gratitude to the Almighty for the abundant harvest. Seventh is the arts system, there are several arts in the Jalawastu Cultural Village such as the Centong Dance.

2. Research and Methods

In this study, the method used is a qualitative research method. This method was chosen by the researcher because the qualitative method is a method or way used to re-describe the results of research that have been obtained by the researcher. The description of the approach is as follows:

2.1 Jalawastu Cultural Village

Jalawastu Cultural Village is located in Ciseureuh Village, Ketanggungan District, Brebes Regency, Central Java Province which was named an Intangible Cultural

Heritage on March 30, 2020, this was marked by the presentation of a Certificate of Appreciation from the Ministry of National Education and Culture of the Republic of Indonesia by the Brebes Regional Education and Tourism Office, The certificate of appreciation was given because the Jalawastu community has preserved the customs and traditions of their ancestors (Kemendikbud.id, 2020). The ngasa ceremony is a product of the local culture of the Jalawastu village which adheres to and maintains the teachings of its ancestors to this day so that it does not follow many developments of the times because the sacredness that is believed makes it live a calm and peaceful life because it is guarded by nature (Rizza Aulia Rahman, 2020).

2.2 Culture

Culture comes from the Latin word *cultura* which means to maintain, cultivate, and work on. The scope of the definition of culture is very broad because in their lives humans will

maintain, cultivate, and work on various things that produce cultural actions. So that the meaning of culture becomes very broad and diverse (Endraswara. 2006, p. 20)

Culture is also a characteristic of humans because it produces many good things that can be learned, such as science, art, beliefs and faiths, and even morals and customs. (Bauto, L. M., 2014).

Koentjaraningrat (2015, p. 146) states that culture can be interpreted as the whole of human ideas and works that must be accustomed to learning, along with the whole of the results of his mind and work.

2.3 Elements of Culture

Koentjaraningrat (1993) is of the opinion that culture has seven cultural elements, namely as follows;

A. Language System

Language is a means for humans to communicate and fulfill their social needs or to relate to other humans. In the world of anthropology, the study of language systems is called linguistic anthropology. Language plays an important role in

humans' ability to build cultural traditions, create an understanding of social phenomena expressed symbolically, and pass this understanding on to future generations.

B. Knowledge System

A knowledge system is a cultural element when humans think and have knowledge about nature, technology, and social life and can use it well and correctly to survive. Knowledge can be in the form of astrology, knowledge about medicine, and knowledge about signs and markers of nature, and other things inherited from previous generations.

C. Social System

A social system is how humans relate to each other in a group in the same place. This includes families, kinship groups, tribes, and other social institutions. This social system can also be in the form of leadership structures in

society and regulations that apply in society.

D. Living Equipment and Technology Systems

Technology systems are all equipment used by groups in a place to help mobilize and make it easier for people in their daily lives.

E. Livelihood System

In ethnographic research, livelihood systems are studied as a way for a group of people to earn a living or an economic system to meet their needs. This can be in the form of agriculture, plantations, animal husbandry, industry, and trade.

F. Religious System

A Religious System is a belief system in which humans believe in a power that is beyond their own abilities, generally related to spirituality. Perceptions regarding spirituality will differ between cultures.

G. Art System

The art system is any form of

expression of society in a place that has aesthetic value. This can be in the form of performing arts, music, dance literature, and handicrafts. Art reflects the cultural values and creativity that exist in society.

2.4 Intangible Cultural Heritage

Intangible cultural heritage is a living heritage that is practiced and expressed by members of a cultural community, such as in the form of oral traditions, songs/hymns, performing arts, rituals, crafts, and arts, and local knowledge systems (Yumanraya Noho, Merlinda L. Modjo, Tazkia N. Ichsan. 2018, p. 179).

Based on the results of the 2023 UNESCO convention, intangible cultural heritage includes five categories of cultural works, including the following:

A. Oral traditions and expressions, including language as a vehicle for

intangible cultural heritage, including folklore, ancient manuscripts, and traditional games.

B. Performing arts, including visual arts, theater, vocal arts, dance, music and film.

C. Community customs, rites and celebrations, traditional economic systems, traditional organizational systems, and traditional ceremonies.

D. Knowledge and behavioral habits regarding nature and the universe, including traditional knowledge, local wisdom, and traditional medicine.

E. Traditional craft skills, including painting, sculpture/carving, traditional architecture, traditional food and drink, and traditional modes of transportation.

