

VISUALIZING THE KERIS THROUGH A DOCUMENTARY VIDEO: A INITIATIVE TO RAISE AWARENESS AMONG THE YOUTH OF AENG TONG-TONG VILLAGE ABOUT THE KERIS OF SUMENEP

Ahmed David Anugerah¹, Ahmad Walid Hujairi², Syamsul Arifin³, Ach. Andiriyanto⁴,
Ahmad Ghufrony⁵, Teguh Hidayatul Rachmad^{6*})

Universitas Wiraraja Madura^{1,3,4,5}, Politeknik Elektronika Negeri Surabaya²,
Universitas Bunda Mulia⁶

e-mail: david@wiraraja.ac.id¹, walid@pens.ac.id², syamsularifin@wiraraja.ac.id³,
aryauri@wiraraja.ac.id⁴, ghufrony@wiraraja.ac.id⁵, teguhkaneshiro@gmail.com^{6*}

*Coressponding Author

ABSTRACT

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Aeng Tong-tong Village, Saronggi District, Sumenep Regency is one of the villages that has the largest keris craftsmen in the world. However, it was recently discovered that the participation of village youth in preserving keris was starting to erode and they did not have a good level of concern, which can be seen from their participation in keris craft activities which continued to fade. Based on this problem formulation, this research focuses on the visualization of keris in the form of video documentaries as a new approach to increasing awareness of the youth of Aeng Tong-tong Village towards keris crafts. This research uses a development method that is oriented towards the development of a product whose development process is described carefully through a documentary video product. The results of this research show 1) Documentary video as a medium for socializing the value of the Sumenep keris, 2) Documentary video as a medium of learning and knowledge, 3) Keris documentary video as a means of motivating village youth, 4) Documentary video as a media empowerment innovation.

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1. Introduction

Aeng Tong-Tong Village in Saronggi Subdistrict, Sumenep Regency: The World's Largest Center for Keris Craftsmanship (Rusnani & Astri, 2022). Additionally, UNESCO has designated Sumenep Regency as the region with the most keris artisans globally, with nearly 100% of its population engaged in crafting the distinctive Sumenep keris (Kompas, 2019). The Keris of Sumenep is an identity deeply ingrained in the local culture and personal identities of the people of Sumenep (Anugerah et al., 2022).

However, based on interviews conducted on February 23, 2023, it was found that the youth of Aeng Tong-tong village in Sumenep district did not have a high interest in preserving the Sumenep keris as conveyed by one of the keris craftsmen in Aeng Tong-tong village who said that almost all craftsmen there were carried out by parents. The waning participation of village youth in preserving kerises is a new problem that arises because of the erosion of their sense of pride and concern for the Sumenep keris culture. Keris is a cultural heritage that must be preserved, unfortunately many young people are not interested in keris so that it can make keris become extinct (Hardoyo, 2020).

Based on this problem, the visualization of keris in the form of a documentary video is a new way to increase the awareness of the youth of Aeng Tong-tong Village towards keris crafts. Visualization of keris in the form of a documentary video is engineering in making diagrams or keris animations that contain information about the uses, benefits, how to make, and history of the Sumenep Regency keris. Visualization of keris on video makes it easier for village youth to absorb existing information compared to other dissemination media such as picture books, writing, and audio (Muqtadiroh, 2015).

The documentary video shown in the form of film visualization will increase the interest of young people to maintain and love keris culture. Movie screenings that use television, cinema, handphone or laptop media have different target markets, this is due to the character of the media itself (Rachmad, 2020).

The production of multimedia content in the form of a keris documentary film is one of the most effective media to convey the values of the sumenep keris so that according to Ningsih & Angge (2015), this is considered a new product design so that it can attract the interest of the younger generation. Through the visualization of the keris in the form of this documentary video, the values of the Sumenep keris can be raised again and known by the younger generation, especially in Aeng Tong-tong Village.

2. Method

In this research, the researcher adopts a product development approach focused on creating a documentary video with visualization of the Sumenep keris patterns. This product development approach details the creation process of the product, which is then evaluated (Sumargono, 2014). The product development process includes steps that encompass planning and development, involving various stages that determine goals, stakeholders, product development, formulating the involvement of stakeholders, determining work procedures, and testing the feasibility of the product (Borg & Gall, 1983).

