

Modern Art Inculturation Oriented Education in Flores

Warih Handayani¹, Dwiki N. Mukti^{1,*}, Setyo Yanuartuti¹

¹Universitas Negeri Surabaya, Indonesia

Correspondent email: dwiki.20020@mhs.unesa.ac.id

ABSTRACT

An island in the East Nusa Tenggara region, Flores shows dynamics of artistic development - making it different from other islands in Indonesia. One of the influencing factors in the development of art school. In Flores, a junior secondary seminary school was established in Sikka in 1926. In the seminary, various modern arts - such as literature, music, performance, and fine arts - are taught. The purpose of this study is to examine the inculturation of modern art in schools. The research was conducted by using a qualitative approach and the main data collection techniques included documentation of literature studies from various sources and interviews with cultural actors in East Nusa Tenggara. The discussion was carried out by linking the interview data and relevant references. The seminaries in Mataloko, Ledalero, and Ritapiret in Flores are well-known educational centers with a gymnasium tradition that emphasizes science and humanities as their foundation. In the pattern of gymnasium education, the inculturation of modern culture occurs and makes the seminary one of the highly active institutions in bringing modern art culture into Flores.

Keywords: *Art education, History of education, Art education in Flores.*

1. INTRODUCTION

The development of art is inseparable from the pattern of art education. Different places may have different artistic developments referring to regional characteristics manifested in education. In this article, Flores is a case study where the development of modern art occurs rapidly.

Flores is an island in the Lesser Sunda Islands group with Bali and NTB with an area of about 14,300 km². In 2007 the population reached 1.6 million people. Flores Island is located in central Indonesia and together with Timor Island, Sumba Island and Alor Islands are the four major islands in NTT Province which is one of the archipelagic provinces in Indonesia with 566 islands.[1]

The name Flores comes from the Portuguese "Cabo de Flores" which means "Cape of flowers". The name was originally given by S.M. Cabot to refer to the eastern region of the island of Flores. It was finally used officially since 1636 by the governor-general of the Dutch East Indies Hendrik Brouwer. An in-depth study by Orinbao (1969) revealed that the original name of the island of Flores was Nusa Nipa (snake island) which

from an anthropological point of view, this term is more useful as it contains various philosophical, cultural, and ritual traditions of the Flores people.

In Flores, modern art develops significantly. This is influenced by the development of seminary education (schools for Christian clergy). Modern art is a new form that deals with the work of art and approaches the artistic creative process. Cultural influences and social conditions become the background of subjectivity, thoughts, sources of artistic inspiration, and aesthetic forms of artists' works and are no longer oriented to the standards of beauty that have been determined for centuries [2]. In the seminary, the inculturation of modern art occurs among students. The gospel is expressed in socio-political and religious-cultural situations in such a way that it is not only proclaimed through the elements of the situation yet the force that animates and cultivates that culture, while at the same time that culture enriches the universal Church. One form of inculturation in the Catholic Church is the inculturation of the liturgy and the inculturation of liturgical music. Liturgical inculturation is a reciprocal process between local culture and church 'culture' in proclamation and expression of faith in church worship.

Inculturation of liturgical music in Indonesia is a new creation in developing liturgical music by developing local culture and customs. This happens in almost all parts of Indonesia, including Pontianak, Mentawai, Maluku, and other areas. [3] The Catholic Church has a very important role in disseminating modern ideas and knowledge in Flores. The mission of the Catholic Church does not only focus on evangelization or spreading the good news (Gospel) but also embodied human development. SVD (Societas Verbi Divini) or the United Word of God became the group that encouraged the construction of schools and health centers in Flores in the early 20th century. [4]

The publication of the apostolic letter *Maximum Illud* in 1919 by Pope Benedict XV opened a new chapter for the mission of the Catholic church in the world which also had an impact on the development of the inculturation of modern art in Flores. This apostolic letter provides a more open understanding and meaning for missionaries to see and consider the context of the land/mission area as a cultural entity that is autonomous and has its truth. The Seminaries of Mataloko, Kisol, and Ruken have become centers of modern culture in Flores.

The development of modern art in Flores through seminary education rises the leap in cultural forms in Flores. This enriches modern art which is an inseparable part of the artistic and cultural journey in Flores. Since the 1960s, Manggarai pop songs have become widely known. Even decades ago, Manggarai rap and hip-hop music were also developed by the younger generation. The art of dance, old/original dances were usually only known and performed during certain rituals. In various other events, modified dances are more popular and in demand by the public, especially the older generation. [5]

Seminary is a place of education for those who want to become Christian clergy, both Christians who educate priests or Catholics who educate priests. Seminary comes from the Latin word *Seminarium* which is formed from the basic word *semen*, which means seed. So, the Seminary is a place for sowing seeds. [6] The development of the seminary in Flores has become an important variable for the inculturation of modern art in Flores. The purpose of this study is to examine the inculturation of modern art in Flores.

