

Sociocultural Existence of Lahbako Dance Through The Marketing of Events And Festivals

Sampir Andrian Sukoco^{1*}, Yulfi Wulandari¹, Ovin Oktavia¹ and Andriyanto¹

¹Sekolah Tinggi Ilmu Administrasi Pembangunan; andreansukoco@gmail.com

¹Sekolah Tinggi Ilmu Administrasi Pembangunan; yulfiw47@gmail.com

¹Sekolah Tinggi Ilmu Administrasi Pembangunan; ovinoktavia20@gmail.com

¹Sekolah Tinggi Ilmu Administrasi Pembangunan; ahmadandri867@gmail.com

DOI:<https://doi.org/10.32528/iss.v1i2.186>

* Correspondence:

Sampir Andrian Sukoco

Email:

andreansukoco@gmail.com

Published: Juli, 2022



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Abstract : Event Marketing and Festival is a development in the form of activities that are made to create an impression, publish a brand and interaction between participants and brands. Lahbako dance as one of the icons of Jember is a dance that depicts farmers who process tobacco ranging from picking to cutting tobacco leaves. Lahbako Dance artwork is presented to welcome foreign and domestic tourists. This study applies a qualitative approach that focuses on event marketing and festival strategies carried out by dance artists to maintain the existence of Lahbako Dance in Jember Regency. Data collection uses observation, interviews, and documentation. In maintaining the existence of Lahbako dance, there are still many dance artists and dance sanggars in Jember who participate in marketing this dance through events and festivals including Sanggar Kartika Budaya, Sanggar Cemara Biru, Sanggar Sotalisa and Sanggar Sembagi Arutala Jember. The marketing model of events and festivals is held regularly 1 month at a time, with the intention of preserving Lahbako Dance and introducing it to new artists and the people of Jember. These results show that there are still efforts from art actors to market the original dance through events and festivals.

Keywords : Existence, Event marketing, Festival

INTRODUCTION

Indonesia is a country that has a variety of unique and interesting arts and culture. All arts belonging to Indonesia are unique to the nation and are characteristic of Indonesia as a country that has many customs and tribes. The art that is often found is the art of traditional dance. In the increasingly rapid development of technology, the art of dance still exists and is often a spectacle of entertainment for the Indonesian people.

The art of dance is a form of human body movement that displays beauty. Gestures in dance are expressions of all human emotional experiences. Motion in dance is a combination of fast motion and slow motion that forms a rhythm so as to produce beautiful movements [1].

Jember Regency has a traditional dance that is different from dances from other regions. The name of this dance is Lahbako dance. Lahbako dance is an icon of traditional Jember dance that describes the socio-cultural community, namely farmers who are growing and processing tobacco. Tobacco is an export commodity in the Jember region besides coffee, rubber and cocoa. The movement of the Lahbako dance is very inspired by the culture of the Jember people, especially tobacco farmers.

Lahbako dance is the original dance of Jember, but a phenomenon that many Jember people do not know and know about this dance. This phenomenon has received great attention from dance studios in Jember to preserve the art of Lahbako dance. The definition of a dance studio according to Afiani and Restu (2021) is a place or facility used by dance groups to learn and practice [2].

Dance studios in Jember Regency such as the Kartika Budaya Studio, the Blue Cemara Studio, the Sotalisa Studio and the Sembagi Anitala Studio are trying to maintain the existence of the Lahbako dance. Efforts to maintain the existence of Lahbako dance are carried out by dance studios with events and festivals. This is a marketing strategy carried out by the dance studio so that the Lahbako dance art can be recognized and remains sustainable in Indonesia, especially in Jember Regency. This research will analyze several studios in Jember that participate in preserving and marketing the Lahbako dance. The purpose of this study is to identify and analyze the marketing strategy used by the studio to maintain the existence of the Lahbako dance using event marketing and festival strategies.

METHOD

Research design

This study uses qualitative research, namely research that uses open interviews to translate and understand the feelings, views, attitudes, and behavior of individuals or groups of people [3]. The approach in this qualitative research uses a case study approach (case study). An approach to understanding cases that is carried out in an integrative and comprehensive manner to produce a correct understanding of a case, along with the problems encountered so that the problem can be resolved [4].

Informants and Informants Criteria

Determination of informants in this study was carried out purposively, namely the technique of taking data source informants with consideration of their competence with problems in research so that the data obtained were valid. According to Bungin [5], purposive is a technique of collecting data sources with selected criteria that are relevant to the research problem.

