



**DIGITALIZATION AND SHIFT OF THE KRIS CREATION
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ABSTRACT

Economic digitization is a step the Indonesian government has taken and has proven to be able to provide an increase in people's and state's income. Several products marketed through the internet received a positive response, so that the demand for products increased, including the demand for making kris. The creation of the kris by the masters all goes through a long process, starting from ritual in finding a good day to start creating the kris, fasting and making offerings. So it takes a long time. While kris craftsmen, they do not perform rituals like the masters do, so they can produce a larger number of kris at a lower price than the kris created by the masters. The purpose of this study is to find out how the conflict between craftsmen and keris masters is and want to know how the process of creating kris by masters after digitization. This type of research is qualitative with an ethnographic approach. Data collection through interviews, observation participation and literature studies. The result of this study is that with the digitization of the economy, there has been a shift and some trimming of ritualism in the creation of kris, where the master decided to give up the process of ritualism in making kris and switch to making kris LARGE NUMBERS in increasing their income, masters only carry out the process of ritualism in making kris that have a magical aura if there is an order only. The conclusion of this study is that the application of economic digitalization has triggered a shift in culture/tradition in the process of creating kris by masters, where not all of the kris creations go through a process of ritualism.

Keywords : Digitalization of the economy, ritualism, cultural shifts



INTRODUCTION

The development of technology today has spread to all regions to individuals, where with the use of smartphones all information has been obtained, it's just a matter of how to take advantage of these conditions. This is certainly a challenge for the state and society so that the use of digital technology can be utilized optimally for a better community life. Internet users in 2017, reached 143.26 million people or an increase of 7.96 percent compared to 2016 of 132.7 people. The number of internet users in 2017 covered 54.68 percent of the total population of Indonesia which reached 262 million people (Setiadi, 2019). According to the we are social survey, the increase in internet users in Indonesia in 2022 rose to 73.7% from 2021.

Judging from the age of internet technology users, there is a survey from the Indonesian Internet Service Providers Association (APJII) which states that the internet penetration rate in the 13-18 year age group reaches 99.16% in 2021-2022. The second position is occupied by the age group of 19-34 years with an internet penetration rate of 98.64%. Therefore, it is not surprising that Indonesia is the 6th highest country in the field of internet access after Japan, Brazil, India, America and China. Internet users in terms of gender for women 48.4%, men 51.5%. These users are divided into users from urban communities as much as 51% and cyclists 49% (Kuswarno, 2015). If we talk about the use of the internet, we are still talking about access only, not to content that is accessed by the public. However, this is proof that Indonesian society has the potential to become a transition from conventional society to digital society.

What is expected from the use of digital technology is the creation of a better community life which is reflected in the disclosure of intellectual abilities, increased welfare which can be seen from the increase in income and also the convenience in other activities. However, this hope hasn't been fully achieved because our society has a very complex background, so that the use of internet technology hasn't been fully utilized to improve the welfare of the community. This is understandable because in the development of information technology there are also many contents that are not in accordance with the culture in Indonesia, so that in this condition various deviations arise, such as increased access to pornography, gambling, shows scenes of violence and so on. This is a challenge for the people of Indonesia to be able to choose the content that is used. However, on the other hand, this increase in internet access is a potential for the community to implement the digital



economy through e-commerce. The Indonesian president targets that we will become the biggest digital economy power in ASEAN.

Learning from countries that have implemented a digital economy from e-commerce, that with this digital economy, there is an increase in the community's economy. (Reuschke et al., 2022; Leng, 2022; Ha, 2022)). With the digital economy, a platform appears where with this platform a local network will be formed in the countryside that generates new markets and labor (Wang et al., 2022).

However, the effect of using digital technology is that some cultural traditions have begun to be abandoned by people who are familiar with the use of technology, because they are considered too slow when used to improve the economy. Today's digital society prefers an instant and more profitable path. We can see this in the community, some traditional products ranging from food, woven fabrics which take a long time and are complicated to make are now starting to disappear. Moving on from this condition, the authors are interested in conducting research on the process of creating kris by masters to find out the effects of digitization, where digitalization is more concerned with profits from faster product sales, while the process of creating kris by masters takes a very long time because it goes through a long ritual process.

LITERATURE REVIEW

Digitization

Digitization is the process of transforming from analog to digital. Digitization here is the application of digital technology in marketing. With the advancement of technology, people prefer to use digital information for the following reasons:

1. Easier to search, browse, access and use according to user needs
2. Easier to produce, send, receive, filter, update based on user capabilities
3. Not hampered by distance, language and time
4. Sending and receiving messages is very fast and cheap (Marlina & Bimo, 2018)

Thus, it is faster and easier for buyers to find kris sold on the market, especially during the Covid-19 pandemic, buying and selling activities are dominated by digital means. Therefore, there are many government policies in terms of using the digital economy to improve the country's economy. This digitalization has indirectly created a new structure in the field of marketing in society.



Structuration

The existence of digitalization from the government indirectly forces the masters to use digitalization in marketing the keris, because if not, the masters will be unable to compete with the keris craftsmen in marketing the keris. In this case there is a contradiction within the master, that in creating a keris one must go through its own ritualism, but on the one hand it takes a long time, so that the master cannot sell a lot of keris and get more profit. According to Giddens there is a duality of structure (inhibiting and enabling behavior). However, both of them have a dialectic between structure and action, so that structure is fluid. The actions and decisions made by the masters will create a new structure, if this is repeated and carried out by all the masters. Because it is liquid, an old structure will change to be replaced by a new structure (Jones, 2003).

