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By Muslimin Machmud

Universitas Muhammadiyah Malang, Indonesia

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Heritage Media and Local Wisdom of Indonesian Society

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Abstract- In rural communities, the communication between humans mostly done by using symbols such as sounds, gestures, visual and performing arts of the people. Heritage media is a communication tool used by people from outside in an attempt to convey some messages that contain various elements values, norms, rules, also include development message from the kingdom, therefore this heritage media purposes beside in addition to entertainment is also used as a tool to solve community problems in their own way, in this context local wisdom, especially issues related to community efforts to meet their needs for information.

Heritage media as one aspect of communication systems, cultural systems and social systems, have also caused tidal because of historical factors and socio-cultural changes in society. In use, the community also experienced a reduction as a result of the growth, development and socio-cultural changes in society. Heritage media that should be a local wisdom marginalized communities into the political factors and power. This causal pattern may occur because of some mechanism depends on various factors such as ecological, economic, social, cultural and society itself. For example, in the reign of "New Era" that apply the concept of centralization, heritage media is directed and used for political purposes and the name of national development. heritage media messages directed towards the creation of public awareness to support government programs, by showing the existence of uniformity and ignoring the existence of diversity.

Keywords: heritage media, local wisdom, and indonesian society.

I. Introduction

Inheritance media[1] (traditional media) in a society grows and develops based on the root and supporting community cultural development. This is consistent with the concept of culture[2] as a communal agreement that has a real aspect as well as with various elements. Therefore, the heritage media to grow and thrive in a community is a communication system, (Nurudin, 2004) also as a socio-cultural system, so that the heritage media will support and work together with the existing culture. Basically, in heritage media have a significant relationship with the local wisdom of Indonesian society, whether in the form of basic cultural society in the form of delivery messages containing traditional value systems, norms, rules, habits, manners, advice, criticism, romance/love, philosophy, economics, political science, religion, heroism, praise, and the message about the human relationship with God and the universe.

Indonesian community local wisdom is often described as a way to find the solution of various problems that arise in society. Therefore, local wisdom generally interpreted as a way to solve environmental problems in society in their own way, so if compared to the modern society may be comparable to the term "negotiation" or "exchange thoughts". In this regard, the fundamental question is how the Indonesian people especially in rural areas can meet their need for various kinds of information, either through the modern media or the heritage media.

21st century is the century marked by the advancement of science and technology, which is believed by many experts, will be able to change the way people work, interact, religion, or culture. The process of globalization which is controlled from the centers of power and wealth is believed to be able to realize "pax economica", a kind of prosperity that is shared among human beings around the world who is expected to grow crowded. While the possibility of continued application of strife and chaos between countries or sets of people as happened in the past century remain open chances.

Linkages with Alvin Toffler's view of the 21st century as a century will apply (power shift) on a large scale. What is meant by Toffler as power shift is the exchange of power and radical transformation in the power system, namely the structures and the owners of the new powers include the powers of science, wealth, and violence at all levels of interaction in human life and covers the entire world (Toffler, 1992). As a result he has given effect to the development of civilization and achievement in various countries, which include political, social, cultural, economic, religious, science, enjoyment of life caused by technological progress, the cruelty of war and conflict caused by the reduction of humanitarian considerations, fun entertainment through modern mass media, including those sensual, the

Author: University Muhammadiyah of Malang Indonesia.
e-mail: muslimin.machmud@gmx.de

[1] In Indonesia the term of inheritance popular with traditional media.

[2] Instead various understanding cultures that had meet, then it is concluded that culture is a whole system of culture, ideas, statements thoughts feelings, and is the result of action rather than creativity, taste, and the initiative to meet the needs of human life, which may be done by way of learning. "Therefore the culture only possessed by human societies are inherited through the learning process rather than a generation to the next generation.

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neglect of public habits that are traditional, all will share experience. (Md. Salleh Yapar, 2003)

At the present time many social phenomena that show a trend to return to the substantive values embodied in a tradition, where tradition placed the nation's wealth to be maintained survival. If a religious tradition, cultural traditions, and traditional arts that is really a property that has binding force emotionally, and also at the same time become a force to form a life together in a community. Statements such as "back to nature" or back to nature is a reality that can support his form of this tendency. In this situation, then to make that happen, it will take the role of a central figure in a society such as opinion leaders, or in the form of equipment, or the media to grow and thrive in these communities.

