The dynamics of the Lengger art in Prapah village, Panti, Jember 1900-2017

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Abstract. Lengger Art was adopted from a grandfather's trip named Kek Mo. On the way to the tomb of Sunan Giri, Kek Mo found his lengger mask worn during Lengger's appearance. The surrounding community accepts the presence of Lengger art. This can be seen when the Lengger art is displayed as an expression of gratitude for the coffee harvest during the Dutch colonial period in 1900. Along with the development of the Lengger Art era, this art developed. In terms of function, the beginning of its function as an expression of gratitude, developed into an entertainment and economic resource for Lengger art performers. In terms of number of players, the initial founding of the Lengger art consisted of 5 people, 1960 was 8, 2000-2003 was 11, and 2003-2017 was 15. Clothing and cosmetology underwent changes, which now developed into complete uniforms along with attributes and makeup. Equipment, the first booth used offerings, mats, mowo (ember) and Lengger masks; In 1960, dolls increased, from 2000-2017 they did not use dolls. Musical instruments, starting with a drum and 2 flying, the 1960s presented 2 pieces of flying and gamelan. His appearance, starting from the players standing just dancing, 1960-2000 dancing with processions, 2000-2003 dancing to include stories, and 2003-2017 featuring 3 babag namely remo dance, dancing with storytelling, and saweran.

1. Introduction
Art Lengger represent art created to express gratitude to the desire or expectation of society that has been obtained. The name Lengger has two versions of meanings, the first of which means that Lengger this is Langgar (Musholah). The second version says that Lengger is derived from the word Lereno Ngger which in Indonesian means to accept child.arts Lengger's in Jember regency are unique to the arts. Lengger in other regions. The uniqueness is, in the art of Lengger, his appearance is considered to be three acts. The first round of the Lengger performs the Remo dance, which is a typical dance from East Java. In the second half, the performer Lengger presents a story in which the story is inserted jokes that can attract the audience. The last round was Lengger's featuring compilation session female singers who danced in pairs with men. The song sung can be adjusted to the request of the host or audience, the audience who agrees to dance together and give a saweran. In addition to the performances, there are things that distinguish Lengger Jember with Lengger other areas of the masks and musical instruments to fly in Lengger. Keseneian Lengger in appearance is also provided a song that is sung during art performances Lengger will start and each turn of the role on appearance second round.

The outfits of players who are different from arts Lengger othereare the female players. While the musical instrument used is a gamelan instrument, flying instruments are needed which make the Lengger Jember art different from theart Lengger in other areas. The function of the language Lengger Jemberitself changes with the times.

The description above, the formulation of this research problem relates to the background of Lengger's in Panti sub-village, Panti sub-district, Jember district in 1900, and how the development of Lengger's district since 1960-2017. The purpose of the Singer Research is to review the background of the emergence of the art of
lengger in Prapah sub-village, Panti sub-district, Jember district in 1900, and to review analyze the development of art lengger in the sub-village of Prapah, Panti sub-district, Jember district since 1960-2017. The benefits of this research are for the development of historical science, making a real contribution to the research that has been carried out as an enrichment of historical scientific treasures; For students, CAN Give Insights Regarding the Development of the art Lengger as a cultural heritage from Pandalungan in the Jember Region; For Readers And community area, MAY be used as reference readings Developments Regarding arts, Lengger heritage From Pandalungan in Jember Regional; and for the Jember community itself, it can be used as a reference in the preservation of the arts. Lengger as a heritage from Pandalungan culture in the Jember area.

2. Methods

The research method that will be used by researchers in this research study is the historical research method. The method of historical research is a process of evaluation and analysis of the past and relics of the past [3]. This study uses historical research methods which have 5 stages, namely: topic selection, heuristics, criticism, interpretation, and historiography [4] (2013: 69-82). The first stage is the selection of this topic is the selection of problems or objects that must be solved. The selection of topics to be postponed is "doable", meaning that research can be done in the time available and does not need to be extensive and the time available. Topics are chosen based on emotional closeness and intellectual closeness, after the topic is found we easily make a research plan [4]. Then heuristics is the first step of research that discusses the research conducted by historians to find and find sources in accordance with the study. Researchers look for and collect research data using observation, interview, and techniques documentation. Researchers looking for data by making direct observations in the residence of the senian or chief of the art Lengger. Before conducting interviews and observations, researchers prepare the tools needed during interviews and observations, such as: questions, stationery, tape recorders, and digital cameras. In addition to using observation techniques the researchers also sought sources from relevant previous studies.