The informants in this study were 4 people who were studio owners, including Enys Kartika, S.Pd (Studio Kartika Budaya), Fera Nurlaily (Studio Cemara Biru), Sulistyowati, S.Pd (Studio Sotalisa), and RR. Andri Darmasanti, S.Pd (Sanggar Sembagi Arutala).

Instrument

The research instrument uses 3 ways to obtain and compile valid data. The steps taken are conducting observations, interviews, and documentation. The first step is to make observations, namely observing and recording the symptoms being investigated, especially those related to the research focus. The second step is to conduct interviews. Interview is data collection by way of direct question and answer with parties related to research. Moleong says that the interview should be structured,

the interviewer sets the problem himself and a list of questions asked. These questions are addressed to parties who are competent in providing information about the research. The third step is to collect data from various documentations that can assist researchers in gaining knowledge for research preparation, so that the documentation process can support research. Furthermore, the researcher can solve the problem that becomes the research theme [3].

According to Miles et al, in qualitative data analysis there are four flow of activities that occur simultaneously [6]. Data analysis used :

Data Collection is the stage of collecting various types of data, namely observation, interviews, and documentation.

1. Data Condensation is the process of compacting all the data that has been obtained. Data compaction is done by removing some of the data that is deemed unnecessary.
2. Data Display is the stage of presenting data to make it easier to understand by arranging existing data into interrelated categories.
3. Conclusions is the stage where the researcher must draw conclusions from the data that has been analyzed previously.

RESULTS AND DISCUSSION

Lahbako dance is a traditional dance from Jember. Lahbako itself is a combination of the words lah and bako, which stands for processing tobacco. Lahbako dance is a dance that tells the journey of farmers growing and processing tobacco. This dance has a strong relationship with the socio-cultural community of Jember, the majority of whom work as farmers, especially tobacco farmers.

During the tobacco growing season, many farmers in Jember grow tobacco. Therefore, the biggest commodity in this area is tobacco. This commodity also enters the international market. Jember has exported tobacco to various countries, including the Netherlands and Germany [7]. This large tobacco commodity has become an inspiration for a work of art, the Lahbako dance which is a traditional Jember dance appears.

Lahbako dance was created by several groups of artists from Jember and Yogyakarta. One of the artists from Yogyakarta who had a big role in assisting the formation of the Lahbako dance was named Bagong Kusudiarjo. Furthermore, the journal Permatasari and Fajar explained that the beginning of the history of Lahbako dance was formed from the initiative of the Regent of Jember Suryadi Setiawan in 1985. Mr. Suryadi wanted a dance that depicts the characteristics of Jember and is expected to become an icon of Jember's cultural identity. The group of artists was asked to make a dance that has elements of one of Jember's commodities. Lahbako dance was created which depicts the people of Jember, namely tobacco farmers. This dance has a model of gesture that resembles a farmer when processing tobacco from the planting process to picking tobacco leaves [8].

The existence of Lahbako dance is currently faced with the challenges of changing times. Technology has become an inseparable part of life. The rapid development of technology brings big changes to society. The existence of this technology has changed human lifestyles in various aspects, one of which is culture (tradition).

The existence of traditional culture and arts is threatened with extinction because of the many foreign cultures that have entered. The emergence of several social media also has an impact on the invasion of foreign cultures among the community. People now live in the corridor of the internet, so that all human activities always need the internet [9].

The ease of internet access will certainly make it easier for foreign cultures to enter. This phenomenon can get worse because of the pragmatic and consumptive character of the Indonesian people, who do not care about local culture [10]. This problem is added by many young people who do not care about regional cultural traditions. Even though there are young people who like tradition, they are only spectators and not actors. Gradually, local cultural heritage such as traditional dances will be increasingly degraded and it is possible that they will become extinct [11].

Lahbako Dance experiences the same challenges. Many Jember people do not know the existence of Lahbako Dance. According to information from several Jember traditional dance artists, including the owners of the Kartika Budaya Studio, the Blue Cemara Studio, the Sotalisa Studio, and the Sembagi Arutala Studio, they agreed to say that the existence of Lahbako dance is highly threatened. Many people in Jember, especially the younger generation, do not know about the existence of the Lahbako dance.