When people are busy, not familiar with the mass media, the role of community leaders who also became leaders of opinion (opinion leader), various traditional arts, as well as traditional performances are the main communication media. But after reaching the level of communication development of more advanced with the invention of writing, art print, and various communication technologies and modern information, the role of traditional communications begin to decrease, but this does not mean that the heritage media is not important, because in rural areas still have the heritage media place in people's heart. Precisely the heritage media is supporting modern mass media, because in order to develop information or messages through mass media like radio, television, film, newspapers can be further translated the message forwarded to the crowds in rural areas.

By considering the existing state of society in rural areas are limited, the government in establishing and improving communications in rural areas should use or utilize all available communications media both traditional and modern mass media, which is expected to co-exist and complement each other, for communication goals.

II. Due to the Decline of Heritage Media because of Modernization

Indonesia is a country with diversity custom, both from the ideology aspect, religion, cultural, political and social life. This resulted in Indonesian society into a plural society with a population of multi-ethnic, multicultural print culture, and religious behavior of syncretism[3]. This case became a record of cultural history in Indonesia, making Indonesia have a diversity of customs and some forms of local wisdom that more traditional forms of media including delivery messages is too much tradition. Travel history and cultural politics have made many changes, but each culture has wisdom[4] attached and is believed to be a customs and habits. Local wisdom as a cultural principle of Indonesian society that may be traditions, languages, customary law, the heritage media and others, there still remain and be maintained, but also not a few that can not be maintained (lost or abandoned).

The demise of the heritage media is reflected by lessening attention from the researcher of communication in that media. Schramm and Robert (in Ragnarath, 1976) between 1954 and 1970 reported more research results communication that published from the previous period. However, in research reports there is no heritage media. The decline of public interest in the heritage media have relation with development pattern adopted by third world countries. Modernization the popular ideology today, encouraging these countries to follow communication pattern. In this period we see that the oral tradition being replaced by technology-based media. As a result, communication becomes linear and one-way.

In the nation building era and Republic Indonesia today, the greater part of civilization has shifted from traditional society to modern society. Traditional society as it is known always characterized by the values of strong traditions, and binding, while modern society has changed, which is based on science and technology is very advanced. With the pretext for the progress, the various development programs carried out, regardless general public situation who do not have preparation and ability to make changes quickly. (Oepen, 1988)

For Indonesia, is still more than 70 percent of rural households are made up of farmers without land. These ordinary people survive outside the mainstream of development without significant support than the designer and executor of the development. They are mostly poor people who could not afford that should be targeted rather than the development assistance program. However, this harsh reality does not mean that there is no development in Indonesia. On the contrary, it can be said that Indonesia has reached a wonderful level of economic growth in modern history. Unfortunately, that development process is not automatically oriented to small people.

[3] syncretism) may meaning as a combination or merger of various religious elements and then combined into one which then will form a religion in the new version. Zainul Milal Bazawie made in footnote, citing a book written by SGF.Brandon, with the headline A Dictionary of Comparative Religion. 1970: 596, citing significant Wordpress singkretisme merger (fusion) than the various religious streams that have occurred since the time of the Jews - the Romans, about 300-200 years before Masihi, just nothing happens spontaneously or because of influence the ruling party.

[4] Pitoyo Amri (2008: 24) suggests that "wisdom" is like want to see the signs (the rules made and agreed). Want to feel, look, initiate, and then obediently up signs regarding. Signs that actually is a natural law created by the creator of that the people must to bow to Him.

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One element support triumph available with current communication and information development flow freely, especially to all strata of society without seeing and where he lived, whether he is a common society, media or elite society. Whether the people who live in cities or the communities who lived in rural areas (Adi Sasono in Oepen, 1988).

Associated with it, the problem that arises is how the communication role in relation to development, especially human resources development (human capital). According to Adi Sasono, communication is an essential element in development that should not be denied, but if the emphasis on modern communications technology as it is today, then there are two things to get serious attention from the government based on that condition, First, socio-economic and socio-cultural conditions that guarantee a balanced information flow and allows two-way communication between individuals and public collections. Second, the means of modern communication technology, vertical capital-intensive (top down) with a full load, considered as the main people's need who become the target collection.