The next step the researcher will take is criticizing the source. Researchers carry out criticism externally and internally. This must be done when the source of criticism through the validity test of the authenticity of the source (authenticity) which is done through external criticism and the validity of the source (credibility) which is traced through internal criticism [4]. Authenticity is an activity to prove the authenticity of sources that have been collected by researchers. Not only does it prove the document that was published also on artifacts, oral sources, and quantitative sources. Conducting external criticism of the sources used, researchers analyze and examine carefully the existing sources so that no background of researchers, publishers, year of publication, the paper material used, and its authenticity can be used.

The next authenticity of the researcher to do credibility with the sources that have been collected. Credibility is an activity that evaluates documents that have been collected that can be trusted. Credibility traced through internal criticism is done by researchers, because so researchers can compare sources obtained through interviews and literature studies. Researchers compared the results of interviews from one informant with other informants. The results of the interview also compare with documentary sources, which are books or previous research related to the topic or topic being discussed.

Source criticism has been carried out by researchers. The next step that will be taken by the researcher is interpretation. Interpretation of historical facts in question about facts of the past [5]. In interpreting there are two methods used, namely analysis and sitensis [1]. In other words Interpretation is defined as a step in pouring information that discusses analysis and sitensis in become a logical, chronological and factual fact. The analysis is to describe the data that has been found by researchers to then do a study of sources by matching the data in the form of sources written with the results of interviews that have been conducted by researchers. After the data is elaborated then sitensis is intended to unite. The researcher compiles facts from historical sources that have been obtained and analyzed chronologically and connects facts with other facts obtained from objective and rational conclusions.

Researchers have carried out research steps starting from topic selection, heuristics, source criticism, and interpretation. The final step in this research is historiography. Historiografi is a way of research, presentation or reporting of the results of research that has been done [2]. Form of research presentation in writing has three parts, namely introduction, research results, and conclusions [4]. The
final step is the step where the research can describe the results of research in written form. The writing must be in accordance with the facts that have been found. In the end, research conducts chronological, logical, and systematic research by assembling historical facts that have been collected so that there are several stories of scientific history.

3. Results and Discussion

3.1 Background Lengger Art Formation of Prapah Hamlet, Subdistrict Panti, Jember Regency, 1900

Art Lengger is one of the arts found in Jember which is spread in Prapah sub-village, Panti Subdistrict. Art Lengger is an art that presents the story of someone's journey named Kek Mo who performs penance by traveling in order to benefit from the trip. In his journey Kek Mo found five masks namely Kek Mo mask, Potro mask, Dendang mask, Arum-Arum mask, and Ambarsari mask. The masks are used during the arts. Lengger takes place and as a differentiator with art Lengger in other areas. The mask was discovered by Kek Mo when he traveled to the tomb of Sunan Giri tomb. After finishing the trip Kek Mo returned home at his residence, and masks made as art. The art that is played every day is intended as entertainment for coffee farmers in Mount Pasang. Perkebuna Gunung Pasang is the property of coffee belonging to the Dutch colonial. Seeing the art that was staged every time, the Dutch people then made art Lengger as an art performance that was staged to welcome coffee harvest in the Mount Tidal region.

The holding of the coffee harvest stage by displaying the art Lengger finally finally the Lengger membership suspension suspended the arts and became the Lengger art into an art that only needed to be changed in accordance with the wishes of people who wanted to feel gratitude to obtain coffee. The explanation above can be deducted from artistry Lengger's when the initial appearance can be directly accepted by the surrounding community. This can be seen from the process of formation through consultation with community leaders who live in the Prapah sub-village, Panti sub-district. Besides that, in the performance of the art, it is Lengger often even staged when the coffee is being penned. Not only the people around the Dutch colony also accepted the art Lengger, which at that time was coffee in the Jember region still under Dutch colonial rule [2]

3.2 Characteristics of Lengger

Art Lengger is an art that presents a dance and is also a story line in it. Art Lengger's was founded by a person who was appointed or commonly called Kek Mo. Art is Lengger located in Prapah sub-village, Panti sub-district, Jember district, and includes arts originating from Jember. This can be seen from the place determined by the arts. Lengger is in one of the sub-districts in Jember and the one who was founded is a person who was born in Jember. Existing art in certain regions has characteristics that are determined by, including the Lengger Jember area, which also has the Lengger in other regions specifically in other areas, namely in Probolinggo and Central Java.

