

# The Impact of Intangible Cultural Heritage in the City of Surabaya with the Existence of CIOFF (International Council of Organization of Folklore Festivals and Folk Arts)

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**Abstract:** The purpose of this study was to determine the Impact of Intangible Cultural Heritage in the City of Surabaya with the existence of CIOFF (International Council of Organization of Folklore Festivals and Folk Arts). The research was carried out in the city of Surabaya, the data used included library sources relevant to the research as well as interviews with respondents who knew about the CIOFF. The results show that CIOFF has an impact on preserving, promoting the spread of folklore and contributing to cultural preservation.

## I. INTRODUCTION

The city of Surabaya as a regional entity inhabited by various ethnic groups has a number of traditional arts and cultures that grow and develop into one ethnic diversity, including Javanese, Madurese, Arabic, Chinese, and so on. Many cultures are abandoned because the young generation who should preserve it, prefers modern culture, but some community groups do not forget the existing traditional arts. Some communities in which there are young people from Surabaya who participate in preserving the culture and developing it without destroying the original. All elements of traditional arts and culture that grow and develop in Surabaya society should be preserved.

CIOFF (International Council of Organization of Folklore Festivals and Folk Arts) is an INGO's (International Non-Government Organizations) which has been working since 10 August 1970, with its head office in France. Implement the UNESCO program related to traditional culture (<http://www.cioff.org/about-intro.cfm>).

Over time, many new actors emerged, one of which was INGO's (International Non-Government Organizations). New non-state actors can help the state in solving various domestic problems that the state cannot solve alone. With the help of non-state actors, the burden of the country's problems can be solved.

According to UNESCO, the Intangible Cultural Heritage described in Article 2, Paragraphs 1 and 2 is the result of the Convention on the Protection of the Intangible Cultural Heritage held in Paris on 17 October 2003. Intangible cultural heritage includes all practices, representations, expressions,

knowledge, skills and tools, (natural) objects, artifacts and cultural spaces related to the cultural heritage and recognized by various communities, groups, and in certain cases individuals as part of their cultural heritage. This intangible cultural heritage, which has been passed down from generation to generation, is constantly being re-created by communities and groups in response to their environment, interactions with nature and history, and giving them a sense of identity and sustainability, to promote respect for cultural diversity. and human creativity. For the purposes of this Intangible Cultural Heritage Convention, consideration will be given to only the intangible cultural heritage that is compatible with existing international treaties on human rights, with all conditions of mutual respect between various communities, groups, and in certain cases. Individuals, and sustainable development (UNESCO, 2003). Anggraini (2015), stated that related to Non-Governmental Organizations (NGOs) it was realized in the form of PATA (Pacific Asia Travel Association) collaboration with the Government of Bali in Handling Bali Tourism. While Tampubolon (2015) and Shuhad, M.F. (2012), stated that in handling and developing the tourism sector with adaptation and mitigation activities in Pangandaran Regency.

The purpose of this study was to determine the impact of intangible cultural heritage in the city of Surabaya with the existence of CIOFF (International Council of Organization of Folklore Festivals and Folk Arts).

## II. RESEARCH METHODS

The research was carried out in the city of Surabaya, with the timing of 2016-2019 when the Cross Culture Festival was held. The data collection technique used is library research or literature study or document study. To find as much information as possible for this research, the data from various sources was taken and the right purpose in order to get enough information related to this research, namely using the interview method to get the data and information needed. With in-depth and open interview techniques. So, the data obtained by the author comes from direct opinions from

sources regarding their opinions, feelings, experiences, and knowledge related to the issues raised.

### III. RESULTS AND DISCUSSION

INGOs contributed more and more after the Cold War. This is due to the policies issued by the US government under the leadership of President Bill Clinton (Resa Rasyidah 2014). The US foreign aid policy at that time focused on 6 factors, namely, building democracy, promoting peace, and being sustainable. With this assistance, non-state actors must be involved so that this can open a gap for INGOs. Because of this after the Cold War, the direction of foreign aid is no longer focused on G to G (from the government of one country to another country's government) but it is more likely to be G to G or NGO to NGO (from non-governmental organizations of one country). to other non-governmental organizations both national and international). From this, many international non-governmental organizations emerged which were then used as tools to distribute aid abroad.