The next issue that arises is whether the two conditions regarding the above can be met by the government as policy makers who control the communication problem. Because in reality only a few of development countries include Indonesia, which actually have free information flow and freedom of both the national media and international. Freedom the press for example, the reality is freedom for those who have the ability and can control the press. (Oepen,1988). Because it is true that the countries of third world, including Indonesia must have a modern media, but not wise to let it get rid of the modern media attention to improve traditional communication, informal communication, and horizontal communication with and by the people through the heritage media. Then we actually have helped and gave space to the public collections to use their own communication to carry out their right for free information flow.

Theoretically, communication using heritage media, associated with communication model with the emancipation orientation (horizontal communication) which proposed by experts from the countries third world communication model-oriented persuasive techniques (vertical communication), which often raised by experts from the United States (Oepen, 1988).

Theories and concepts such as those mentioned above, is not new. Because in the development-related communication strategy since early 1970s have been carried out, especially when the institutions of the major donor like the World Bank began to see the potential of "people's media, media groups, or public communication". What's interesting about this is such observations are true only within the multinational institutions that tend to take advantage of the new approach to maintain status quo. Secondary analysis carried out such carefully conducted in Indonesia and the Philippines. The results showed that the greater part of Non-Governmental Organization (NGO) also include multinational institutions committed to the noble ideals like "self-determination, independence, or participation" in community development, which is precisely use the heritage media with regard to the paternalistic approach with top - down model. Even non-governmental organizations or NGOs with "progressive" and "humanistic" tend to work and speak on behalf the community or the people they hold, but basically they just take advantage my self. Instead helping people or working together and doing these jobs, even he do it by itself without involving the public directly (Oepen, 1988).

In order to avoid such distortions which have been described from the results of the study mentioned above, then the planners should ideally begin by placing trust in the intellectual abilities and social skills of individuals in the community as a person who becomes the target collection, so that they can determine their own fate, such that they can find or identify familiar things they face, and tried to solve by implementing strategies based on human resources, and local natural resources are owned.

III. Modern Media and Heritage Media

A heritage media experts named M. Fermana Yuliansyah (2008) says that the media has a role that heritage alive and growing in the community, which has a personal touch and cultural dimension that can support an effective communication process, in which the elements of the heritage media as a media of popular shows usually contain the values rooted in the cultural community and even some directly related to the activities of public ritual, so it will be a force in developing and preserving the cultural nations values, especially the cultural values of a nation that grew and developed in Indonesia.

The information and communication technologies progress such as printing devices, publishing, electronic media, satellite, and computers, should be given the possibility of the implementation of communication in a more enjoyable and can reach the delivery of communication messages to the entire region. Because with modern communication tools help, one can make social interaction without face to face, and can even happen between them did not know each other. Social relationships are supported by modern technology, no doubt, but unfortunately with the progress of modern communications technology is also much misused by individuals who are less responsible. Even with the use of modern communication technology many people who became "deceitful" and "wild", for example, through Internet one may find acquaintance with fraud and victimization. When he Chatting with a

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girl, he said that his age was 25 years old, working at a leading companies, not married and so on. And these people are aged over 40 years, worked as a clerk and had married. All he did draw sympathy from the victim who becomes the target. It can not be denied that the future society is a society on-line, but there is also the phenomenon that people on-line increasingly provide opportunities for people to lie and cheat. That's why it is necessary to heritage media which is in rural areas people still fostered and maintained, even if it allows improved function and role.

Viewed in real, traditional art heritage such as sinrilik, pakkacaping, ma'badong, elong pelong, tudang sipulung, mappadendang, pappaseng, purwa puppets, puppet show, ludruk, ketoprak, inheritance or other forms of media are still found in Indonesia . But now this heritage media has also undergone many transformations in the modern mass media. In other words, he no longer presented as it is, but had entered the media of television (transformation) with all the adjustments. For example the traditional art of shadow play that was broadcast by a private television in Indonesia. Indonesian case relates to the heritage media is not recognized that there are still some heritage media that can be accepted by the modern media for broadcast, but the case is very limited, even a lot of repertory happened several people who still live in areas of Indonesia are playing shows around to the villages, it received less attention audience, after television arrived in the village. This reflects that the heritage media competition and modern media becomes less and less balanced, after the villagers began to recognize the modern entertainment media such as video cassettes, VCD, DVD and so on.

