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Regeneration of the Nervous Anam Community of the Lembak Tribe : Comparison of the Organizational Culture of the Nervous Anam Group of Lembak Panorama And Lembak Central Bengkulu

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Abstract: Regeneration of the Syaraful Anam Community of the Lembak Tribe (Comparison of Organizational Culture of the Panorama Syaraful Anam Lembak and Lembak Central Bengkulu Groups)" The problem in this research is the regeneration of the Syaraful Anam Lembak Panorama and Lembak Central Bengkulu communities. This research question is to determine the Regeneration of the Syaraful Anam Lembak Community Panorama with Lembak Central Bengkulu in an Organizational Culture Perspective. To find out about this problem. Qualitative research is applied with a descriptive approach to qualitative analysis as a method for uncovering problems. This study uses data collection techniques, namely observation, interviews, and documentation. Meanwhile, data analysis uses techniques in the form of data collection, data reduction, data presentation, and conclusion. Based on the results found in the field, the organizational culture of the two Neuronul Anam groups, namely from Lembak Panorama and Lembak Bengkulu Tengah, has many similarities in the context of organizational culture. Researchers found that the learning processes in the Pemuda Sepakat Association group in Panorama sub-district and the Nurul Ihsan group in Tengah Padang village, starting from innovation, can provide a strong example in efforts to preserve culture for further regeneration in art groups, especially Syaraful Anam. Attention to details to preserve culture, and a teacher must understand each character of the regeneration of the Young and Old Syaraful Anam groups. The orientation used and applied in the organizational culture of the Syaraful Anam group is based on the calling of the heart and concern for ancestral traditions. Team orientation is highly respected in the Syaraful Anam group because the performance requires unity.

Keyword: Organizational Culture, Regeneration, Syaraful Anam.

INTRODUCTION

Indonesia is a developing country with a diverse culture, each of which determines the progress or development of a nation. Culture grows and develops within a society, which is its manifestation. In this regard, Koentjaraningrat's elements of culture include language,

knowledge systems, livelihood systems, social organization, tools and technology, religion, and the arts (Suwardi, 2012).

Every ethnic group naturally has a religion as a belief that influences people as individuals and serves as a guide for life. Beyond religion, human life is also influenced by culture. Culture serves as the identity of an ethnic group. These ethnic groups maintain and preserve their existing culture. Culture is the entire system of ideas and feelings, actions, and works produced by humans in social life, which they consider their own. Thus, almost all human actions are cultural. In societies, both complex and simple, there are several cultural values that are interconnected to form a system, and this system serves as a guide for ideal concepts within the culture, providing a strong impetus for the direction of the lives of its citizens.

This element can be divided into several parts in human life, namely language (spoken and written), knowledge system, social organization (kinship system, political organization, legal system, and marriage system). Human life equipment and supplies include (clothing, housing, household appliances, weapons, production tools, transportation and so on), livelihoods and economic systems include (agriculture, animal husbandry, production systems, distribution systems and so on), religious systems, namely (belief systems), art systems, namely (fine arts, vocal arts, movement arts and so on). One of the elements of culture is the social system, which includes the kinship system, political organization, legal system and marriage system (Koentjaningrat, 1996).

Therefore, each society will incorporate these elements according to their needs. This creates cultural diversity that is maintained and passed down from generation to generation. From this culture, customs emerge that are always maintained. These customs include legal customs, marriage customs, social customs, and many others. As we know, human life is closely related to culture. Human life is inseparable from culture. Culture only emerged after humans, using reason and human effort, tried and created something. Thus, culture emerged. The higher the standard of living and level of human thought, the higher the cultural values created. Among the cultural creations are valuable and contain elements of education and art. Department of Education and Culture, Bengkulu Regional History (Department of Education and Culture, 1978).