In the midst of many foreign cultures that can threaten the Lahbako dance tradition, the dance studio group in Jember still maintains the existence of Lahbako dance by participating in marketing this dance. Dance artists who have dance studios are actively involved in maintaining the existence of Lahbako dance by marketing events and festivals. Events and festivals are a gathering of people to celebrate something common. Events and festivals have become a method of business campaigns. This method is used as a marketing tool to generate awareness and good appeal. The model connects a brand to an event or a thematic party that aims to create an experience for consumers. The nature of these events and festivals is promotion [12].

Efforts to maintain the existence of the Lahbako dance are carried out through marketing through events and festivals. Art studios in Jember Regency often hold dance performances. This is a form of marketing Lahbako traditional dance products.

Sanggar Kartika Budaya markets the traditional Lahbako dance by means of an activity with the theme "Traditional Dance Typical of Jember". This agenda is carried out at different times. There are activities once a month, every three months, and once a year. The event held by Sanggar Kartika once a month is called "Purnama

Sidi". The event which is held every three months is called "Competency Test". The event which is held once a year is called "Cultural Carnival Caring for Disabilities".

This activity has many purposes such as introducing to the public, promoting, and also preserving. In this activity and festival, the dance participants are students from the studio. Students who perform the Lahbako dance also vary, ranging from the age group of children to the age group of adults. The routine event "Purnama Sidi" was once held at the Watu Ulo beach location.

Watu Ulo Beach is a tourist attraction for the people of Jember. The people who attended this event were introduced to the Lahbako dance. People who come will watch the Lahbako dance performance. This is the strategy of the Kartika Budaya studio to maintain the existence of the Lahbako dance. Performing the Lahbako dance in public, with the aim of letting the audience know that Jember has its own indigenous dance. The "Competency Test" event performance also has the same goal, only time is the difference.

Sanggar Kartika Budaya has also participated in the festival "Carnival Carnival for Disabilities". Dancers are people with disabilities. The purpose of this festival is to provide opportunities for people with disabilities to participate in maintaining the existence of the Lahbako Dance. Another purpose is also as a promotion to the audience, so that the audience knows the Lahbako dance.

The Lahbako dance is also marketed by the Sotalisa studio. The strategy is carried out by participating in local events such as village birthdays and village head inauguration activities. This dance is still performed so that the Lahbako dance does not become extinct. In addition, so that the villagers know that Jember Regency has local dances. Sanggar Sotalisa has also performed the Lahbako dance in the anniversary event of Bank Rakyat Indonesia. This effort is a form of marketing for the Lahbako dance carried out by the dance studio to introduce indigenous dances to the people of Jember.

Not only events and festivals that are held regularly, studio groups (Kartika Budaya, Cemara Biru, Sotalisa, Sembagi Arutala) also take advantage of invitations to promote and maintain the existence of Lahbako dance. Invitations that come most regularly are invitations from government institutions, weddings, or private community activities. To fill the event, dance studios in Jember Regency will participate to show the Lahbako dance. Filled the invitation by performing traditional traditional dances from Jember.

Government agencies often invite studios to perform the Lahbako dance. This is done when there are invited guests who come to Jember. This opportunity is used as a form of promotion to every guest who comes. Introducing the original dance from Jember. Government institutions still have a role for the existence of the Lahbako dance.

Lahbako dance besides being shown at the invitation of government institutions, the Lahbako dance is also displayed in community activities. An example of a community activity is when there is a wedding. The Lahbako dance was performed

several times in this activity. But indeed, the people of Jember in general still have low enthusiasm.

Even so, the traditional dance studios still maintain the existence of the Lahbako dance. Dance artists in Jember are still trying to maintain the existence of Lahbako dance. Through festivals and events, the Lahbako dance is still performed to maintain its existence. The spirit of the traditional dance studio is still great to maintain the existence of the Lahbako dance.

Lahbako dance is a legacy that characterizes traditional dances in the Jember area. Not all cities have the characteristics of regional dance. This is one of the reasons that the Lahbako dance will be preserved by the artists. Marketing efforts for Lahbako dance will continue to be the commitment of artists and dance studios.

CONCLUSION

The Lahbako dance is still and continues to be preserved by artists in Jember, especially in the Dance Studio. The emergence of foreign cultures and modern dances at this time is a challenge in the existence of Lahbako Dance. The dance studio is still working hard to be able to market the Lahbako dance. Marketing is done by participating in several events and festivals.

Events and festivals are used as media to introduce and promote Lahbako dance to the people of Jember. The strategy is carried out by trying to display the Lahbako dance in every activity. This marketing effort is a form of maintaining the existence of the Lahbako dance.

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