As suggested by Agoes Soeparto, chairman of the National Forum of Traditional Media Communication (FK Metra) is quoted in the daily Kompas On-line, dated May 16, 2006, said that traditional media (heritage) who are still there are dominant and often appear in show. Such heritage media usually has a communicative nature, so that the artistic form can also be entertainment, as well as a media to deliver information and social criticism from the public to the government or vice versa (http://www.kompas.com, May 16, 2006).

Meanwhile, according to I Gusti Ngurah Putra, in his paper at the Traditional Media Communication Forum Workshop which was published in Kompas daily on-line dated May 1, 2007, said that to him, the media must be able to formulate the heritage itself to better suit the community needs and development should capable adapting to the modern media, because the rapid advancement of modern communications media such as newspapers, radio, television will always shift the existence of heritage media. (http://www.kompas.com, May 1, 2007)

From the description by some experts, may be said that the heritage media is still needed by the community, it's just heritage media must be able to adjust to the demands of the development of society itself, let alone actually considered modern media is more sophisticated, it does not fully substitute for the presence heritage media simpler. In fact, may be said that the emergence of modern media such as newspapers, magazines, radio, television or the Internet, does not necessarily cause heritage media loss audiences. Because to convey the values that are noble message that many contained in a variety of heritage media, considered the modern media can not do it completely and just be shallow. The case is due to limited airtime or broadcasting hours or columns than the modern media. To continue to exist, then the heritage media in addition to make adjustments according to community needs, as well as the heritage media to involve more young people and working with modern media. And of course even better if the media can be given a heritage place or broadcast through modern media such as radio or television, so that the heritage media and modern media complement each other particularly in the effort to meet community needs for entertainment, educational, or information.

Although the media has the structure of modern technology, operations, and its own logic. As the mass media, structures and operations have been arranged so that it is in one direction and influence the nature of mass, but it still requires a variety of arts performances tardisional primarily to meet the needs of elements of the entertainment community. Like for example some traditional art events which have become a favorite event in several private television stations in Indonesia. From favorite size at the level of ratings obtained regarding the event. Rating the program established by a body of research survey of Indonesia. If a show Ketoprak Canda 5, this means that the event was at the time of the survey conducted watched by 5 per cent of all viewers in several cities surveyed, collecting while ketoprak Humor 9 ratings or rankings before the numbers are 13, even ketoprak Humor has ever broadcasted by RCTI every Saturday night is a favorite event in Panasonic Awards 2000. This proves that the actual existence of modern media can help the Heritage Media in order to still exist.

In this model the nature of communication of modern technology, the focus of attention in the communication process directed to the sender of the message, the designer of the media (media maker) and the media used to deliver the message. Because that's the heritage media need to make adjustments according to the demands of society so that he can stay there, still needed by the community, without losing fans. Heritage media must compromise and adapt so that it can still survive. This was evident as several traditional arts as a media of inheritance can be said to prevail do so through television or radio.

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IV. Nature of Communication and Traditional Communication

It is undeniable that communication plays an important role as an instrument of communication between humans. Moreover, humans as social beings who can not live apart from other humans. Humans always live in a society no matter how simple. And Aristotle called man as "zoon politicon", meaning that human beings are like a group or society. In humans live in a society that always make the connection or communication with, either in the conversation form, or in the form of cooperation in solving problems related things with their jobs. That's why communication can be interpreted as a social process that is very basic and vital in human life, even to the extreme can be said that the community can only function through communication (F. Rachmadi in Oepen, 1988). Accordingly, communication is seen as a mechanism through which the relationship between human beings occurs in various fields, or it can be said that communication plays a role in all human life aspects, whether that aspect of political, economic, social, cultural and so on. Even the lives of everyday people are affected by communication is done by others, including the messages communicated by others from a distance that we may not recognize it.

In the past communication only occurs in a broad public and restricted areas, means communication is only bound to the interests of a small community environment. But for the present with science and technology development, the role of communication becomes increasingly important and widespread until the area is not limited. In fact, it can be said is the purpose of communication is a social, political tool, a tool of economic strength, have the potential to improve education, encourage the advancement of culture and various roles in communication (F. Rachmadi in Oepen, 1988).

Communication implies usual delivery a message to the message recipient through the communication media both modern and traditional. The goal for the message recipient can understand and meet the content of the messages conveyed by the message.