Supartono Widyosiswoyo, *History of Indonesian Fine Arts*, (University of Michigan, 2004), As an element of culture, art experiences development based on place or location. It is from this location that the development of art can be classified as folk art. Folk art is the oldest art form in Indonesia, commonly referred to as traditional or regional art. Therefore, the development or change of an art or culture is influenced by the place or location where the art develops. If there is a lot of acculturation, then the development of an art or culture will also be rapid. In Indonesia, there are various arts that are generally performed during certain traditional ceremonies. Haryani (2013): at wedding ceremonies, in which art is also intended as part of the ceremony. Then, culture can be said to be a reflection of the human way of life that grows in society. Culture will become a legacy that always rolls from one generation to the next. To ensure that a nation's culture is not lost, it is necessary to make efforts to preserve, document, and develop culture in accordance with the norms contained therein. One form of national culture is regional art. Traditional art is art that lives in society from generation to generation. Traditional art is the result of human work that involves the human mindset itself, both individually and in groups. In this regard, Umar Kayam stated that "art has never been separate from society as one of the most important parts of culture. Art is an expression of the creativity of culture itself.

Bengkulu Province is one of Indonesia's most ethnically diverse provinces. Each tribe has distinct traditions and cultures, including arts, wedding customs, and other traditions. These traditions and cultures are often based on ethnicity or region. One area in Bengkulu Province, Central Bengkulu, is dominated by various ethnicities and races, including Serawai, Lembak, Semende, Kaur, Malay, Rejang, and Javanese. This richness contributes to the richness of oral

culture and literature in Central Bengkulu. However, some traditions have begun to disappear from the community.

Based on the author's observations, the traditional performance of the Syaraful Anam is still performed, but it has begun to fade and be replaced by the times. The exact date of the arrival of the Syaraful Anam art form in Bengkulu is unknown. However, it is strongly suspected that the arrival of the Syaraful Anam art form coincided with the arrival of Islam in Bengkulu. Regarding the arrival of Islam in Bengkulu, there are several theories, including the following: the arrival of the art of Syaraful Anam coincided with the development of Islam in Bengkulu. Islam is estimated to have arrived in Bengkulu Province around the 1500s, when Bengkulu was still governed by small kingdoms. Islam flourished in Bengkulu from the 1600s to the 1700s.

Islam entered Bengkulu through several routes, including West Sumatra, South Sumatra (Palembang), and interactions between the kingdoms in Bengkulu and the Islamic Banten kingdom in Java. The art of reciting the Quran, known as nagam or an-nagam fil Quran, began to develop until the 1920s in its classical form with typical Indonesian songs and rhythms, performed in religious ceremonies. Forms of traditional singing besides the art of Quranic recitation that are popular in Indonesia are mainly Marhaban, Barzanji, Hadrach, Ratib Syaman, Rapa'i, Zikir Barat, Selawatan or Lawut, Barodah, and Rodat, which are religious or semi-religious because they symbolize prayer, dhikr, praise to Allah or salawat to the Prophet Muhammad. What came later and has a stronger musical nuance is gambus or kasidahan. However, many traditional musics have also developed with various modifications such as Zikir Syaraful Anam from Bengkulu. (Yuspita, 2019)

Based on observations of the Syaraful Anam group in Bengkulu, participation in some groups, particularly among the younger generation, has begun to decline. This is evident in the older generation, who are more dominant and still active compared to the younger generation. This is due to the difficulty of playing the Syaraful Anam, which requires combining the beats and sounds to create a unified whole. This is a contributing factor to the decline in interest among young people in participating in the Syaraful Anam group. Observations of the Syaraful Anam Group in Panorama Village, 2023.

Interviews with Syaraful Anam administrators in several groups in the Lembak Panorama and Central Bengkulu areas revealed that the Syaraful Anam organizational culture remains rooted in the rules of their ancestors. This means that these Syaraful Anam groups have not implemented any regular updates to their structure or work programs. In addition, the good news is that several groups have begun revitalizing themselves, both in terms of recruitment and work programs, but this needs to be investigated further.

METHOD

This research is descriptive with a qualitative approach. Sugiyono (2018) defines qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from people and observed behaviors of phenomena. Furthermore, Moleong states that descriptive research emphasizes data in the form of words and images, rather than numbers, due to the application of qualitative methods.

Furthermore, everything collected is likely to be key to what has been studied. Sampling or data sources in this study were conducted purposively, and the sample size was determined by snowballing. Data collection techniques used triangulation (combined), data analysis was qualitative, and the research results emphasized generalizability. The results of this study only describe or construct in-depth interviews with research subjects to provide a clear picture of the understanding of the regeneration of the Syaraful Anam community as a local culture (Case Study of the Syaraful Anam Panorama in Bengkulu City and Central Bengkulu) (Sugiyono, 2018).

