

Analysis of Public Art Concepts and Arrangements in Purwakarta District

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Abstract—Purwakarta District has a typical and unique character with many works of art placed in public spaces. The (public) artwork is mainly sculpture, is made monumental and placed in strategic locations. The creation and placement of artwork in the public space basically has a philosophical foundation with various technical considerations which are generally listed in the concept of the artwork. Using a descriptive analytical qualitative approach, this article will present the results of research in the form of background, form and aesthetic value of sculpture art works that functioned as public art in the Purwakarta District. The results of this study indicate that the process of public art structuring planning is intended in addition to decorating the city also functioned as a means of promoting sustainable local culture with the Law of the Republic of Indonesia Number 5 of 2017 concerning Cultural Advancement, and the aesthetic value contained in the public art aims to enrich cultural life and enhance insight that brings historical values and insight into local wisdom in Indonesia. The results of this study are expected not only to add insight into the benefits of concept art which is conceptualized and functioned as public art, as a recommendation for the development of public art in other areas, in Indonesia, especially in West Java, a reference for researchers on public art based on local culture as well as media arts and culture education.

Keywords—concept; public art

I. INTRODUCTION

Globalization is a special phenomenon in human civilization that moves continuously in global society and is part of the process of human life. The presence of information technology and communication technology accelerates the acceleration of the globalization process. Globalization that happens touches all important aspects of life. Globalization creates new challenges and problems that must be answered, solved. in an effort to utilize globalization for the benefit of life.

The presence of globalization certainly has an effect on the life of a country including Indonesia. The influence includes two sides, positive and negative influences. The influence of globalization in various fields of life such as political life, economics, ideology, socio-culture and others. On the other hand, globalization raises a variety of problems in the field of culture, for example: the loss of the native culture of a region or a country, the erosion of cultural values, a decline in

nationalism and patriotism, loss of kinship and mutual cooperation, loss of self-confidence, a lifestyle that is not according to our customs. Another problem that arises is the possible inevitable problem with the existence of regional culture, one of which is the decline in love for culture which is the identity of a nation, erosion of cultural values, acculturation of culture which subsequently developed into a mass culture.

Public space is an important part of the city, because in this place people meet and interact with each other, as well as a symbol that can be used to understand the city and its culture. On the other hand, public space itself is expected to be part of the characteristics of cities that meet the standards as a city that is clean and neatly organized. But in the present era, public space seems to have lost its aura, meaning that the aura of public space which is actually able to provide a sense of comfort, beauty and peace has shifted its functions and benefits, so it is not surprising that its existence is questionable. Unlike public spaces in Purwakarta, public spaces there are used or used as a means of introducing the wisdom of local culture in Indonesia by rearranging the spatial layout and laying public art in it making public spaces very neat and visually beautiful.

Indonesia as an archipelago, has a very rich diversity of arts and cultures. This is in line with the diversity of ethnicity, ethnicity and religion as a whole is a national potential that needs to be protected. The wealth of art and culture is one source of intellectual work that can and needs to be protected by law. Wealth is not solely for art and culture itself, but can be used to improve capabilities in the tourism sector.

The nation's next generation has been spoiled by the influence of globalization that has occurred, so they assume that learning the traditional culture that exists in Indonesia is ancient on the other hand foreigners are competing in learning Indonesian traditional culture which is only natural if there are many traditional Indonesian arts. claimed by foreign nations. Based on this background the author has been drawn in doing the research.

II. LITERATURE REVIEW

Creating works of art is an act of realizing concepts or ideas by expressing them into works. It is as a human being who likes something unique and beautiful. Even to admire

something that is in the environment indirectly or directly. The uniqueness and beauty can invite an emotional feeling within.

Starting from the idea or idea stage to the form of artwork, all cannot be separated from the results of observations and interactions with the surrounding environment or the experience of each individual. To create a good work of art, there are various things that must be considered, especially a concept that is important in the creation of works of art.

Edmund Burke Feldman in his book entitled "Art as Image and Idea", explained that there are three functions of art, one of which is: personal functions of art. Before the alphabet is found, visual images are often used to communicate something. Today, our interest in visual art is not merely a means of communication, but also to express the psychological dimension in our lives. Visual art is not only to translate one's thoughts and feelings into symbolic forms [1].

Tibbalds suggests that public spaces are all places for people who have physical and visual access, such as roads, squares and parks. In line with Tibbalds, Lang states that public space is a place where everyone can access, although sometimes such access can be controlled. Public space consists of two, namely outdoor space and indoor space. Roads, squares and parks are included in 14 outdoor spaces. Then, libraries and shopping centers are examples of indoor spaces [2].