Environment or context of communication, at least, has three dimensions namely physical dimension, socio-psychological, time or temporal dimension. The third dimension of this environment interact, and each affect each other. Room, hall, or park where communication took place is called the context or the physical environment, means the place is a real environment or form. This physical environment, whatever they have a certain influence on the content of the message, including the form of a message (how people convey the message). Socio-psychological dimension is like the relationship between the status of those involved in the communication process, including general rules of the culture in which communication occurs, the environment or context also includes a sense of friendship or hostility, formality or informality, a serious situation or joke. Temporal dimensions include time of day or time in a matter of history in which the communication took place. For example, many people consider the morning time is not the right time to communicate with others, because precisely it is earlier time to prepare the necessary work (DeVito, 1997).

V. Heritage Media dilemma in the Rural Community in Indonesia

In rural communities, the communication between humans mostly done by using symbols such as sounds, gestures, visual and performing arts of the people. Heritage media are communication tools used by rural communities in an effort to convey the messages that contain an element of values, norms, rules, also includes the construction of messages from the government, because it was this heritage media destination for entertainment besides also used as a tool to educate (F. Rohmadi in Oepen, 1988).

Such tales is one of the heritage media have ever popular in Indonesia. In the past, the opportunity to listen to these stories is always there, because it is a portion of the oral culture in Indonesia. For the mothers and making fairy tales is a way to communicate with their children, especially to inculcate social values, which is derived from generation to generation.

In various regions in Indonesia, the heritage media appeared in various forms and nature, in line with local wisdom cultural variations in those regions. For example, Tudang Sipulung (seated together), Ma'bulo Sibatang (gathered together in a bamboo hut), Sinrilik, Santol, Sambrah and Ma'badong in South Sulawesi (Abdul Muis, 1984) and Selapanan (celebrate on day 35 of birth), Ketoprak, Puppet, and Dhagelan in Central Java. Wayang, Ketoprak, Dhagelan, in Jogjakarta. Wayang, ludruk, Dhagelan, pins chubby, and Reog in East Java. Reog, Wayang, Calung, Beans, and Mask Benjet in West Java. Mask Betawi, Lenong Betawi and Ondel-Ondel Games in Jakarta, Dul Muluk, Pantung intercepted in South Sumatra. Seudati and Saman in Nanggroe Aceh Darussalam, North Sumatra play. Randai, Indang and Shalawat salver in West Sumatra. Randai play and also in Riau and Bengkulu. Tambourine in Jambi. Tambourine, Shalawatan, Wayang, ketoprak, and Janger in Bengkulu. Dance and Drama Sendra, Arja, in Bali. Puppets and play in South Kalimantan. Dance Tandak Toton and Sambas in West Kalimantan. Tarang Kaharingan, Balian Mamanda Bagintur and Central Kalimantan. Buffoonery, Mamanda, Ludruk, Jalantur and Rebana in East Kalimantan. Gunde art, theater and Muzik Ria in North sulawesi. Lumense, drama and plays, Dero dance in Central Sulawesi. Lulo,

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Lariange, Busu, Kelegoa, Honari, and Topa in Southeast Sulawesi. Rawambojo in NTB. Pado'a, and Kebalai in NTT. Muzik Traditional Pacific Ocean, and Dance in the Moluccas. Dance, smoke, instrument sounds in Papua. All this can be shown as some examples of national heritage media in each region. In addition, can also be shown a traditional instruments like the gong that is still widely used in Java, Sulawesi, Kalimantan, and Papua. These instruments may be used to communicate messages that contain different meanings, such as a death, accident, fire, theft and so forth, to all the villagers, if he sounded with particular rhythms. (Nurudin, 2004)

In the heritage media definition meaned as a communication tool used by a particular community audience hereditary inherited from previous generations. Thus, in the context of some kind of heritage media obligation than the next generation who have inherited them to maintain and preserve what is received as an inheritance from previous generations.

Inheritance media is also known as the people media. In a narrower sense, the media is often also referred to as folk art. In this connection, Coseteng Nemenzo (the Jahi, 1988) defines the heritage media as verbal forms, movements, verbal and visual people known or familiar, accepted by them, and played or displayed by them with the intention of entertaining, stated, explained, teaching, or educational. In line with this definition, the media appear in the form of inheritance people song, folk dances, folk instrumental, folk drama, folk speech, or of all forms of folk art in the form of product literature, visual or performing a transmitted from generation to generation (Clavel in Jahi, 1988).