RESULTS AND DISCUSSION

The research results, based on interview and observation data, are as follows:

Innovation:

Innovation is a new change in the form of an idea, concept, practice, or object that is specific, deliberate, and implemented through a planned program designed to achieve a specific goal. An innovation can be considered successful if the creation and implementation of new processes and methods can produce effective and efficient improvements in the quality of results. Regarding the organizational culture of the Syaraful Anam Group in Central Bengkulu, based on the interviews above, it is known that the Syaraful Anam Group in Central Bengkulu has begun innovating in its cadre development program for the younger generation, which was initially dominated by the older generation. Furthermore, this innovation has received support from the community.

Attention to Detail:

Organizational culture is also characterized by attention to detail, regarding the extent to which members are expected to demonstrate precision, analysis, and attention to detail. In this regard, the organization expects its members to be more detailed, analytical, and precise. Therefore, the organization not only creates clear goals and performance expectations but also emphasizes the importance of maintaining a high level of detail. Based on the interview results above, during the training process, teachers teach with sincerity and honesty so that the children understand, are enthusiastic, and follow our example.

Observations revealed that during practice, all new members receive more attention, both in terms of playing the rebana and the attitudes that need to be considered within the group. Likewise, long-standing members are also given attention to improve their skills in mastering the various verses and beat patterns. The following is documentation of the teacher's guidance to new and existing members.

Outcome Orientation:

Outcome orientation in organizational culture also refers to a pattern of basic assumptions that a particular group has discovered, uncovered, or developed through learning to solve external and internal adaptation problems. These assumptions have been in place long enough to be considered valid, and therefore are taught to members as the correct way to perceive, think, and feel.

During practice, difficulties naturally arise because everyone's cognitive abilities differ. Some understand what is conveyed easily or quickly, while others require more time. Each member reminds the others if new members have difficulty playing the tambourine or reciting the syair syaraful anam during practice.

Individual and Group Orientation:

Orientation is used and implemented in every aspect of human life, both formal and informal. The process of introduction and general direction is carried out when someone joins a particular community or organization, whether it's a structure like a cultural community.

Based on the informants' accounts above, it is known that the younger generation's interest in preserving the art of Syaraful Anam is driven by a calling from the heart and a concern for ancestral traditions. Personal and group enthusiasm is the primary foundation. In addition to artistic values, Islamic values, such as salawat (prayer) on the Prophet Muhammad (peace be upon him), are also embedded. Based on the data above, it is understood that mastering the art of Syaraful Anam begins with a stage of adaptation without coercion, but requires an element of independence in learning to avoid dependence on a group. This means that when learning something, it is necessary to prepare the necessary equipment to achieve maximum results.

Team Orientation:

Team orientation is the extent to which work activities are grouped around teams rather than individuals. Team orientation has the following indicators: a focus on teamwork rather than individual work. The level of work activity is organized within a team, not individually. It's clear that Syaraful Anam's activities are regularly used as a competition, fostering a spirit of achievement among the younger generation. Support from local government officials, such as village heads, is a key factor in encouraging the younger generation to be more active in their learning. Efforts to maintain unity and facilitate learning for the younger generation include providing easy-to-master material, starting from the most basic level, as long as they are deemed to have mastered the material. There are differences in teaching adults and children. The process of training children has its own advantages, namely, enthusiasm and ease of remembering the material taught by the teacher.

The organizational culture of the two Syaraful Anam groups, those from Lembak Panorama and Lembak, Central Bengkulu, shares many similarities. The Syaraful Anam group in Central Bengkulu has begun innovating in its youth development program, which was initially dominated by the older generation. Furthermore, this innovation has received support from the community. This is relevant to research findings that, in the face of globalization, artists are making efforts to survive. One way to do this is through innovation and artistic creativity. The theory that supports this is the theory of innovation and artistic creativity, which is an idea, practice, or object that is perceived or considered as something new by the individual or other unit that adopts it. (Tjaturrini, Dyah, 2018).

