

PRESENTING THE PLAY *GEMBLAK* AS AN EFFORT TO PRESERVE PONOROGO'S CULTURAL VALUE

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Abstract

The purpose of this study is to determine the history of Gemblak development in the Ponorogo Administrative Region as well as to analyze and describe the Gemblak tradition in life as an effort to preserve the Ponorogo Language. This research uses a qualitative method. The research location is in Ponorogo Regency. The object of the research is the Gemblak tradition as an effort to preserve the Ponorogo Language. The research topics include historical actors, local artists and resource persons from the Office of Culture, Tourism, Ponorogo Regency. There are three types used in data collection, namely: Observation, documentation and interviews using appropriate sampling techniques. The data validation technique used data triangulation. The results showed that the tradition of taking care of Gemblak in Ponorogo Regency has been developing for a long time, it is even estimated that this tradition has continued in the community of Ponorogo Regency since the establishment of Ponorogo Regency. This study also shows that the Gemblak tradition in Ponorogo City has an effort to preserve the Ponorogo Language. In the communication process or the role of language in the preservation of the Ponorogo community in the preservation of Gemblak is done in theory such as meetings and group discussions and in practice through presentations as a form of interaction with other communities.

Keywords: Tradition, Gemblak, Ponorogo.

A. INTRODUCTION

Indonesia is a country rich in cultural treasures, including one in Ponorogo Regency, located in the southeast of East Java Province. Ponorogo comes from two words, namely pramana and raga. Pramana means strength, the secret of life, while raga means body, body. These two words can be interpreted as meaning that behind the human body is hidden the secret of life (wadi) in the form of stable and well-established spiritual formation related to controlling the qualities of anger, aluwamah/lawamah, shufiah and muthmainah. Ponorogo Regency has an area of 1,371.78 km² and an altitude of 92 to 2,563 meters above sea level and is divided into 2 sub-regions, namely the highland region which includes Ngrayun, Sooko, Pulungi and Ngebel sub-districts. the rest are low areas (Kurnianto, R. (2013) . Through it flow 14 rivers with a length of 4 to 58 km as a source of rice irrigation and horticultural land. Most of the area currently consists of forest land and rice fields, the rest is used for agricultural land, Regency Ponorogo has two seasons, namely rainy and dry. It has Gemblak art which cannot be separated from *Reyog* Ponorogo.

One of the traditions in Indonesia is the Gemblak tradition in Ponorogo. Many people know about the Gemblak tradition in Ponorogo (Bakkara, DKS (2019). People are more familiar with the art, namely Reog Ponorogo. In fact, behind the popularity of the Reog art, it cannot be separated from the Gemblak tradition made by players. Reog

art was created by performers who performed very well. The Gemblak tradition in Ponorogo takes the form of the Warok custom. In the KBBI Gemblak has the definition of a male ronggeng dancer who becomes another man's pet. Gemblak grooming in Warok terms refers to someone who is powerful in the area Ponorogo. Gemblak is the name for a teenage boy who was taken from one of the Waroks who was cared for, trained and educated for years by the Warok .

The Gemblak tradition is rooted in the kanuragan knowledge possessed by warok. The Gemblak perpetrator was a boy aged 12 to 17 years whose criteria were taken by Warok, namely being handsome, young and having clean skin. Gemblak also has a feminine charm and accompanies Warok's position wherever they are, like there is Gemblak and Warok. This case is a case that was actually obtained from the Gemblak perpetrator named Mr. Dirman in Paju Ponorogo Regency (Nur Anggarini, (2023)) .

Culture refers to the cumulative store of knowledge, experiences, beliefs, values, attitudes, meanings, hierarchies, religions, and artifacts shared and passed down by a group of people from one generation to another. This entire complex is preserved, modified, and developed by the group's institutions, and is manifested in its customs, traditions, and artifacts (Wuryani & Purwiyastuti, 2012) . Culture is a fundamental aspect of human experience, and includes a variety of phenomena that are unique to human society. It includes tangible and intangible elements, such as language, literature, music, art, folklore, cuisine, clothing, architecture, and social norms. Culture is also closely related to the identity and sense of belonging to a group, because culture provides a shared framework for understanding the world and a person's place in life (Fisabilillah et al., 2022) . Based on the description that has been presented, the research objectives are: 1).Describe the transfer of the play *Gemblak* in Ponorogo Regency, 2). Preserving Ponorogo Culture.

B. METHOD

The approach in this study is a qualitative approach. Talking about sources of information, primary data sources and secondary data sources (Nugrahani, F., & Hum, M. (2014 (Farida, 2008)) . In this research, we used a purposive sampling technique, we have determined data sources that can provide accurate and accurate information. accurate. The actual data or information is guaranteed to be correct. The methods used to collect information in qualitative research are observation, interviews and documentation.

C. RESULTS AND DISCUSSION

Analysis

Based on the results of research in the field, the phenomenon of the Gemblak tradition in Ponorogo Regency as an effort to preserve the Ponorogo language has a correlation that the Gemblak tradition only exists in Ponorogo. Gemblak is a foster child of Warok whose term only lasts for two years. After the two years are completed his contract period will be returned to his parents in exchange for an ox. Gemblaks are taught to be taught manners, etiquette and how to dress pleasingly.

According to Mbah Tobroni, the Warok Ponorogo Elder, the connotation in the Gemblak language as a material for sexual pleasure, for me is not true. Because someone becomes a warok, it is because of their search for knowledge. When training

his body with men, Warok must maintain his knowledge, one of which is not playing with women. So Gemblak, just diverts attention from sexual lust to inner lust.