It's just that although heritage media is also known as folk performing arts, but not all folk performing arts may be classified as heritage media, performing arts, but only people who have the ability to disseminate information that could be called heritage media.

Related to the above, Dr. Ibn Hamad was a lecturer and researcher at the Department of Communication Sciences University Indonesia said that there are requirements that must be met for the performing arts can be categorized as popular as the inheritance of media that serves as a channel for disseminating information, namely: 1) Performing the people able to convey messages in various ways at once, ie speech, movement, words and images, 2) Performing akrap people with their audience and thus have a socio-cultural ties with the audience, 3) In a show people can be a dialogue between the transmitter of the message (the players) and the recipient of message (audience), 4) show people not only convey the message but also can be entertaining, 5) in a popular show clear message, elaborated and repeated so that would clarify the message conveyed to the public, 6) in the show people there is usually also the education element of planting good values, 7) through our people be taught performance (an example) something that should be, and who do not have to be done by the public, 8) shows people may be inserted or deposited so many messages, so effective as a channel for disseminating information, 9) show the organization people can be adjusted to the situation and field conditions, 10) show the people can be lifted into the television and radio, both for the delivery of messages, as well as for promotion of people's own performance.

Nurudin (2004) says that talking about the heritage media cannot be separated from the traditional performing arts, which is a form of art excavated from folk tales or folklore heritage by using the media. Folklore forms contained in the community can be:

a. Story prose folk (myths, legends, fairy tales);
b. The expression of the people (adage, byword, maxim);
c. Poetry of the people;
d. Song of the people;
e. Theater people;
f. Motion cues (squint eyes of love);
g. Tools reminder (send betel means to woo); and
h. Musical instrument (clappers, gongs, drum, etc.).

William Boscon (in Nurudin, 2004) suggests functions subject folklore such as a portion of performance art than the heritage media is as follows:

As the system projection. Folklore to be projected fantasies or dreams masses, or as a means of gratification dreams (wish fulfilement) society is manifested in the form of stereotypical fairy tale. An example is the story of Bawang Merah dan Bawang Putih, the story is just an invention of the imagination of a village girl, honest, innocent, accept what is even ill-treated by relatives and her stepmother, but eventually managed to marry a king, the story is to educate the public that if people were honest, both in others and patience will be rewarded with a decent.

As amplifier custom. The story of Nyi Roro Kidul in Yogyakarta can strengthen customs (even power) king of Mataram. Someone must be respected because it has incredible power shown by give the "spirits". People should not oppose the king, on the other hand respect the people on the leaders should be maintained[5].

As an educational tool. An example is the story of Bawang Merah dan Bawang Putih, the story is to educate the public that if someone is honest, both in others and patience will get a decent return.

[5] Until now this story of Nyi Roro Kidul is believed to be the greater part of the Jogjakarta even Javanese society, apparent when the people doing the ceremony Labuan (presented offerings to the spirits) of Coastal Parang Kusumo.

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As a means of coercion and social control to the community norms are followed. The story "the arrogant frog" can be interpreted as a means of coercion and social control of the norms and values of society. This story is satirical to the people who talk much but a little work.

The nature of this popular art form shows that he is rooted in the culture of the people who live in the neighborhood. Shows like this are usually very communicative, so easily understood by rural communities. In the presentation, this show is usually accompanied by local music (Directorate of Information the People, the Jahi, 1988).

Ranganath (1976), tells us that the heritage media is familiar with the mass audience, rich in variety, easily held, and low cost. He liked both men or women of various age ratings. Traditionally, this media is known as the bearer of the theme. In addition, it has a great potential for persuasive communication, face-to-face communication, and immediate feedback. Ranganath also belief that heritage media can carry modern messages.

Eapen (in Jahi, 1988) states that a comparison of this media is cheap. He does not need to import, because it is community property. In addition, these media will not cause any threat of cultural colonialism and foreign ideological domination. Moreover, greater credibility because it shows the ability of local people and bring local messages, which do not come from the government. Media people are temporary, so that democracy can deliver the message better than newspapers, film, radio, television and media on-line (Internet) that we have now, which is more elite and exclusive.