2.5 Tourism

Tourism is a temporary and spontaneous human movement activity in order to fulfill certain needs and desires (Suwena and Widyatmaja, 2010; Harrison, 2015. In Sabda Elisa

Priyanto, M.Par. et al. 2022) Yoeti (2005) in Sabda Elisa Priyanto, M.Par. et al. (2022) stated that tourism industry products are all forms of services enjoyed by tourists since leaving their usual place of residence, while in the tourist destination visited, until returning home to their original place of origin. Tourism is the activity of traveling to a place outside the place of residence of an individual or a group to have fun, learn new things, and win themselves (Tambunan, N. 2009).

2.6 Observation

Observation is a method of data collection in which the researcher observes the subject being studied in its natural environment. This technique is often used in various disciplines such as psychology, sociology, anthropology, and education to obtain accurate and in-depth information about behavior, interactions, and ongoing processes. There are several types of

observation, such as participant observation, non-participatory observation, participatory, structured observation, and unstructured observation. Observation is a technique used to observe changes in developing social phenomena. Based on these observations, changes can be made according to the assessments that have been made (Margono. 2007). According to Nasution as quoted by Sugiyono (2020:109), observation is a condition in which researchers make direct observations to better understand the context of data in the overall social situation, thus allowing a holistic or comprehensive view to be obtained. The author uses participatory observation techniques because the author participates directly in activities that exist in the subject's natural place, besides that, the researcher also conducts structured observations, because the researcher already has a focus on the things to be observed. This research will be conducted by conducting observations or observations and direct reviews at the research location. This will allow

researchers to obtain the information needed. Here are some aspects observed:

- A. Photo Shoot Location: Jalawastu Cultural Village Environment, Ciseureuh Village, Ketanggungan District, Brebes Regency, Central Java Province.
- B. Interview Location: Jalawastu Cultural Village, Ciseureuh Village, Ketanggungan District, Brebes Regency, Central Java Province, Cultural Place, Historian Place, Brebes Regency Tourism Office.
- C. Resource persons: Kasepuhan, Customary Leaders, Kuncen, and the Jalawastu Cultural Village Community who are capable of exploring research needs, and the Department of Culture and Tourism of Brebes Regency

2.7 Literature Study

A literature study is an effort to

collect literature data. The author obtains literature data from various journal sources related to the issues to be discussed. One of the journals from Turyati and Farah Nurul Azizah "Study of the Structure of the Centong War Dance in the Ngasa Ritual of the Jalawastu Brebes Cultural Village." This explains the background of the ritual, form, and content of the dance which is explored using an ethnochoreology approach. In addition, the journal from Mubarok et al. "The Meaning of Communication Symbols in the Ngasa Traditional Ceremony in the Jalawastu Cultural Village, Ciseureuh Village, Brebes Regency." This explains the meaning of the symbols of the Ngasa traditional ceremony which is routinely held on Tuesday Keliwon in March. Apart from journals, websites are a means of literature study conducted by the author to obtain comprehensive and complementary data, so that the research results are accurate. A literature study is a series of actions that include reading, recording, and processing research materials. In this study, literature study is useful as a collection of theoretical data,

work references, and library data.

2.8 Interviews

Interviews are a way of collecting data that involves a one-way verbal question-and-answer process, meaning that questions come from the interviewer and answers come from the interviewee. Eisterbreg in Sugiyono (2020) argues that an interview is a direct question-and-answer session conducted by two people to exchange information and ideas. So that it can be contributed to a particular topic. In conducting interviews, researchers will create questions that are to the research objectives and interview relevant people such as Traditional Leaders and the Traditional Community of Jalawastu Cultural Village, historians, cultural figures, and the Head of the Brebes Regency Tourism Office.

2.9 Documentation

Documentation is a method of collecting data in the form of books,

archives, written documents, numbers, and images that can support Sugiyono's research (2018). The definition of documentation from the Great Dictionary of the Indonesian Language is the provision or collection of evidence and information, such as images, quotes, newspaper clippings, and other reference materials. The author obtained various sources regarding the Jalawastu Cultural Village, one of which was from a YouTube broadcast. This YouTube broadcast explains the composition of the Ngasa traditional ceremony and the meaning of the Ngasa traditional ceremony. In addition, it also discusses the history of the Ngasa traditional ceremony. Documentation is a method of collecting data and information in the form of archive books, documents, writings, numbers, and images, as well as reports and activities that support the research conducted by the author during the research. Another use is evidence that the research results are valid data.