Art Lengger Jember isart Lengger the only in Jember. The art is presented by presenting three chapters, the first round featuring Remo dance, which is danced by one of the players Lengger named Mr. Buadi. The stage features several stories which are interspersed with dancing, and there is a joke from one player. The first round is the appearance of a sledge or saweran, featuring a female player who chooses a gandrung dancer who sings a song ordered by the host or audience by providing a saweran, the person who is watching is watching with a climber. Other Things What distinguishes art Lengger arts Jember WITH Lengger in Other Areas That ON OR Attribute musical instruments and clothing What use. A very unique musical instrument in the arts, Lengger is an instrument flying (interview with Mr. Buadi and Mr. Juma'I on 30 December 2017). This flying instrument was used from its inception to the present.

3.3 Function of Lengger

Art Lengger at the beginning of its appearance made entertainment for the surrounding community after a tired day of working in the fields. After coming to Dutch colonialism, art Lengger's went on as a welcoming art for coffee harvesting. The existence of the use as a reception for the coffee harvest, finally made an art community. Lengger who practices every day and performs during the coffee harvest.art Lengger's at the beginning of his appearance was still very simple [2]. Lengger's survives
until now, in its journey art is Lengger's tackling dynamics. Arts Lengger's experiences change of chair from the first chairman or founder of arts Lengger's. Soart Old thisis art that has been passed down from generation to generation (interview with Mr. Juma'i, 31 December 2017).

Chairman of the arts Lengger since the 1960s until now is the seventh descendant of the founder of the arts Lengger. Since the 1960s it has been art. Lengger began to exist among the Panti community and changed its function, which initially functioned as a sense of gratitude from the coffee harvest turned into a sense of gratitude for what has been produced. One example is a compilation of someone who is anxious to worry, and vows if there are people who can question their desire to worry, then that person will invite the treasury of Lengger. Basically, the function is the same as one of the gratitude debates, but the difference lies in the object. Slowly the arts. Lengger This function is increased, carried out as an economic tool of the players Lengger. Given that the players Lengger, in addition to asking for them also must meet the family budget. Above DESCRIPTION MAY withdrawn from kesinpulan that art Lengger CAN singer Changed functions Depending on who Leading Economic And Demands That IS WITH lives of the players. The rate given also depends on the development of the existing era, adjusting to the new arts that appear (interview with Mr. Juma'I on 31 December 2017).

3.4 Development of Art Lengger

Art Lengger Jember is known to have existed since 1900, namely the Dutch colonial period in Jember. Here you can see from the function of the art Opening which at that time functioned as a coffee reception in the PDP area of the Mount Pasang Gardens located in the Jember region located in the Argopuro mountain region affiliated with Afdeling Gentong, Mount Pasang, Kalakup, and Kalikathers. Art Lengger is an art that is inherited from generation to generation. At present the head of the arts Lengger is the seventh freedom of Kek Mo, who has been in charge since 1960. But since the 1990s the Lengger Arts have experienced a few setbacks, this has fostered new arts relating to the community, as well as with the community related to the arts Lengger's is diminishing. Until the year 2000, the Lengger Seni reappeared with much in it. The following is the presentation of sub-chapters on the dynamics of arts Lengger's since 1960-2017.

3.4.1 Lengger Art in 1900-1960

The performance of Lengger in 1900 was the first performance that was still very simple. The clothes used are modest clothing owned by the players Lengger. At that time the players only wore gloves as clothes and wore masks. When going to wear a mask that must be done, the player must ask permission for ancestral spirits by fumigating the mask using embers fed with incense. In addition to the embers, the players Lengger must also present offerings OR Rampé. In 1900 facial makeup was still not used, the members of the arts were still composed of 5 people, 3 people played music and 2 people performed dancing. The appearance of the art is Lengger carried out alternately, each turn of the player is marked by song song (song yes bismurun). The equipment used when performing was only masks, and players Lengger, mats, offerings and embers.