General properties of this heritage media, such as acceptable, relevant to the existing cultural, entertaining, using the local language, have an element of legitimacy, flexible, have the ability to repeat a message he brought, the nature of two-way communication, and so on. Dissanayake (in Jahi, 1988) adds that heritage media using phrases and symbols that are easily understood by the people, and achieve some of the population outside the reach of mass media influences, and that requires active participation in the communication process.

Heritage media as one aspect of communication systems, socio-cultural systems, have also caused tidal because historical factors and social change. In use, the community also experienced a reduction as a result of the growth, development and social change. Heritage media that should be a local traditional wisdom to be marginalized due to political factors and power. This causality pattern can occur due to several reasons that the mechanism depends on various factors such as ecological factors, economic, social, cultural and society itself. For example, during the New Era government to apply the concept of centralized, heritage media is directed and used for political purposes and the name of national development. heritage media messages directed towards the creation of public awareness to support government programs, by showing the existence of uniformity and ignoring the existence of diversity.

In the past, the heritage media had become instruments of social communication is important. Now her appearance in society have subsided. In the Philippines, Coseteng and Nemenzo (the Jahi, 1988) reported that the decline of media appearances this is partly because, the introduction of mass media and modern entertainment media such as print media, cinema, radio, and television, using English in schools, which resulted reduced using and mastery of native language, the more reduction in the number of people from previous generations who are interested in this heritage media development, and changing tastes of young generation.

Case in Indonesia for example, it shows some of the most popular shows to use the region language become obsolete, especially after a lot of people master Indonesian language. On the other hand, the number of artists who create and play performances, so traditional performances diminished. The new generation seems less inclined to engage traditional development show less audience acclaim.

To speed up the flow of development, many developing countries in the third world funds invested heavily in development television networks, and satellite communications (Wang and Dissanayake, the Jahi, 1988). They forget that a large capital investment in communications technology, if not accompanied by adequate investment in the software, will cause serious problems later. This deficiency became reality soon after they began running the hardware that big media. They have less experienced program in accordance with the domestic situation and needs, and also experienced great difficulty in making regional programs. This difficulty arises because of limited human resources are trained to make the best quality programs can be accepted by society and how much the cost of that production.

This situation resulted in the countries of the world's third cut corners in a way to import a lot of news and entertainment programs from developed countries[6] . Complaints arising is that the content of these programs are not in accordance with the development and domestic purposes. This tendency of course very dangerous, because may erode indigenous culture and

[6] Examples that may be put forward for this kind of thing is like Astro in Malaysia, Parabola in Indonesia, or programs presented by your Indovision programs and events like that.

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stimulate the growth of consumerism are not in accordance with developments in the country.

The researcher's attention about communications media on inheritance, rose again after they saw mass media failure, and the failure of development in many third world countries in 1960s. heritage media definitely and steadily began to be reviewed in 1960's decade in these countries is growing in Asia and Africa.

The possibility to utilize this media officially began exploring. UNESCO in 1972 recommended the use of heritage media is arranged and systematically so as to foster the motivation to work with the community, whose main goal is not only social and economic development, but also cultural (Ranganath, 1976)

Then Ranganath (1976) shows the international events that pay attention to the development and utilization of heritage media for development. One of these is a workshop conducted by the East West Communication Institute in Hawaii, which reaffirms that the modern communications strategy in countries that are developing will be a big loss, if not supported by heritage media[7].

Some of these people from the media, although the nature of entertainment can also bring a message of development, education and social control. This can happen because the media will also perform the function of education for the audience. Therefore, it can be used to convey knowledge to the public (citizens). It may also teach and reinforce cultural values, social norms, and social philosophy (Budisantosa, Amri Jahi in 1988).

However, in contrast to this optimistic attitude, the experts warned that not all heritage media flexible enough to be used for development purposes. Since combining old and new is not always able to do well. Sometimes such cases even damaging media, so we must be careful.

The problems encountered in using traditional performing arts for the purpose of development, in fact is how to keep the media is not damaged. Because these traditional performances incorporate elements of valuable art, which requires sophistication and high skills too, so support is very important art in formulating development messages to be delivered (Siswoyo, Amri Jahi in 1988).