When INGO finds a problem and knows how to solve it, INGO can propose to the government to eradicate the problem through its roots, which in this case is through government policy. INGOs can assist governments in shaping and changing policies. Then, after the government has also carried out its role as an authority in making policies, INGOs will also assist the government in implementing these policies.

INGOs have roles which the first is, international organizations as instruments used by their members to achieve certain goals such as supporting the national interests of a country. It is usually the case for International Non-Government Organizations (INGO's) to promote their own interests in the international and national arenas. In addition, international organizations are also instrumenting to bring their agenda in providing assistance to developing countries or their members. International Non-Government Organizations (INGO's) are important actors who are very influential in overseas distribution which are also not bound by government or state parties, and focus their goals and programs on international development. INGO's are organizations formed on the basis of a non-governmental character, which in its formation is carried out by individuals without government intervention who voluntarily and has the ability to achieve international goals through various activities and its members can enjoy rights or independent decisions.

In this case, the focus will be on the role of advocacy. Transactional advocacy is basically an actor who works at the international level on a particular issue, so that in it can be found a common value and general discourse and exchange of information and services. In describing the purpose of transnational advocacy networks, namely the group's strategic efforts to increase collective awareness in the world through legitimized collective action. Within the framework of the transnational advocacy network there are ideas, norms and

discourses in the debate so as to present information or testimony. Apart from promoting norms, the network also works as a pressure actor to adopt policies and monitor compliance according to regional and international standards. In order to ensure smooth performance, in the transnational advocacy network there is a communication mechanism that presents the opportunity for formal and informal negotiations. This is to ensure the delivery of information from the network to collaborators. In ActionAid India's opinion, in carrying out advocacy there are several things that INGOs can do, including: lobbying (ie by influencing individuals), gaining membership from government agencies, building networks and coalitions, utilizing the media, and creating campaigns.

Individuals and non-state actors are important parts of the implementation of INGOs, because basically INGOs exist because of the request of a state in solving a problem so that between government and non-government can be said to be able to go hand in hand and work together as in relation to the government in the formation or changing the policies of a country. So the relationship between INGOs and local governments is in tandem, which influence each other in providing action or making a local government program on a mission. Foreign relations carried out by the Regional Government show an intensive interaction process between two regions from different countries, but can complement each other both in the field of culture, ability in the economic field and in the field of technology in achieving the goal of increasing potential optimally through cooperation. . Regional government cooperation relations with foreign private sector as well as regional government cooperation with foreign NGOs. In this concept there are several areas described in international cooperation.

In its mechanism, to see the cooperation that is formed between the governments and INGO, of course there is a permit given by the government to the INGO. If INGOs cannot freely enter and operate in that country, of course INGOs will not work optimally in helping the country eradicate a certain issue, which in this case is dealing with intangible cultural heritage. This is in line with the opinion of Menno T. Kamminga that the most important and first legitimacy granted by the government given by the government to INGOs is a permit to INGOs so that these international organizations can enter the country's territory and join the efforts of the Surabaya city government in preserve the intangible cultural heritage. When the INGO has a permit and approval by the local government, then the INGO is allowed to carry out activities related to its interests in preserving intangible cultural heritage. INGOs in playing a role in global politics. In their scope of influence they vary as do their issues of legitimacy. INGO members function as experts, diplomats, advocates for a particular issue or group, protesters and activists. In their roles as experts and diplomats, they work closely with governments. INGOs often have broad expertise in a particular area and thus provide valuable advice to other actors who lack relevant knowledge. Attempts to

present and assist all issues that are limiting, endangered, weak and fragile. They use specialized expertise and credibility to inform the public and government about specific issues and raise awareness for specific issues, for example such as the preservation of intangible cultural heritage by CIOFF.

#### IV. CONCLUSION

CIOFF through the cultural exchange festival with Surabaya, apart from being a routine activity, it is also a means of educating the citizens of Surabaya and the delegates to learn about traditional arts in Indonesia and other countries. The impact of CIOFF is to preserve, promote, disseminate folklore and culture, contribute to the preservation of cultural identities around the world, and implement UNESCO programs related to traditional culture.

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