Product or media testing is carried out after the product is completed. This testing aims to assess whether the product is suitable and effective for use. Furthermore, product testing also measures the extent of the achievements, whether they align with the set goals, or if they fall short of the intended target. Field testing involves small group and large group trials to ensure the effectiveness and response of the target audience.

In testing the documentary video of the sumenep keris, small group participants amounted to 5 people and a large group of 10 people who were placed in the room to watch the video of the keris for 10 minutes. After completion, the researcher made a quiz question to determine the level of influence of the broadcast on the formation of the knowledge of the youth of the village of aeng tongtong. Three indicators of video testing were proposed including whether the documentary video was effective as a medium for socializing the value

of the sumenep keris, whether the documentary video could be a medium of learning and knowledge, whether the documentary video could motivate youth.

3. Results and Discussion

A. Documentary Video as a Medium for Socializing the Values of Sumenep Keris

Based on the interview findings from the sources in this research, the depiction is as follows:



Figure 1: Analysis of the Sumenep Keris Documentary Video

Dokumenter video is one of the mass media that serves as a communication tool for disseminating various specific messages in the form of entertainment, storytelling, event presentation, the fusion of audio-visual elements, drama, and various other technical presentations delivered to the public. The documentary video, as a means of socialization, is highly effective in spreading various programs to the community, including the socialization of the values of Sumenep keris. Films play a role in environmental socialization (Toni, 2015).

As is well known, the keris possesses its own values and uniqueness as a traditional weapon with a long history. The value of the Sumenep keris is not only perceived as a sharp

weapon but also carries high philosophical and artistic values. This is one of the unique and legendary characteristics of the Sumenep keris.

The Sumenep keris is a traditional weapon rich in meaning and uniqueness. The keris, which is produced in the village of Aeng Tong-Tong, is crafted and created by the hands of local artisans who possess skills and knowledge passed down through generations. The uniqueness of the Sumenep keris can be seen in the blade's shape and its distinctive 'pamor' (the patterns on the blade), which set it apart from most other keris found in the archipelago.

The Sumenep keris exhibits a distinctive blade shape, characterized by parallel and symmetrical edges with a hilt that approaches the shape of the letter 'S.' On the back of the blade, it features beautiful curves known as 'Gendik,' enhancing the aesthetic appeal of the Sumenep keris. In terms of its 'pamor' patterns, the Sumenep keris also boasts uniqueness with patterns like Blarak, Wos Wutah, Sengkelet, and Ngulit Semangka, all of which are special characteristics that set it apart from most other keris.

Furthermore, the uniqueness of the Sumenep keris extends to its handle, which is typically ornamented and wrapped in various colors. Keris handles are usually made from various animal horns and are intricately carved with motifs inspired by nature, flora, and fauna, known as 'mrangi.' This entire presentation reflects the diversity and natural wealth of Madura (Anekawati et al., 2021).

Like many other keris, the Sumenep keris is considered a sacred heirloom with mystical powers, adding to its perception of high magical significance. In the lives of the people, the keris is believed to possess a spirit that must be carefully preserved in the hope that the heirloom can provide positive energy to its owner. Based on this reality, the Sumenep keris is regarded as a symbol of strength, courage, and nobility. Its straight blade symbolizes a resolute heart and unwavering faith, reflecting the concept of 'tauhid,' which is the belief in the one true God (Anekawati et al., 2021).

Documentary films have rapidly become an alternative form of entertainment that is highly popular among the public (Saputra et al., 2019). All the values associated with the Sumenep keris, as perceived by the community, are considered to have captivating content that can be effectively presented in a documentary video. A documentary video offers a fresh and effective strategy for socializing the values of Sumenep keris that need to be instilled in the youth of the village.

This method is highly effective because it aligns with the preferences of the youth in Aeng Tong-Tong Village, who prefer watching videos over reading. The screening of a documentary video about the values of Sumenep keris, presenting various informative aspects of keris values, can leave a profound impression on the local community. This is due to the flexibility of the media and the clarity of video content, which is more easily understood by the youth in Aeng Tong-Tong Village. The documentary video on Sumenep keris values is a reflection of social reality with little or no distortion. In a mirror approach, it describes media's role as providing an accurate reflection and portraying the social reality of its audience.

