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## Karawitan Art as Local Cultural Wisdom in the Management of Autism Spectrum Disorder

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### ABSTRACT

To arrange all life to be in harmony in worldly and spiritual / inner life is the view of life and daily life of the Javanese people in general, for example how to dress properly, harmony in speaking even though they are in an explosive inner emotion, still trying to be polite in expressing their hearts. Children with special needs are part of the nation's children who have the same rights in all aspects of life in this country, including one of which is preserving local culture that has existed for a long time. One of the children with special needs is an autistic child who has complex developmental disorders including barriers in social interaction, deficient or excessive behavior and language barriers, so they need various alternative management. This literature review aims to discuss the use of musical arts as an effort to rehabilitate children with autism spectrum disorder.

### 1. Introduction

National development needs to start from the efforts to develop arts that are capable of creating "added cultural values". Art standards (local and national) need to be preserved, because they are rooted in the culture of the people. Through decomposition and reconstruction, choreography, renovation, revitalization, refunctionalization, accompanied by improvisation with various decorations, touches of values and a new breath, will invite appreciation and foster a possessive attitude towards fragrance and enrichment of works of art. This is where the beginnings of art become cultural wealth and community "socio-cultural capital".

The local cultures that exist in Indonesia then become a cultural heritage for the Indonesian people. The concept of culture can be defined as the whole way of human behavior in life which becomes an identity. People as cultural heirs from previous

generations are blessed with the ability to create cultural values, and have a responsibility to convey knowledge of cultural values to the next generation. On the one hand, the appreciation of the younger generation for the art of gamelan is increasingly scarce, on the other hand, the development of music in the west has recently turned to the eastern region, including the gamelan art owned by the Indonesian people.

Gamelan music has a harmonization that can affect a child's psychology. The soft Javanese chanting can be a sedative so that children will be more relaxed and emotionally controlled. In addition, his gamelan playing is able to foster a sense of togetherness and minimize the sense of individualism. Listening to Javanese music also has an impact on the peace of mind and concentration of children on lessons at school.

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worldly and spiritual / inner life is the view of life and daily life of the Javanese people in general, for example how to dress accordingly (not contrasting, not awkward, not always looking for attention), harmony in speaking even though being emotional an explosive mind keeps trying to be polite in expressing what is in its heart. "Ngonon ya ngonon nanging aja ngonon" "(Is that so but not so) is a Javanese proverb in expressing harmony can hold emotions. Children with special needs are part of the nation's children who have the same rights in all aspects of life in this country, including one of which is preserving the local culture that we have had since our ancestors. One of the children with special needs is an autistic child who has complex developmental disorders including obstacles in social interaction, deficient or excessive behavior and language barriers, so they need various alternative management. This literature review aims to discuss the use of musical arts as an effort to rehabilitate children with autism spectrum disorder.

## 2. Karawitan Art

Local wisdom is "a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in answering various problems in meeting their needs". This term in English is conceptualized as local wisdom or local knowledge or local genius. Their system of fulfilling their needs includes all elements of life: religion, science, economics, technology, social organization, language and communication, and the arts. They have an understanding, programs, activities, implementation related to maintaining, repairing, developing the elements of their needs, by paying attention to the environment and human resources contained in their citizens. So local wisdom is something that is specifically related to a certain culture (local culture) and reflects the way of life of a particular community (local community).

In other words, local wisdom resides in local culture (local culture). In Indonesia, the term local culture is often equated with ethnic / sub-ethnic culture. Every nation, ethnicity, and sub-ethnic group has a culture that includes seven elements, namely: language, knowledge systems, social organization, systems of life and technology, livelihood systems, religious systems, and arts (Koentjaraningrat, 1986: 203-204). However, the distinctive characteristics of culture can only be manifested in limited elements, especially through language, art and ceremony. Other elements find it difficult to highlight the distinctive characteristics of the culture of a nation or ethnic group (Koentjaraningrat, 1984: 109).

Indonesian local culture is very proud because it has very varied diversity and has its own uniqueness. As the times progressed, it led to changes in the lifestyle of a more modern society. As a result, people prefer a new culture which may be considered more practical than local culture. Factors that cause local culture to be forgotten in the present, for example: the entry of foreign cultures. . The entry of a foreign culture into a country is actually a natural thing, as long as the culture is in accordance with the national personality. However, in reality, foreign cultures began to dominate so that local cultures began to be forgotten.

The art field is divided into various things, including music, sound art, painting, drawing, sculpture, puppet art, theater art, film art and so on. All types of art can sell high and are expensive and cheap. This is because the value of an art has its own privileges which are judged by the heart / feeling, the conscience of the art judge. One type of music that is old is musical art. This music has been around since the founding of the first kingdom in the archipelago. And usually used in royal or public entertainment events such as jaipong,



ketoprak, puppets, and other events.

From a psychological point of view, music can in fact help or influence positive human behavior. For example, music can be a channel for positive emotions. Developmental disorders autism has severe developmental disorders including barriers in social interaction, behavior and language so that it requires special services. Autistic children who are part of society need to learn how to appreciate and uphold the value of their own artistic and cultural wisdom. They should be able to respect each other more (tepo selira) for the diversity of artistic and cultural wealth, differences of opinion, ethnicity (race, ethnicity), religion, or the understanding of any sect or group. So that in the end a synergy point is found that can build a harmonious and beautiful relationship that affects the emotional condition of the child.

