



Cultural Inheritance through Informal Education Patterns at the Silver City Metal Craft Center in Kotagede

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Abstract

In the study of cultural inheritance through informal education patterns at the Silver City Metal Crafts Center, informal education has an important role in the preservation and development of traditional metal craft culture. Collaboration between different generations, increasing public awareness, forming learning communities, and positive economic impacts are key factors in efforts to maintain the sustainability of cultural heritage. The metal craftsman community of Kotagede has cultural inheritance from the older generation down to the younger generation in several stages, namely, through informal education from family and closest neighbors who have the skills to process metal crafts, learn about culture by studying the process of internalization, socialization, and cultural enculturation of the people of Kotagede as a center for metal crafts, and determine the cultural elements of the community ranging from Javanese to Interacting, knowledge systems, social systems that give high priority to family values, living equipment systems by utilizing modern equipment designed according to market needs, daily livelihood systems as metal studies, religious systems that uphold Islamic religious traditions, and art resulting from creativity in making metal handicraft products.

Keywords: *Informal Education; Cultural Heritage; Metal; Kotagede*

Introduction

The cultural heritage of the community has undergone a significant transformation. In addition to external factors, transformation is influenced by internal factors that exist in humans in order to adapt to advances in science and technology. Metal craftsmen in Kotagede Yogyakarta are craftsmen who have inherited their skills passed down from generation to generation. The metalworking society has faced changes, in line with the development of science and technology in this era. Many of the craftsmen who experienced an increase in profession were originally a metal craftsman to become professional craftsmen, entrepreneurs, and exporters.

According to Williams in (Soerjono, 2002), the essential nature of this culture can be explained as follows: (1) this culture is manifested and expressed through human actions, (2) culture existed before the relevant generation was born, (3) humans need culture and manifest it through their behavior; and

(4) Culture involves norms that include obligations, accepted and rejected actions, prohibited actions, and permissible actions. According to (Nuryanti, 2012), the cultural learning process involves several stages, namely: (a) the internalization process, (b) the socialization process, and (c) the enculturation process. Cultural elements support the cultural learning process. Some elements of culture, including: (1) religious systems and religious events, (2) social systems and organizations, (3) knowledge systems, (4) languages, (5) arts, (6) livelihood systems, and (7) technology and equipment systems. From number 1 to number 7 in order according to the most difficult to change to the most volatile (Darusman, 2016).

(Kodiran, 2004) explained that the bond between culture and personality is very close, because in the socio-cultural environment there is a traditional pattern of parenting and education of children in which there is a learning process imitating adjusting to the traditions of a sustainable and hereditary society- from the current generation to the current generation. Education is a continuous and prolonged process in which it continues to accompany until the end of a human life. In the National Education System Law Number 20 (Government Regulation of the Republic of Indonesia, 2003) there are various paths of education in Indonesia, namely informal, non-formal and formal. The existence of this path has a purpose in forming the character of students and children in the development of goodness and interaction assisted by the existence of an environment and the addition of insights that exist in these students.

Informal education is a path of environmental and family education in it. This education is carried out to form an activity in the learning and teaching process independently. An important influence in children's behavior and behavior patterns is the family where they can influence in the form of attitudes from parents, parenting patterns and styles in children, and other things that affect the development and growth of the child (Inanna, 2018). This will make the environment in education influential in the process of development and growth of children and continuity forever with the acquisition of existing knowledge, skills, attitudes and values. Meanwhile, when viewed from the environment, examples are neighbors, family, mass media and so on, (Sudjana, 2003).

In informal education there are no credential criteria required and no credentials must be possessed by the giver or recipient of education. (Rohman, 2009) explained that informal education is a form of education that does not have an organized structure, does not follow chronological order, does not require credentials, and focuses more on individual learning experiences independently. Education that takes place in the family is a clear example of this type of informal education, because it does not use assessment of programs, levels, curriculum, and so on, but it is a natural process. There are various other examples such as mass media, campaigns, and various forms of involvement in social groups. From this statement, it can be interpreted that informal education refers to a form of education in which individuals independently, either with awareness, in a sustainable and unstructured manner, which takes place in a family or community environment

It was concluded that an informal education is through the environment and family channels with various activities in the teaching process and this is done independently, responsibly. The differences from informal, non-formal and formal education will complement and fill in simultaneously and gradually about integration in the development of responsibilities that exist in a young generation, with the expectation of a cooperation both directly and indirectly with activities related to education.

Culture and man are things that are always side by side, where this will always be together and cannot be separated, because the association of a human being in socio-cultural status makes society in an area. Society can develop, grow and give birth to a culture of its own. The results of human creation will compile culture in a society (Kistanto, 2017).