B. Documentary Video as a Learning and Knowledge Medium

Documentary films have gained significant attention among the youth in recent times. The purpose of documentary films is to campaign, convey various information, provide education, and even propagate certain viewpoints to specific groups within society.



Figure 2: Analysis of the Documentary Video as a Learning and Knowledge Medium

Documentary films, from a technical perspective, employ specific and rather simple techniques with their primary aim being to achieve ease, speed, flexibility, and authenticity in depicting social events. The portrayal of a social event that highlights the diminishing concern of the youth in Aeng Tong-Tong Village towards the making and preservation of the keris has become a new issue. This goes against the concept of cultural development within a community, where the youth are meant to be the custodians of the local culture. One of the suitable media for addressing this is the medium of documentary film (Nurlaela, 2017).

Documentary videos, as a new medium, can be used to address the issue of youth involvement in keris preservation in Aeng Tong-Tong Village. The younger generation, as the nation's future, is the primary target in the design of this documentary film (Warsaa, 2019). Documentary videos can serve as a learning resource to support the knowledge formation of the youth in Aeng Tong-Tong Village, explaining the entire process, form, and purpose of keris making in line with the local values of their community.

Documentary videos, as a dramatic medium, can leave a profound impact on the audience while simultaneously building knowledge. Government Regulation No. 23 of 1999 regarding the preservation and management of narrative or documentary films emphasizes that documentary films essentially represent a cultural work of the nation, embodying creativity, sentiment, and intellect, and play a crucial role in supporting educational development.

It is quite intriguing when documentary films are linked to education and the knowledge formation process. This process is closely tied to the role of media in education. In this context, the Sumenep keris documentary film provides knowledge about the meaning, values, roles, and functions of the keris that can be disseminated to the general public. The experiences of the documentary subjects can become a source of reflection and learning

(Hidayah et al., 2017). The dissemination process can contribute to the formation of knowledge, much like the production of the documentary film itself

Film is a highly engaging medium for learning. The presence of the Sumenep keris documentary video as a learning and knowledge formation medium correlates well with the habits of today's youth, most of whom prefer watching over reading. Synchronizing education and knowledge formation through this documentary film is a new approach to adapt to the habits that have developed in the lives of the youth in Aeng Tong-Tong Village.

In line with this thinking, the Republic of Indonesia Law No. 8 of 1992 defines film as an educational medium, as stated in Article 5, which describes film as a mass communication medium with functions in enlightenment, education, cultural development, entertainment, and the economy. This law provides detailed explanations about the utilization of film to serve the interests of the Indonesian nation.

C. Sumenep Keris Documentary Video as a Motivational Tool for the Youth in the Village

Documentary videos, when used wisely, can serve as a source of motivation for the youth in Aeng Tong-Tong Village by accelerating the values of goodness embodied by the Sumenep keris. Through a documentary video that explores current issues, it offers a comprehensive framework for building the knowledge of the village's youth and provides a new perspective to address challenges, ultimately leading to increased awareness and participation among the youth.

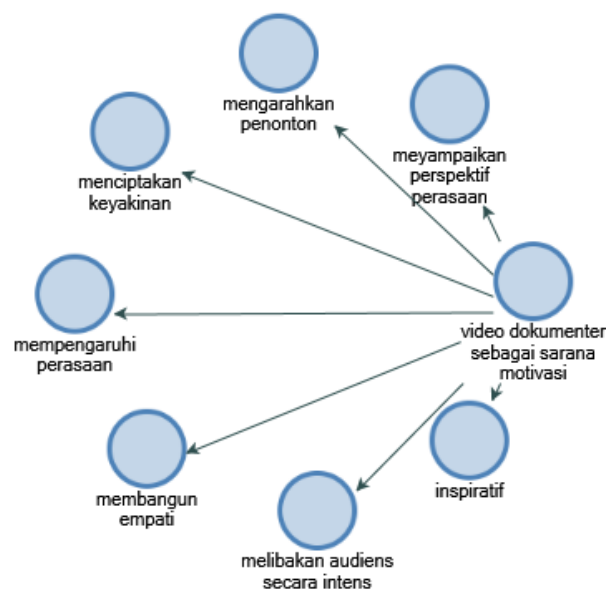


Figure 3: Analysis of the Documentary Video as a Motivational Tool

Documentary videos with storytelling styles have the advantage of conveying perspectives, emotions, and ideas, engaging the audience intensely. A documentary video is a presentation that narrates a social phenomenon and can entertain the viewers with the use of technology, resulting in an attractive and non-monotonous storytelling sequence. Documentary films document reality and can leave a positive impression on their audience (Sukraningsih, 2021).