Madanipour says that public space is the stage for the drama of people's lives to take place, because according to Francis Tibbalds public space describes the condition of society, the culture of society, and everyday discourse. Public space emphasizes open access and diversity of activities. Open access means that anyone can enter this space and the diversity of activities, namely the activities carried out by people in public spaces, are different. As a result of open access, many people come so that social interaction will occur [3].

Based on the explanation above, we can conclude that public space is a place where we interact and share with other people or people we don't know. Access to public space is open, namely that everyone has the right to enter it without having to pay the entrance fee first. Public space is a shared space that is used for mutual interests.

This is in line with that presented by Indarto that art works in the public space can express values in society, increase environmental quality, change landscapes, increase our awareness, and question assumptions that exist in society. Fine art is placed in a public space that can be accessed by everyone and is a form of a combination of people's expressions. The art of public space is a reflection of the way we view the world. So, visually, public space artworks can be in forms that are in harmony with the environmental context and in contrast to the surrounding environment [4]. Based on this background the author has been drawn in doing the research.

III. METHOD

This study aims to analyze and describe the implementation of Purwakarta regional government policies, so that they are classified as descriptive research. Sugiyono what is meant by descriptive research is a study that aims to make a description,

description or painting systematically, factually and accurately regarding the facts, characteristics and relationships between the phenomena investigated [5].

Based on these opinions, descriptive research is research that aims to describe or describe in detail how the nature and relationship between certain social phenomena. Regardless of the subject matter of the research, the purpose of this description study is to describe how the implementation of local government policies in promoting culture in Purwakarta.

The approach used in this study is research using a qualitative approach. According to Moleong qualitative research is research that intends to understand the phenomenon of what is experienced by the subject of research, for example behavior, perception, motivation, action holistically, and by way of descriptions in the form of words and language, in a specific context natural by utilizing various natural methods [6].

It can be concluded that qualitative research is a study used to research and understand the phenomena experienced by research subjects where researchers are key instruments, data collection techniques are done in triangulation, data analysis is inductive, resulting in descriptive data in the form of written or oral words from people - people or behavior that can be observed.

Qualitative research is research that seeks to see the truths or justify the truth, but in seeing the truth, it is not always and sufficiently obtained by seeing something tangible, but sometimes it is also necessary to see something that is hidden, and must trace it further to behind something tangible. Based on the above understanding, the author uses qualitative research as the research method used in this study.

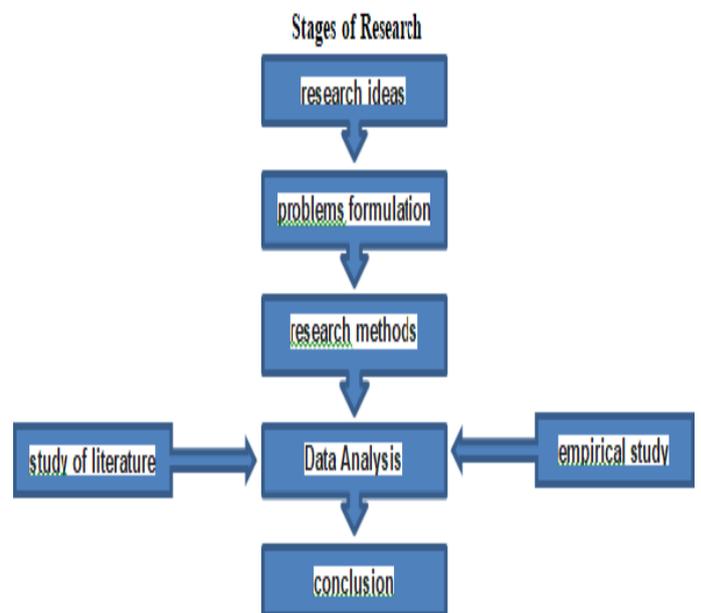


Fig. 1. Workflow Creation Framework, source: author documentation.

The reason the author uses qualitative descriptive research is that, in addition to wanting to describe or describe existing problems the author also wants to know the information related to this research plan in depth in the context of the implementation of Purwakarta regional government policies. So, the author thinks if using a qualitative descriptive research method, the information obtained from just one informant is enough to complete the data needs. The purpose of this study is also not merely to generalize like quantitative research, but this research is more of a case study research. So from that the author decided to use descriptive qualitative research methods in this study.

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IV. RESULTS AND DISCUSSION

The construction of public art in Purwakarta has the concept of Indonesian local culture. As we have seen, various cultures in Indonesia are characteristic of the State. The concept of development was realized in the theme "Spirit of Culture" as applied by the Purwakarta regency government. Not only in the public arts sector, development in all fields has gone smoothly, ranging from improving the quality of education, infrastructure, health services, and other sectors to the interests of the community while remaining based on cultural spirit.