3. The process of creation

The creative process goes through several

stages, these stages are as follows.:

A. Pre-Production Process

The idea and concept in the author's work is to photograph the landscape and seven elements of culture, such as language systems, knowledge systems, social systems, religious systems, technological systems, livelihood systems, and art systems using various photography techniques and in-depth storytelling techniques that are sourced from data that the author has done before the work is carried out. In the elements of culture, the author will photograph things that represent each system, such as the language system the author will photograph the part that shows the use of the type of language, the knowledge system the author will photograph traditional medicine products, the social system the author will photograph the Customary Leaders or the caretakers of the Gedong cemetery, the religious system the author will photograph the Ngasa traditional ceremony, the

technology system the author will photograph the technology that supports daily life, the livelihood system the author will photograph something about livelihoods (raising livestock and farming), the art system the author will photograph the centong war dance and the hoe gelo attraction. The use of lighting techniques in the form of utilizing natural light, artificial light, or mixed light. The author will combine it with an interesting and storytelling photo composition so that it can inspire the wider community to visit the Jalawastu Cultural Village.

B. Production process

1) Photography work 1



Technical Data:

Camera: Sony A7 II

Focal Length: 70mm

Shutter Speed: 1/200

Aperture : F/8

ISO : 320

Description of Work:

The image of the gate above is a language system because on the board there is a welcome greeting in Sundanese which reads "Wilujeung Sumping in Jalawastu Cultural Village." This indicates that the people of Jalawastu Cultural Village use Sundanese as a means of daily communication. In addition to being one of the elements of culture, namely the language system, the image above is also a portrait writer as a place marker, meaning that the audience can know the place is located in an area from the words "Jalawastu Cultural Village" written on the welcome board.

2) Photography work 2



Technical Data:

Camera: Sony A7 II

Focal Length: 50 mm

Sutter Speed: 1/40

Aperture : F/5

ISO : 320

Description of Work:

The image above is included in the knowledge system because the product whose main ingredient is kencur has healthy properties as a herbal medicine and is the result of community thinking. Kencur rice has a composition, namely kencur, rice, brown sugar, ginger, and water. The way to make it is first, to wash the rice and soak it for one hour. Second, boil the ginger and brown sugar until boiling then wait until it cools. Third, dry the rice and mash the rice with kencur boiled brown sugar, and ginger water. Fourth, strain the remaining dregs and the kencur rice drink can be enjoyed.

The Jalawastu community uses kencur rice as a medicine to relieve symptoms of stomach ulcers, phlegmy coughs, and stuffy noses, increase endurance, and increase appetite.

3) Photography work 3



Technical Data:

Camera: Sony A7 II

Focal Length: 70 mm

Sutter Speed: 1/125

Aperture : F/5.6

ISO : 5000

Description of Work:

The picture above is a portrait of Dono who is the caretaker of the Pesarean Gedong. The picture is included in the social system because he is part of the leadership structure of the Jalawastu

Cultural Village.

4) Photography work 4



Technical Data:

Camera: Sony A7 II

Focal Length: 48 mm

Sutter Speed: 1/125

Aperture : F/4.5

ISO : 80

Description of Work:

The picture above is a portrait of Haerudin who is the figure of the kuncen pesarean gedong and is one of the traditional administrators who is an elder and respected person in the Jalawastu Cultural Village. The picture is included in the social system because the subject is included in the traditional leadership structure of the Jalawastu Cultural Village. The social system is a human

relationship in one group in the same place, this can be a family, kinship group, tribe or other organizations, such as the leadership structure in that place.

5) Photography work 5



Technical Data:

Camera: DJI AIR 3

Focal Length: 8 mm

Shutter Speed: 1/640

Aperture: F/2.8

ISO: 100

Description of Work:

The picture above is the landscape of Jalawastu Cultural Village and the vastness of the agricultural and plantation land available. So the picture includes a livelihood system. The agricultural and plantation land is cultivated by the Jalawastu community to

obtain agricultural products that are used to support the economy.

6) Photography work 6



Technical Data:

Camera: Sony A7 II

Focal Length: 50 mm

Sutter Speed: 1/200

Aperture : F/5.6

ISO : 100

Description of Work:

The picture above is a portrait of Warem who is about to leave for the garden he is working on. The picture includes a livelihood system because the picture indicates that a farmer is about to leave for the fields to seek a living.