2. METHODS

This research uses a qualitative approach, by doing correspondence with Eka Putra Nnggalu as a humanist and community mobilizer in the Kahe Community, Maumere, East Nusa Tenggara. Literature studies were also carried out by collecting data through articles and the internet. The analysis technique is carried out using a domain, to describe the object of research in general without having to detail the elements in the object. Data collection from interviews, various sources of articles and journals, observation of documentation from various videos, and other documentation is sorted and sometimes directly becomes an exposure to find conclusions about the inculturation of modern art in Flores.

3. DISCUSSION

3.1 *Modern Art Inculturation Incubator*

To trace the beginning of the inculturation of modern art that occurred, it is necessary to read about the place where this acculturation took place. According to information from an interview with resource person Eka Putra Nnggalu - a humanist from the Kahe - Maumere community, three seminaries have become centers of modern art inculturation, including the seminaries of Mataloko, Ledalero, and Ritapiret.

3.1.1 *Mataloko Seminary*

Seminary of St. Yohanes Berkhman Todabelu, Mataloko was founded on February 2, 1926, in Sikka, Maumere, by Father Francis Cornelissen SVD on the initiative of Bishop Vestraelen SVD. The seminary then moved to Mataloko and was inaugurated on September 15, 1929, in Mataloko - Ngada. This inauguration date will be remembered as the anniversary of the seminar. [7]

In 1941 the first two priests of the Mataloko seminary were ordained, namely, Fr. Gabriel Manek SVD and Fr. Karel Kare Bale SVD. In addition, the students of this seminary are ordained priests every year. During the Second World War, 1943-1945, the seminary experienced a major crisis. Many priests were interned and deported. At that time, two Japanese bishops, Bishop Paul Yamaguchi and Bishop Aloysius Ogihara SJ came to help with two other Japanese priests.

3.1.2 *Ladadero Seminary*

The Founding of the St. Seminary of St. Paul Ledalero was closely related to the recommendation of the Council of Trent (1545-1563) regarding the need for a seminary institution as a place of formation for prospective priests. The focus of the attention of the Council of Trent at that time was more on the opening of seminaries in Europe, where the origin of missionaries who served in various mission areas. After World War, I, sending missionaries from Europe to other places became very difficult. This prompted Pope Benedict XV (pontificate period: 1914-1922) to publish a mission document known as *Maximum illud* (30 November 1919). Through this document, the Pope urges missionaries to establish seminaries on mission lands to educate future priests from indigenous people. [8]

As a formal educational institution, Kroniek van het Groot Seminarie Todabeloe-Ledalero noted that philosophy lectures were started in August 1932 by P. Cornelius Molenaar, SVD. Thus, historically, the seminary as a formal educational institution began in that year. Although lecture activities had been stopped for three years, philosophy lectures were finally able to resume on August 16, 1935, after the first batch of novices had finished their novitiate. The theology lecture (Moral Theology) was given for the first time on October 6, 1936. [8]

In January 1969, the Catholic College of Philosophy and Theology (= STF/TK) of Ledalero was officially established as a higher education institution but remains an integral part of the St. Seminary of St. Paul Ledalero. The Indonesian government's acknowledgment of the status of this school began with being awarded successively: "registered" status (14 June 1971), "recognized" status (12 January 1976), and "equalized" status (22 January 1981) for the baccalaureate level. In the final decision, the complete undergraduate level (S1) at STF/TK Ledalero was also given the status of "registered". The status of the S1 level was then "recognized" on November 29, 1984, and at the same time, this educational institution changed its name to the Ledalero Catholic Philosophy School (= STFK Ledalero), a name that is still used today. On April 9, 1990, the status of the S1 level was increased too "equal". With this, the graduates of this high school may have a diploma that is recognized as valid by the State [8]

3.1.3 *Ritapiret Seminary*

Ritapiret is the name of a hill in Sikka Regency and here is St. Peter's Interdiocesan Seminary which was established on September 8, 1955. However, because the building has not yet been built, prospective diocesan priests are still associated with prospective priests of the Society of the Word of God or *Societas Verbi Divini* (SVD) in St. Seminary Paul Ledalero. Therefore, the forerunner to the birth of the St. Petrus Ritapiret is St. Paul Ledalero. [9]

In De facto status, St. Paulus Ledalero started in 1932 in Mataloko because that year, P. C. Molenaar, SVD taught philosophy courses. However, on De jure status, St. Paul Ledalero was only founded on May 20, 1937, after obtaining permission from the Vatican. After obtaining the formal-judicial permission, the leadership of the SVD determined the transfer of the Higher Seminary from Mataloko to Ledalero on June 3, 1937, and in August 1937 all formations of prospective religious priests of the Society of the Word of God began to be carried out in Ledalero by placing the buildings that had been built in 1936. This seminary was named St. Paul Ledalero High Seminary [9].