The term karawitan is gaining popularity in society as it is today, in everyday life, especially in the areas of Central Java and Yogyakarta, the word rawit has often been heard, which means subtle, beautiful (Prawiroatmojo, 1985: 134). Likewise, the word ngrawit has been heard, which means a work of art that has subtle, complex, and beautiful characteristics (Soeroso: 1985, 1986). From these two things it can be interpreted that the musical art is related to something subtle and complex. The subtlety and complexity of the musical art is evident in the repertoire and other accessories.

Suhastjarja (1984) defines musical art as non-diatonic Indonesian music (in slendro and pelog) whose works have used a notation system, sound color, rhythm, function, pathet nature, and working rules in the form of instrumental, vocalist. and mixed, pleasant to hear for himself and others.

In the implementation of the musical art of autistic children, it has been shown that the harmonious music produced by gamelan by children with special abilities is able to attract

the attention of the audience. Their behavior can be a separate attraction, be amazed by their sound playing, enjoyment and the gamelan is uniquely shaped according to the stage of development. The forms of gamelan they play look different from the others. Gamelan looks like a replica of means of transportation, for example, a tank car, truck, and others.

Meanwhile, so far we have known Javanese repertoire with distinctive carvings, of course, with different shapes the originator of the idea has other aims and objectives. The face of the gamelan in the last performance was indeed very unique. The idea of making a gamelan in this way was sparked by one of the caretakers. The advisor gave the reason that making gemelan in this other form was a form of age adjustment, because at the age of 14-16 they would tend to like special vehicles like the gamelan. This was proven by the unique form of the vehicle that the children liked and remembered gamelan more.

Gamelan music that is performed for autistic children has so far felt that there is a harmonization that can affect the psychology of children because the soft Javanese songs can be a calm so that they will be more relaxed and emotionally controlled. Gamelan games for autistic children are able to foster a sense of togetherness and minimize the sense of individualism, which is one of the characteristics of autistic children being engrossed in their own world. By listening to and performing Javanese music, they also have an impact on the peace of mind and concentration of children on lessons at school. The changes after implementing management through the musical art at school are felt by the teachers in the children after getting to know gamelan, the parents also feel the same thing, namely the child's emotions are more stable, easy to control, there is an interaction between musicians and singers, and behavior.



- Excessive behavior is channeled more into positive activities.

Some parents said that through learning the musical art of children, they were more responsive to situations and the calm effect produced by the gamelan was obvious. Karawitan art creates a feeling of relaxation and increases children's concentration. Javanese songs have an equally large role. These Javanese songs can increase children's memory, by getting used to the children singing Javanese songs they memorize faster. This is not a mere figment, but several times children and their teachers have performed at certain events, one of which was at the Jogja art festival last year playing gamelan and singing Javanese songs accompanied by gamelan played together. At the time of the performance, the audience did not underestimate, even many visitors were interested in seeing the collaborative action of autistic children with their supervisory teachers. The harmony produced by autistic children does not just come but requires the right time, technique, method and strategy in introducing the art of musicality to these children. the gamelan. " The integration of local cultural values in learning innovations in the world of education in general and especially for children with special needs (autism) is needed to be able to produce smart and cultured national children.

Javanese Karawitan, which has been known by the international art community since long ago (see: "Gamelan Everywhere", Kompas, 9 July 1995), even now Javanese musical art does not only belong to the Javanese or the Indonesians. , but it has belonged to the international world (worldwide), in our own country by the majority of our young generation, especially children, is considered an "old mattress" which only makes you sleepy. Our generation has not realized and feels they have musical art.

Although many circles often call it a product of Javanese supreme culture adi-luhung (see: Sunarto, 1995), our children have not been able to grasp this understanding. The nobility of the musical art that has been spoken by many cultural observers from within and outside the country has not been able to motivate the curiosity of the children to familiarize themselves with gamelan. Our children seem to tend to ignore the existence of musical arts

Implementation of musical art learning for children, especially children with special needs, musical art learning materials should be made so as not to make it difficult for students. What takes precedence is the effect of pleasure and expression. In the material for the initial level composition of simple rhythmic tones will be able to help the level of sensitivity and emotional regularity, this initial level is very helpful for beginner students (including students with special needs) to then be able to play with the dynamics of emotional play and be able to communicate musically is well. Musical communication of gamelan music is not regulated in notation / score like western music, but is conveyed through sound symbols that flow so that sensitivity, concentration and intuition will play an important role in this. The collectivity in gamelan music will make the rhythm and dynamics of the music play follow a pattern like a flow of water that sometimes runs fast and slow simultaneously.

In a study it was stated that musical art was considered effective as an educational therapy for children with autism because in addition to calming children's emotions, playing gamelan can train children with autism to harmonize their brain work and movements. Autistic children memorize song notes very quickly. They also have a fast catching power so they can absorb musical arts lessons easily. Autistic children or other special needs generally have a higher sensitivity to one



particular cultural arts field than normal people. "Cultural arts activities are also one of their media to express themselves". Gamelan can be used to educate a person's sense of beauty. People who are used to being involved in the musical world, a sense of solidarity grows, is given a gentle rebuke, polite behavior. All that because a person's soul becomes as smooth as the pieces (Trimanto, 1984). Children as the next generation to support the life of traditional arts (read: karawitan) in the future, it is necessary to inherit the knowledge and skills to play gamelan.

### 3. Conclusion

Gamelan music has a harmonization that can influence children's psychology. The soft Javanese chanting can be a sedative so that children will be more relaxed and emotionally controlled.

Supersonic sound waves can stimulate increased production of several important hormones in the brain which are very good for brain development. and it turns out that gamelan (Javanese) produces a lot of these supersonic waves much higher than classical music.

Musical art is considered effective as an educational therapy for children with autism because besides calming children's emotions, playing karawitan can train children with autism.

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