Despite many difficulties faced in adjusting the use of heritage media for development, the results of several studies indicate that it is still possible. Development messages can be inserted at the shows that contain a conversation, whether it is a monologue or dialogue, and that is not rigidly tied to the story line. Puppet example, one of the traditional performances in Java, Bali and other regions in Indonesia, may be utilized for the development of media information. The show usually show episodes such as the Hindu epic the Ramayana and the Mahabharata. Puppet show is usually presented with region language such Javanese, Sundanese, or Balinese are accompanied by singing and music-specific. For parents who still understand the philosophy of this performance art, puppet is more than just entertainment. They consider the puppet as a manifestation of moral, attitudes, and the mystical life is sacred. The show is always emphasized the struggle of good against bad. Usually good after a long struggle and victory will be exhausting. In addition puppet moraliti also teaches how to acquire knowledge, peace of mind, and positive attitude necessary to achieve perfection in life.

Episodes the story puppet quite strict, but the messages of development can still be inserted in the dialogues are carried out. Many episodes puppet that can be selected and displayed on occasions. For example, to cultivate the spirit of the people in the war of independence, complete independence, national integration, and so on. At the time of Indonesian independence revolution (1945-1949) Department of Information torches to create a puppet campaign struggle. They show contemporary figures such as farmers, village chief, warrior, Dutch troops, President Sukarno, and so on. These torches puppet, basically tells the struggle of the leaders and Indonesian people for Independence.

VI. Message Human Resource Development Honor in Heritage Media

Many experts in science communication says that social institutions such as families and schools, no longer be the only seekers, collectors, and provider the information to public, especially to children, adolescents and adults as a precious human resource. In ancient times when there are children of school age need an explanation of the problem that they did not understand, then they will meet her mother and father, referring to the lessons at school, or refer to the values of religion to find a way out of problems that it faces . Such conditions, for the moment is now beginning to shift, because the role of the family institution and the school has been taken over by modern communication media such as magazines, newspapers, radio, television and internet.

In these situations, the children will vacillate, especially in determining the attitude, which is true, good for digestion, it is believed and imitated, there is

[7] The advantages of heritage media has credibility greater than society, because heritage media has long been recognized and is public property. In addition, the media should reflect the purposes of inheritance, joy, sadness, triumph or disappointment society, through the expressions and symbols that are easily understood by the public. However, these advantages must be very good to be a weakness rather than heritage media specifications for signs edict made by the show context or Heritage Media events cause people to come than other cultural systems sometimes difficult to understand.

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no moral guide for such things. For children who do not have the basic form to filter, will easily fall into a state that can harm themselves and easy to harass others. This is because their identity more or less influenced by the media of modern communications. Therefore, educating children, so they can choose and use a good media of communication is the responsibility of the parents, in addition to the responsibility of teachers in schools.

Parents and teachers have the right and duty to advise and teach that their children take advantage of modern communications media correctly, namely by training the conscience of the children to express their mind and objective in their assessment of what is good and what is not better than presentation of that media.

Thus, expected to lead the children to be able to reject events provided by the media. According Tubagus Arief Hendrawan (1994), that your God grant each of the three powers of human muscle strength, brain power, and heart power. These three forces can be used to select the place of stimulation that may be received and where stimulation should be rejected.

VII. Concluding Remarks

In contrast to the urban area, social life in rural areas is an association which is more often considered by many experts as the association is less rational, very strong relationship and personally tended to static. Rural communities are usually often used the heritage media, as a share instead of the communication system, the communication patterns are also considered to be so. The experts and investigators in communications illustrates that the nature of people in rural areas is a naive, humble, modest, candid, honest, and more traditional (Velasquez, 2000).

Innocence that is easily directed to a destination, but if the purpose is right or wrong sometimes people in rural areas do not aware it . Therefore they could be brought into a constructive direction, but instead can be taken to a destructive direction, this is very dependent on who is pointing.

Modern mass media like television and newspapers had already entered the regions of the country, however the number of members of the public who can access is still relatively limited, so in situations like this that they are in need of information than the leaders of opinions (opinion leaders), or through heritage media is sufficient to drive them towards a better and true.

Message for the development of human resources, the use of symbols which contain the meaning of the allotment for the heritage media users. The goal is to provide information to the layman, either information science, information, entertainment, information development, social control, as well as other information, so that individuals as members of the public can take a share in nation-building and nation.

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