In 1960 when the chairman was replaced, artistic appearance Lengger's changed slightly. In 1960 art performance was Lengger's transformed into art that was paraded from the host's house who was asked to go around the hamlet to return to the host's house, this procession brought dolls and a tundun of bananas to be distributed to visitors (interview with Mr. Buadi on 31 December 2017). Arts Lengger's in 1960 experienced an increase in the makeup. Players use charcoal to thicken their eyebrows, decorations under the eyes, and to make artificial whiskers or beams. The number of players increased to 8 (eight) people who had their respective roles, namely 3 musicians who played 2 flying and 1 drum, and other players played dancers wearing masks (interview with Mr. Juma'I on the 21st of 2017). The addition of players who make the players can play their respective roles without changing with the music player.

3.4.2 Arts lengger Year 2000-2003

In 2000 the membership of arts lengger began to increase, namely to become 11 orangutans. The instrument used at that time was also equipped with a gamelan instrument consisting of saron, kenong, gong, drum and 2 flying (see pictures on pages 90-92). Plays 6 people who play music and 5 other
dancers. At that time, the membership of the art lengger consisted only of men. If you need a player who uses a female mask, it is played by male players (interview with Mr. Juma'i on the 21st of 2017). In 2000, should be added to the players using makeup or make up makeup used. The makeup consists of lipstick and eyeshadow. The clothes used also change choices according to their respective roles.

The art lengger in 2000-2003 has changed its appearance, namely by performing in front of an audience, the performers dance by telling the story of life in the household. The player lengger dances only when going out to the stage to perform. As with the story, in language lengger there is also a conflict in the comedy session that is displayed, so that many viewers are interested in watching at lengger. Art lengger this year also invited the host who was invited to choose the story they wanted, but the host resigned to the performer lengger mask (interview with Mr. Buadi, 31 December 2017).

3.4.3 Lengger Arts 2003-2017

From 2003 to 2017 or until now the number of art players lengger has increased to 15 players. The players consisted of 11 male players and 4 female players. In 2003 the player's clothes had to be replaced with more uniform clothes. In 2013 the players lengger changed their clothes better. But in this case the clothes worn are clothes worn by music players. In 2003-2017 even now to match the appearance with other arts, the players lengger have used tool makeup a more complete, namely Foundation for powder, powder, Eyeshadow or coloring on the eyelids, Blush or blush, Eyeliner, Mascara or powder flapper eyes, eyebrow pencils, and lipstick. The equipment used in the art lengger is only offerings, mowo (ember) and masks lengger only. Musical instruments used today are various, namely drums, two flying, and gamelan kenong, saron, and gong. artistic appearance lengger's also changed a number of changes. The first round featured the dance Remo, the second round featured stories of domestic life in which jokes were inserted so that the audience did not get bored with the story, and the initial dance performance stage climbed.

4. Conclusions

Art lengger is an art that was adopted from the usual trip delivered Kek Mo. Kek Mo is someone who likes to travel to get his penance. When Kek Mo made his way to the tomb of Sunan Giri at each rest, Kek Mo found the masks that are now called the mask lengger. These masks are used as an art named lengger. Kesenian lengger can be received directly by the surrounding community. This can be seen from the function of art. Lengger is currently used as a consideration of the community's gratitude for the coffee harvest that the people planted during the Dutch colonia in 1900.

Art has lengger's existed since the Dutch colonial period in Jember around the 1900s. Art lengger used as art that used to greet the coffee harvest. In 1900 the Dutch colonials came to the Besuki Raya region and made coffee, one of which was coffee in the Mount Panti Jember region. Seeing that the Dutch colonial community liked the art, finally the surrounding community made it as Jember's original art and named the art as lengger. Since the beginning of its appearance up to the present time, Art lengger's has developed a lot, in terms of nails, clothing, appearance, attributes used, to the function of theart lengger also changing. Based on the above conclusions, the suggestions given by the researchers are 1) for the history teacher who is proposed can introduce the local language in the environment around the residence, in order to preserve the existing local art; 2) for other researchers, this research can be used as a new reference for those who want to conduct research on the Dynamics of Prapah Hamlet Art, Panti District, Jember Regency in 1960-2017; 3) for the community, specifically in theart it is lengger hoped that the successor can preserve the lengger Art in Prapah Hamlet, Panti District, Jember Regency.

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