Documentary videos have a social impact that can direct their viewers towards a specific perspective. They have the power to share deep experiences, build empathy, directly involve the audience, transport them to different situations, and influence their feelings to engage and act. The process of social change arising from documentary films begins with changing minds, which then influences behavior (Hidayah et al., 2017).

The presentation of a documentary film that visualizes the Sumenep keris can motivate young people to actively engage in their role as the cultural heirs of their ancestors. The Sumenep keris documentary video also contains knowledge, skills, and values that can address issues, especially related to their low participation in preserving the culture of keris making or the keris craft. The keris is a cultural legacy that needs to be preserved (Hafidhah, 2023).

In documentaries, the visualization and storyline are strong and true to life, as it reflects the reality of society. Documentaries, in general, are created based on facts and do not contain fabricated elements, as all the work is based on field research and information provided by the sources who were studied beforehand. Activities are carried out to ensure that the film adheres to the general guidelines that serve as a framework for documentary projects.

Moreover, to ensure that the visualization of the documentary video is strong in capturing reality and creating belief in its viewers, this keris video highlights its inspirational aspects. An adaptive capacities approach, related to learning about the keris from experienced craftsmen, is employed to help the viewers adapt to the challenges of the future.

D. Documentary videos as a Form of Media Empowerment Innovation

The development of information and communication technology has touched every aspect of life in various parts of the world. This reality presents a new challenge for individuals and specific groups to adapt to technological advances, one of which is the empowerment of media as a form of innovation in documenting a specific object. Documentary films need to be presented to the wider community as a form of revitalization through media (Nugroho et al., 2019). Packaging the Sumenep keris in the form of a documentary is a new innovation that offers fast, precise, effective, and efficient presentations that are informative and educational. Documentary films can accommodate various opinions on how traditions can be preserved (Utami, 2010).