7) Photography work 7



Technical Data:

Camera: Sony A7 II

Focal Length: 50 mm

Sutter Speed: 1/640

Aperture : F/1.8

ISO : 50

Description of Work:

The image above is included in the livelihood system because it is a portrait of a farmer named Tatang Suwanto who is going to the garden that he works on to support his economy and his family.

8) Photography work 8



Technical Data:

Camera: Sony A7 II

Focal Length: 50 mm

Sutter Speed: 1/500

Aperture : F/1.8

ISO : 50

Description of Work:

The picture above is a beekeeping farm that uses honey for health or as herbal medicine. In addition to farming, the Jalawastu community has a livelihood as livestock breeders, one of which is beekeeping for beekeeping to use of honey. Until now, there have been 300 beekeeping boxes. The selling price is one hundred and fifty thousand per 250 mm. Many people are looking for this honey for health purposes. So raising beekeeping for beekeeping to use honey has great potential to support the economy. This farm is supported by many flowering plants, one of which is the abundance of coconut trees.

9) Photography work 9



Technical Data:

Camera: DJI AIR 3

Focal Length: 8 mm

Shutter Speed: 1/1500

Aperture: F/2.8

ISO: 110

Description of Work:

A picture of a village landscape with a hilly background. The hills are called Mount Kumbang, the mountain here does not mean a volcano but a towering plain and has meaning for the community. The Mount Kumbang landscape is included in the religious system because the Jalawastu community classifies Mount Kumbang as a white land like the Jalawastu Cultural Village area. Where there should be no bloodshed, deviant behavior, bad deeds or other customary prohibitions.

10) Photography work 10



Technical Data:

Camera: Sony A 7 II

Focal Length: 28 mm

Sutter Speed: 1/90

Aperture : F/ 5.6

ISO : 1250

Description of Work:

The picture above is a traditional Ngasa ceremony procession which is held every year in March on Tuesday Keliwon. This ceremony is a commemoration of the haul of ancestors and a form of gratitude from the people of Jalawastu Cultural Village to Allah SWT who has bestowed His grace and sustenance. Based on these things, the picture above is included in the religious system.

11) Photography work 11



Technical Data:

Camera: Sony A 7 II

Focal Length: 70 mm

Sutter Speed: 1/125

Aperture : F/5.6

ISO : 5000

Description of Work:

The picture above is a picture of a procession praying to Allah SWT in Pesarean Gedong which is the land of Kaputihan or holy land. The image above is included in the religious system.

12) Photography work 12



Technical Data:

Camera: Sony A 7 II

Focal Length: 28 mm

Sutter Speed: 1/5

Aperture : F/22

ISO : 50

Description of Work:

The picture above is a landscape of the Rambukasang waterfall. The Rambukasang waterfall area is where the Ngaguyang Kuwu traditional ceremony is held. This traditional ceremony is a prayer ceremony for rain to be sent down by Allah SWT, this traditional ceremony is carried out situationally when it has not rained for a long time. Rain is very necessary in the Jalawastu Cultural Village because of the agricultural land. The Ngaguyang Kuwu traditional ceremony is carried out by the community praying together led by an elder, then the next step is for the community to pour water on the kuwu or village leader and play with water together as if it were raining. The last stage is eating together.

4. Conclusions

Jalawasu Cultural Village has 94 houses inhabited by 216 family cards. The community there has knowledge about various herbal medicines with various

benefits that can be obtained there. The community of Jalawastu Cultural Village uses Sundanese in daily communication even though administratively it is located in Central Java. The social system there has a traditional management structure that is tasked with managing Jalawastu Cultural Village. The majority of the community of Jalawastu Cultural Village works as farmers and livestock breeders. The vast and fertile land has great potential for agriculture and also as a source of food for livestock. There, the agricultural and livestock sectors have great potential to support the economy. A community group in an area cannot be separated from the religious system, including the community of Jalawastu Cultural Village. The community of Jalawastu Cultural Village believes that Allah SWT is God and the Prophet Muhammad is His messenger. The Ngasa traditional ceremony and

other traditional ceremonies are the culture and rituals or ways for the community of Jalawastu Cultural Village to pray to Allah SWT. The seven cultural elements were photographed using a commercial photography approach to then be promoted through Instagram and website media, so that the wider community knows that there is tourism, agriculture, and livestock potential in the Jalawastu Cultural Village.

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