From its establishment in 1955 until 2016, the name used by this educational institution for prospective diocesan priests is St. Peter Ritapiret Seminary. But in 2017 the name of the seminary changed to St. Peter Ritpiret Interdiocesan High Seminary, in accordance with the statutes of the seminary. In addition, in 2017 the leaders are usually called Praeses at the Sto. Petrus Ritapiret is also known as the Chancellor. These two terms are used interchangeably. [9]

3.2 *Gymnasium Tradition in Seminary*

Among the educational centers developed by church missions, seminaries, or schools for the formation of future priests has become one of the most famous educational centers with a gymnasium tradition emphasizing the natural sciences and humanities as basic education. The best local young man was educated in seminary and later became priests who moved local churches. Organic inculturation and the presence of a modern educational institution, with a seminary as one of the most progressive ones in its operations also ignite the vision and embody the

practices and relationships of the modern cultural sphere supported by the church. [10]

Today, a gymnasium usually refers to a secondary school that focuses on preparing students to enter university for further academic study. Prior to the 20th century, the gymnasium system was a widespread educational system in many countries in central, northern, eastern, and southern Europe [10]. Historically, German Gymnasiums were also included in the higher education curriculum at the tertiary level and the title was given to replace the bachelor's degree (Baccalaureat)[9] previously awarded by a college or university and resulted in German universities becoming schools exclusive postgraduate. In the United States, the German Gymnasium curriculum is used by some prestigious colleges such as the University of Michigan as a model for their undergraduate college programs [11].

In Flores, gymnasium tradition that uses a humanities approach is the door for modern art to be taught. Many modern arts originating from Europe are brought and taught to students. The modern arts that are brought and applied to the seminary are performing arts, musical orchestras, western literature books, and fine arts. Modern art is included in the pattern of learning in the seminary as an instrument for students to gain empirical experience related to how they use their senses with an artistic approach. Modern art became the choice because the seminary was founded by an institution oriented to the seminary pattern in the west.

3.3 The Inculturation Process of Modern Art

The inculturation process began to occur simultaneously with the establishment of the seminary and the perpetuation of the gymnasium tradition in the seminary. Performing arts and musical orchestras were marked by the establishment of the Imakulata performance building in 1922. This building became a place for various modern art activities to take place.

Arnoldus Printing (it is estimated that the first book was printed in 1926) which later developed in tandem with Nusa Indah Publishers; silent documentary film productions that have taken place since 1930; until the more active seminaries in Mataloko, Ledalero, and Ritapiret marked the dialectic of the Inculturation era that took place organically and the presence of pockets of modern education. [4]

The process of inculturation of modern art since the early 20th century has become the entrance to modern art in Flores. On the other hand, however, this also has an impact on local culture. Seminary tries to combine local culture and modern art, but the art information that continues to be distributed in the seminary makes people close to modern art and move away from local artists. As stated by Eka Nggalu Putra, nowadays people are becoming increasingly distant from their traditions. He gave the example of members of the Kahe community who live in Maumere. Eka believed that members of the Kahe community are those who are trying to redefine their local identity because they also feel a little alienated from their local culture and tend to be closer to modern art culture. This proves that the growth of modern art was so rapid and significant in Flores starting in the early 20th century because of the seminary.

Inculturation also affects the regional art of Sako Seng music. Sako Seng is an activity of hoeing agricultural land in cooperation carried out by lifting the hoe together and shoveling it to the ground simultaneously in one rhythm, accompanied by the traditional music of Coconut Shell (Korak) and Giving-giring (Reng) [12]. Nowadays the position of Sako Seng's music is becoming increasingly threatened because more and more people no longer use it when carrying out agricultural processions. This happens because of the shift. In addition, the inculturation of modern art is one of the instruments that accelerates it.

The development of modern art inculturation also rapidly occurs in Manggarai. Since the 1960s, Manggarai pop songs have become widely known. Even decades ago, Manggarai rap and hip-hop music were also developed by the younger generation. The art of dance, old/original dances is only known and performed during certain rituals. In various events, modified dances are more popular and in demand by the public, especially the older generation [13].

4. CONCLUSION

Inculturation of modern art took place in Flores in the early 20th century. Modern art enters through seminary doors that apply the Gymnasium tradition. The seminaries that became the center of the spread of modern art were the seminaries of Matoloko, Ledalero, and Ritapiret. The Gymnasium tradition is a curriculum that emphasizes the natural sciences and humanities as

basic education. At the seminary in Flores, the tradition of the gymnasium uses a humanities approach and is the door for modern art to be taught. A lot of modern art from Europe was brought and taught to students. The modern arts that were brought and applied to the seminary were performing arts, musical orchestras, western literature books, and also fine arts (not significant).

The inculturation process of performing arts and music orchestra was marked by the establishment of the Imakulata theater in 1922 as a place for various modern art activities to take place. Arnoldus Printing first printed books in 1926 and developed in tandem with Nusa Indah Publishers; soundless documentary film productions since 1930.

The process of inculturation of modern art that has occurred since the early 20th century has become the entrance to modern art in Flores. On the other hand, this causes the erosion of local culture which makes the people of Flores uprooted from their cultural roots.

AUTHORS' CONTRIBUTIONS

All authors conceived and designed this study. All authors contributed to the process of revising the manuscript, and in the end all authors have approved the final version of this manuscript.

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