The arrangement of public art in Purwakarta district is applied to careful consideration in each placement, the following are some of the results of the analysis of public art arrangement with the theme of culture based on Nusantara local wisdom, especially Purwakarta Regency that has been placed:



Source: https://pbs.twimg.com/media/CRNFF-MUwAI7t_e.jpg.

Fig. 2. Egrang Statue [7].

The statue was built as a symbol that Purwakarta broke the record of MURI as a city with the most Egrang players in the world which was held on the anniversary of Purwakarta Regency a few years ago. The construction of the sculpture game Egrang represents a traditional game of the archipelago.



Source: <http://1.bp.blogspot.com/-wOX0MrbRxFM/UX5-WVqOAbI/AAAAAAAAAJ4/w29jmN6wTf0/s1600/patung-di-purwakarta.jpg>

Fig. 3. Gentong Statue.

Barrels are scattered in every corner of the city of Purwakarta. In its history Purwakarta has been known as a producer of existing ceramics from existence in 1904.



Source: https://2.bp.blogspot.com/-WVvLef0vjcM/WgV64wBnLI/AAAAAAAAA20/Mg5mKVb5F8034YT1_sINpKSZpQmXHBeTACPcBGAYYcW/s1600/sri%2Bbaduga.jpg

Fig. 4. Wayang Statue 1.



Source: https://awsimages.detik.net.id/community/media/visual/2016/02/14/3d4ea7af-f3de-4d66-8b60-30a55953b204_169.jpg?w=780&q=90

Fig. 5. Wayang Statue 2.



Source: https://awsimages.detik.net.id/community/media/visual/2016/02/14/ad977020-9b91-4823-b1d6-8a305793812c_169.jpg?w=620.

Fig. 6. Wayang Statue 3.

The image of wayang statue 1 2 3 above is a form of artwork in the form of puppet figures based on the spread of Islam in Sundanese and Nusantara lands in general, which aims at the community not oriented to superheroes the results of foreign cultural imagination while the nation's superhero is forgotten.



Source: <https://www.pegipegi.com/travel/wp-content/uploads/2017/02/purwakarta.png>.

Fig. 7. Rhino Statue.

The statue of the rhinoceros was placed in the *Situ Buleud* area; the sculpture was based on the history of *situ Buleud* which was a puddle of rhinos in ancient times before switching functions.

V. CONCLUSION

Based on the results of the study, and supported by the evidence and data presented earlier regarding the analysis of concepts and structuring of public art in Purwakarta Regency, the researchers concluded that the concept and arrangement of public art in the Purwakarta was public art that originated from the awareness of the local government in preserving Nusantara culture. even become a local culture in Indonesia, especially Purwakarta. The Purwakarta regency government program is an effort so that the heritage culture is not forgotten by the nation's successor greenery which was conceived in the theme of "cultural spirit". We can interpret the procurement of public art as part of a cultural system, where each culture will mark the era with cultural artifacts. In this context the artifacts in question are works of art.

In structuring public art in Purwakarta there are many considerations in placing it intended to be in accordance with its function. There are a number of variables that are considered the placement of public sculpture in Purwakarta Regency. First is planology considerations, where public art serves as a marker for important positions and places in Purwakarta that are significant with the presence of parks at intersections or nearby public facilities such as squares, museums and tourist attractions. In the context of managing the city of public art in Purwakarta can play a dual role in addition to being a work of art as well as being a signate of the city. Second is the aesthetic function of public art that can support the tastes of Purwakarta residents in the context of appreciation and add to aesthetic experiences. It is also an image of the quality of the culture of Purwakarta people that upholds local culture. Third is the economic function that has a significant impact on the development of the local economy from the attraction of tourism. We cannot deny that in this digital era, a public art is able to become a tourist magnet from just taking a photograph to trigger an interest in studying more about the richness of local culture as reflected in its cultural artifacts.

The themes carried out cannot be separated from the culture of the archipelago which refers to puppet figures, Indonesian special animals and West Javanese weapons. From each puppet figure displayed in the form of a public sculpture, it is hoped that it can reflect the positive character of each of the figures shown, such as wisdom, determination, courage and an attitude of upholding the values of truth and justice. Objects of animals such as tigers and rhinos are presented as philosophical symbols as well as public education about the wealth of treasures in Indonesia. Similarly, the *Kujang* object as a typical West Javanese weapon that carries the spirit of responsibility for its users, teaches us how to behave in an authority that can support the struggle while destroying it when misused.

The results of the consistency of the Purwakarta Regency government in upholding the cultural spirit through public art made Purwakarta a pilot city in the field of local culture and public art. From the studies that the authors examined, it is hoped that Purwakarta's public works will encourage other cities to be able to apply their culture through iconic artifacts and provide aesthetic experiences for their communities. It is also an inspiration for other researchers to examine traces of local culture through their artifacts.

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