Theory of Rational Choice

Due to the effect of digitization, the masters decided to give up the tradition of making kris through the process of spiritualism and switch to making kris in large quantities which do not require a long ritualistic process so that they can increase their income quickly. According to Samuel Popkin, every individual always makes choices in maximizing facilities and resources so that individuals always maximize their choices and with these choices, individuals can benefit themselves. (Popkin, 1980). This digitalization condition, with the large number of requests, the income obtained will increase, if the master uses the old tradition in making kris then this can reduce the income that should be even higher.

METHOD

This research uses ethnographic methods, where researchers are involved in the daily activities of masters, looking at the activities of masters in creating a large number of kris and kris with magical aura. The data collection of this research used interviews, participatory observation and literature review. This research began in January 2022 until July 2022. The informants involved were three masters and one kris craftsman.

RESULT AND DISCUSSION

For some people, the magical power of the kris does exist, but for some it is something that is irrational and cannot be scientifically proven. However, looking at the characteristics of Indonesian people conveyed by Mukhtar Lubis, we in Indonesia still strongly believe in mystical things or believe in superstition. (Lubis, 2013). One of the



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superstitions here is to believe that the kris has a magical aura. Indeed, when viewed from the history of the kris starting from the stories circulating in the community, the kris created by the masters of Gandring is very popular with mystical stories, and seeing that the masters of the royal era when creating the keris always perform ritualism which is full of mystical.

Thus the magical power of the keris has become a part of Indonesian society which is told over and over again, films that feature a keris that can emit a mystical aura (Rudyanto, 2016). This belief is still present in Indonesian society, so that in some cities that produce weapons, there must be a master in it. The process of making a kris by the master is also not just made, there are several stages that must be done by the master before starting to create a kris with a magical aura. The initial stage when the master receives the kris order is fasting. By fasting accompanied by certain prayers, he will be able to determine the appropriate materials for the kris material, and also find the right day to start making the kris. In addition to the right time, there is also the condition of the master that affects the creation of the kris, such as if the master's emotions are high, he is sad, then he cannot forge the kris. This is done so that the process and results of the kris can run smoothly without any disturbance. The fastest completion of a kris by a master takes one month. After the materials for the kris and the good day have been determined, the master will prepare for the next stage, namely the forging process, after the previous day there was a fast and prayer. After the forging is complete, then enter the next stage, namely the aggrabahi process, where this is the smoothing of a kris that has been shaped. After the aggrabahi process, the next stage is the process of making 'ricikan dhapur kris' as desired by the customer and has been approved by the master. When finished, the kris is shaped and enters the gilding stage, where this process makes the kris stronger and sharper. After completion, the next process is framing, where this process is the final stage of a kris blade has been completed. All these processes always have certain rituals performed by the master.

While the kris made by kris craftsmen doesn't require ritual stages as performed by the master. Craftsmen can make kris whenever they want or if there is a large order. The resulting kris is also no less good than the kris created by the master. In quantity, a kris craftsman can make 20 pieces of kris if it goes through the forging process. There is something even faster in making a kris, namely by casting it. The number of kris produced by casting can reach 100 pieces. So the quantity is far from that produced by the master.



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Currently, the era of globalization has begun to influence people's way of thinking from traditional to modern society, where modern society is identified with digital society. Every human activity will be driven by digital technology (Ngafifi, 2014). The government itself currently emphasizes the digitalization of the economy in every marketing and buying and selling of products. Therefore, nowadays there are many digital platforms emerging that facilitate meeting sellers with buyers. This digitization is finally used by kris craftsmen and masters in marketing their kris creations. This is where competition or conflict occurs between craftsmen and masters. The price given by the kris craftsman for the same type of kris is cheaper than the kris offered by the master. This is because the manufacturing process is different so that it affects the price offered. With the price offered, then the kris craftsmen can attract more consumers than the masters. During the pandemic from 2020 to 2021, kris sales decreased. However, when the pandemic period was over, consumers who were caught during the pandemic visited the kris craftsman's place and bought up the kris made by the craftsmen. While consumers who had interacted with the master related to the price of the kris offered, they did not buy the kris created by the master and turned to other craftsmen.

In addition to the conflict over the issue of the price of the kris between the craftsmen and the masters, another conflict that was found was the mutual ridicule between the craftsmen and the masters regarding the quality of the kris produced. However, because the sale of kris in the market is more demanding for ordinary kris, not magical ones, the masters decided to make a kris without performing rituals as he did before, such as fasting, tirakatan and offerings. Masters only make a kris with a magical aura if someone orders it. The influence of globalization with the existence of this digitization turns out to have an impact on the existence of culture (Arifin, 2015). It can be seen in the field that the traditions of making kris through certain rituals have begun to decrease. Although the kris still maintains its physical existence or objects, the cultural values that gave birth to the kris have begun to shift. Whereas UNESCO's recognition of the Indonesian kris as a world heritage is an intangible cultural heritage. However, in the economic digitalization carried out by the masters, not only are kris in large quantities offered because it provides high profits, but the masters also still offer the creation of kris with a magical aura at a price that is much different from ordinary kris. This is done because of their status as masters who must maintain the cultural traditions obtained from their ancestors, even though they also make kris that do not go through processes or rituals that have been carried out for generations.



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CONCLUSION

From the explanation above, it can be concluded that the digitalization of the economy in the village of Banyusumurup Yogyakarta has a positive impact, namely an increase in economic income. However, the effect of this digitalization has led to conflicts over price competition and mocking each other regarding the quality of the kris produced between craftsmen and masters. In addition to the conflicts that occur, in the application of this digitalization there is a cultural shift in the process of creating kris by masters, where all the kris created perform certain rituals.



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