In terms of the learning process, Syaraful Anam from both groups prioritizes patience and begins at the most basic level. Given the large number of young people just learning, teachers need to be patient, unlike previous generations who taught with strictness and discipline. The teacher training process is carried out with sincerity and honesty so that the children understand, are enthusiastic, and follow the example. During practice, all new members receive more attention, both in terms of playing the tambourine and the attitudes that need to be considered within the group. Likewise, established members are also given attention to further develop their skills in mastering the various verses and beat patterns. The independent and guided learning system will serve as a theoretical basis, following up on the first part of the process. Motivation to learn will be formed during this stage, as each weekly meeting will be reflected upon as a learning evaluation (Naser et al, 2021).

Each member reminds the others if a new member has difficulty playing the tambourine or reciting a Syaraful Anam poem during practice. Each new member of the Syaraful Anam group is not only focused on practice but also on problem-solving. This is evident when a member experiences a problem, whether personal or family. Fellow members take the initiative to find a solution, at least by providing a friend to talk to or providing financial assistance. Mastering the art of Syaraful Anam begins with a stage of adjustment without coercion, but requires an element of independence in learning to avoid dependence on the group. This means that when learning something, it is necessary to prepare the necessary equipment to achieve maximum results. To maintain unity and ease of learning for the younger generation, easy-to-master material is provided, starting from the most basic level, as long as they are deemed to have mastered it. There are differences in teaching adults and children.

The process of training children has its own advantages, namely, enthusiasm and ease in remembering the material taught by the teacher. The mental condition of the young generation who are actively involved in syaraful anam activities implicitly requires spiritual touches, loses the vision of divinity, longs for esoteric values and traditions. Therefore, the sociocultural syaraful anam as one dimension in Islamic teachings, has a great opportunity to play an important role in modern society. In addition, it is also intended to emphasize and strengthen the spirituality that has been possessed, as well as provide new values in the form of a tough

mentality and a spirit of honesty to improve people's lives and support progress. Religion provides a network of peers and adults who provide support, monitor behavior, serve as role models, and reduce opportunities to engage in negative behavior (Hunleth, Jean, et al., 2022).

CONCLUSION

Based on the discussion and research results, it can be concluded that the regeneration of the Syaraful Anam community in Lembak Panorama and Lembak, Central Bengkulu, from an organizational culture perspective has become a part of the culture of some areas in Bengkulu Regency and City. This study describes the organizational culture of the communities in Panorama Village, Bengkulu City, and Tengah Padang Village, Central Bengkulu. Researchers found that the learning processes within the Persatuan Muda Sepakat group in Panorama Village and the Nurul Ihsan group in Tengah Padang Village, starting with innovation, can provide a strong example of cultural preservation efforts for future generations of arts groups, particularly Syaraful Anam.

This innovation has motivated the next generation to preserve the Syaraful Anam culture. However, teaching presents challenges for teachers when teaching new generations, and teachers need patience. Attention to detail to preserve culture requires a teacher to understand the characteristics of each generation of young and old Syaraful Anam groups. Teaching with a gentle heart and mutual respect makes the lessons more easily understood.

The Syaraful Anam group's innovative ideas have been successfully implemented because each member is oriented towards a sense of family and caring for each other without discrimination. This is evident when a member experiences a disaster, and everyone agrees to provide financial assistance.

This orientation, used and implemented in the Syaraful Anam group's organizational culture, is based on a calling from the heart and a concern for ancestral traditions. Personal and group enthusiasm is the primary foundation for the Syaraful Anam group, with artistic and Islamic values fostering prayers to the Prophet for his intercession.

A team orientation is established, where work activities are grouped within the team rather than individualized. This team orientation is characterized by a focus on teamwork over individualism. This is evident during group rehearsals, where, upon receiving an invitation or celebration, the group begins rehearsing and preparing a week before the performance. Team orientation is highly valued within the Syaraful Anam group, as performance requires unity.

The findings of this study have contributed to knowledge in the field of community in the perspective of organizational culture, especially in the innovation process, attention to detail, results orientation, individual orientation and team orientation. Although this study found several things that were considered interesting, it still has several shortcomings, such as when going to the field, the researcher still felt a lack of data from the informants met. Therefore, this study encourages future researchers to examine the topic of the Regeneration of the Syaraful Anam Lembak Community from the Perspective of Organizational Culture, tested using quantitative methods.

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