Discussion

Transfer of the Gemblak Play in Ponorogo District

Gemblak appeared in Ponorogo district, according to information stating that Gemblak has been around for a long time. Because Gemblakan is an old tradition that only exists in Ponorogo Regency. Warok will propose to Gemblak if he has the physical criteria of a clean and beautiful white gemblak. In general, Warok likes boys who are handsome, white and clean because they are beautiful to look at. With his personality, Gemblak's generous smile is praised by the local community (Rizky Prawitha et al., 2023). Warok is very selective in making decisions to choose Gemblak and Nukan, just any man or boy. Sometimes there are also many Gemblak, used as controversial foster families, causing friction between the Warok in Ponorogo Regency. To the point where there is a Warok who is willing to sacrifice his life to fight for the Gemblak he likes. Because Gemblak was a symbol of strength at that time.

In theological sciences, staying away from women's affairs is known as warok science. Before the arrival of Islam there was a science such as Kanuragan. So the consequence of this theology is that the warok is not accompanied by a woman, even if it is his wife in the hermitage. Instead, they appointed young men who were considered helpers to operate strict equipment to provide equipment and worship equipment. In later times the term Gemblakan was misinterpreted traditionally, in a village there was a group of Warok with one or two gemblak whose job was to entertain and direct them towards homosexuality. "And it exists, it's a fact. If the Gemblak tradition is generalized as homosexual, that is not true because actually in the Warok world there is a Kanoragan tradition related to Warok. The next development was the Jathil dancer who was adopted in the Reog Gemblak art of Ponorogo, even at that time it was still symptomatic. Raised in Gemblak, dancer Jathil dresses like a woman, so there are misconceptions about a young woman.

Gemblak is about homosexual behavior and even female behavior, although it only has local meaning in Ponorogo Regency. Warok, who is usually very rich, was finally able to buy Gemblak, even though it was expensive. Because Gemblakan has a one or two year contract for a dowry for a 2.5 year old cow or parents' rice field if the warok asks for an official gemblak because there is a proposal and contract. Gemblak is very much looked after like a celebrity from top to bottom and must *match* the fashion (Adihartono, 2015) .

Preservation of Cultural Values in Ponorogo District

Cultivating regional culture is one way to realize love for the country. Regional culture shows how to describe the conditions and characteristics of each region. Therefore, preserving regional culture is a necessity. Preserving culture also means maintaining and protecting cultural heritage from extinction or damage. Culture is preserved in such a way that noble cultural values persist even though they become obsolete over time. There are many types of regional culture, including regional languages. Of course, almost all Indonesian people are fluent in Indonesian, but not everyone knows and understands the regional language (Priatna, 2017) . The lack of knowledge and use of regional languages by local residents can be the cause of the extinction of regional languages as one of Indonesia's noble cultures. Apart from that, regional

languages become unfamiliar in everyday life. Therefore, a movement is needed to encourage people to maintain regional languages. Several steps can be taken to prevent the extinction of regional languages.

The next effort that can be made is to get used to using regional languages in daily interactions. Even if you live in a city, this area definitely has its own regional language without excluding Indonesian. When going out with friends, studying together, or engaging in other activities, take time to speak the local language. It is very good to preserve regional languages so that they are known to the wider community. However, the most important thing is how to get used to using regional languages in everyday life. Regional culture is a valuable asset of the Indonesian nation that we must fully protect, including regional languages. Currently, everyone, especially young people, must move to preserve regional languages. Start with yourself, get used to speaking the local language and learn it. In this way, the goal of preserving regional languages can be achieved (Nisa, 2017) .

Apart from Reog Ponorogo, Ponorogo has a multitude of other cultural values that need to be preserved. These include traditional music, weaving, pottery, and culinary arts. The regional government has established various programs to promote these cultural values, including cultural festivals, workshops and exhibitions. These programs aim to increase awareness about the importance of preserving cultural heritage and encourage the participation of the younger generation in cultural activities (Pertiwi, ND, & Sudrajat, A. (2022). Preserving cultural values in Ponorogo also requires community support. Many traditional art forms are passed down from generation to generation through apprenticeship and informal learning. Community members play an important role in preserving this tradition by sharing their knowledge and skills with others (Hanif, M., & Zulianti, Z. (2012) . The local government also establishes partnerships with cultural institutions and universities to encourage research and documentation of Ponorogo's cultural heritage. These efforts aim to create a comprehensive database of traditional art forms and practices, which can be used for educational purposes and to promote cultural tourism.

D. CONCLUSIONS AND SUGGESTIONS

Ponorogo Regency is known as the nickname for *Reog city* or Reog country because it is the area where Reog Ponorogo art originates. A city that values art and tradition. So there are many traditional skills that have developed in the area. Ponorogo One of the old traditions located in Ponorogo Regency is the Gemblakan tradition. Tradition believes in the Warok character. So, Warok has a wife who replaces the woman's role as a man who is usually called Gemblak. Gemblak, in all his activities as a companion, Warok is often borrowed to serve as a waiter at wedding parties, providing drinks to guests who come to an event. The Warok and Gemblak relationship occurred in Ponorogo Regency without community resistance, or in other words, in this position they accepted that there was a Warok and Gemblak relationship.

Preserving cultural values in Ponorogo Regency requires collaborative efforts between the local government, community and cultural institutions. By supporting traditional art forms and practices, Ponorogo can maintain its unique cultural identity and promote cultural tourism. Preserving cultural heritage is essential to maintaining social cohesion, encouraging economic development, and improving societal well-being .

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