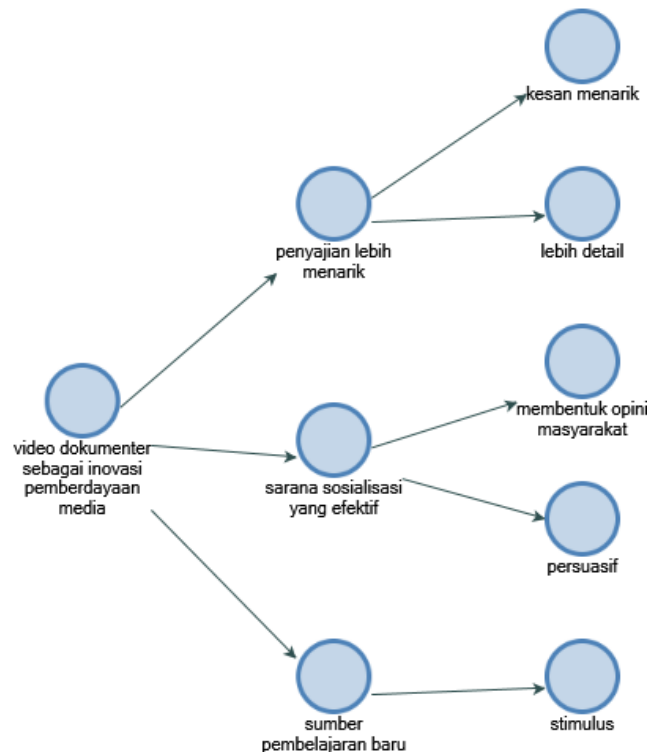


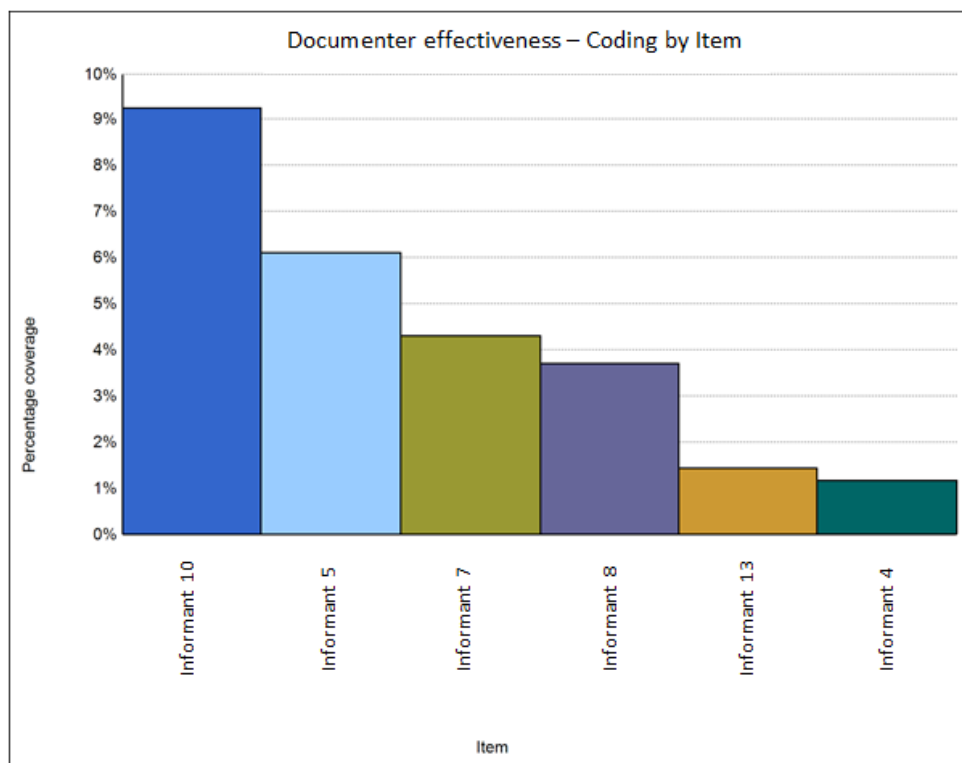
Figure 4: Documentary Video as a Media Empowerment Innovation

Some benefits of media empowerment innovation include:

1. Presenting Sumenep keris information in a more engaging manner: Documenting the intricacies of the keris in a documentary format can leave a compelling impression, particularly on the younger generation. Some young people may view the keris as an outdated weapon and tend to distance themselves from keris culture. Through documentary videos, a different impression can be conveyed, emphasizing that the keris is an ancestral heritage that needs to be preserved.
2. Documentary videos as an effective means of socialization: Mass media has a significant influence in shaping public opinion. Documentary videos are an effective mass media product for disseminating information accurately and persuasively. Their capability opens up a larger role as a means of socialization to spread various information effectively.
3. Documentary videos as a source of learning: Like mass media's role in education, documentary videos also slowly build knowledge and stimulate their audience to take action based on the information conveyed through the video documentary.

4. Conclusion

Documentary video as a means of socialization is very effectively used to socialize the value of the sumenep keris to the community and village youth through the video screening. The presence of the documentary video of the sumenep keris film as a medium of learning and knowledge formation has a very good correlation in accordance with the habits of today's youth who mostly prefer to watch rather than read. Synchronization of education and knowledge formation through this documentary film as a new way to adjust to the habits that are built in the life of the youth of the village of aeng tongtong.



Video documentaries are generally very effective in conveying information on the values of the keris to the youth of the village of aeng tongtong. The presentation of a documentary film that visualizes the sumenep keris can motivate young people to be actively involved in the sumenep keris craft. The documentary video of the sumenep keris also contains knowledge, skills and value whose presence in the lives of village youth can solve problems especially related to their low participation in maintaining the culture of making or craftsmen of keris.

This statistical data shows that the packaging of the keris in the form of a documentary as a new innovation by presenting impressions quickly, precisely, effectively and efficiently that are informative and educate. Media empowerment as a form of innovation from the activity of documenting a particular object such as the values, meaning and philosophy of the sumenep keris.

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