A work of craft art is a branch of fine art that develops to produce functional and non-functional works through a process of creativity and interpretation that grows from various personal experiences both what is read and what is seen. Silver jewelry, metal accessories, and decorative crafts are an essential

need for humans in addition to food and shelter, these items are objects that give the impression of harmony in clothing (Arifah A. Riyanto, 2008). As for the complement of clothing, jewelry, accessories, or decorative crafts that can beautify the taking when dressing which is often called *den an milineris*, *milineris* is not only as a complement or support but has a selling point with a promising business in it jewelry such as rings, necklaces, earrings, bracelets, and decorative crafts such as wall hangings, decorative lamps, metal calligraphy and others.

Currently humans live in the era of very rapid globalization, almost all sectors, including, the field of art especially the *kriya* experienced a development that quite fast. Globalization can also cause changes in culture and art that occur due to new discoveries, scientific developments, innovation, diffusion and cultururation so that it is felt rapidly in changing the social order in society. Change is so easy to see, one of which is by looking at the identity of the community is getting dimmer over time, culture also experiences changes that occur slowly so that the longer it will experience important changes in the order of people's daily lives, various changes will result in gains and losses, the most detrimental thing is the loss of the original culture of the community and slowly have an impact on behavior, customs, and also art.

The rapid development of technology is a factor in the increasing interest and diversity of lifestyles in the fashion world, which also encourages business growth in the culinary industry. In addition to being primary needs, secondary needs also attract the attention of young fashion enthusiasts and collectors. As well as pendant jewelry accessories, bracelets, earrings for women, jewelry can be said to be an investment. But unlike men, men are more interested in having something that is considered attractive such as rings / agate, metal carved calligraphy or other metal carving decoration items. So an effective strategy is needed to attract consumer attention, one of which is to apply the cultural wealth in the handicraft center area.

Education is not only about formal schools, education can be started from the environment of a craft industry, namely informal education found in cottage industries or craft centers. Education is also a tool of inheritance and instillation of life values whether social or cultural, according to Mollehnaur (Jailani, 2014) regarding family education. Because at this time there are so many better jobs, such as company employees, civil servants, or so on. However, artisans still pay important attention to informal education in the metal craft industry in the Special Region of Yogyakarta Province with empirical realities in order to continue to exist, especially in the metal craft center in Kotagede to pass on metal crafts how it can run until now amid the current of globalization. A bag of questions and basic assumptions this research deserves to be done in depth how cultural inheritance through informal education patterns in metal craft centers in Kotagede.

Method

This research focuses on cultural inheritance through informal education in the metal craft center of Perak City, using a qualitative approach. This means that the data collected is not in the form of numbers, but comes from interviews, observations and documentation. The focus of this qualitative research is to describe the empirical reality behind the phenomenon in depth, detail and comprehensively, in accordance with the concept of Moleong (2011).

There are three stages in selecting the sample for this research. First, initial sample selection, both the informants to be interviewed and the social situations related to the research focus. Second, further sample selection to expand the description of information and track variations in information that may exist. Finally, stop selecting further samples if it is deemed that variations in information are no longer found. Data collection techniques involve interviews, observation, and documentation. The collected data is simplified and presented systematically to reach accurate conclusions.

Result and Discussion

A. Result

1. History of Metal Craft Center in Kotagede

Kotagede in which there is a community life with the work of its people are entrepreneurs in the field of industry and traders. It has become a thing that has been down and down jobs in the big city. Since the 16th century, especially during the Islamic Mataram Kingdom, Kotagede has become a thriving trading center. In addition to trading produce to meet daily needs, there is also trade in handicraft goods from the people of Kotagede (Albiladiyah, 1997). According to (Albiladiyah, 1997), during the reign of Sultan Agung (1613-1646) in the Islamic Mataram Kingdom, the residents of Kotagede were divided into four groups based on their field of work:

1. The group of work employees or better known as courtiers. He has positions such as mosque administrators, funeral officers, and government officials with residences in keratin.
2. The class of entrepreneurs of the silver craftsman industry. This group is a group of entrepreneurs with craftsmen in their company. There are large traders with out of Java with the introduction of goods sales in it. Cooperation is needed in it with the assurance of craftsmen.
3. The class of craftsmen and small merchants acts as subordinate to the second group. The craftsmen worked for silver industry companies with different areas of expertise, and they worked on orders or orders from small merchant companies. Small merchant companies are meant to be grocers who operate both at home and in market areas.
4. The day labourers and peasants, who do not have a fixed income, depend on those who need their services. In Kotagede, farmers are a minority because the majority of the population are craftsmen. This group usually lives in the mutihan area.

Since the 16th century, especially during the Islamic Mataram Kingdom, Kotagede has become a thriving business center. In addition to meeting daily needs, trade in Kotagede also involves goods from local handicrafts, during the time of Sultan Agung (1613-1646) in the Islamic Mataram Kingdom, the residents of Kotagede were divided into four groups based on their occupation (Albiladiyah, 1997).

The first group is craftsmen and small traders who are subordinates of the second group. The craftsmen worked for the silver industry enterprises and worked on orders from small merchant companies, both at home and in the market area, such as grocers. In addition, the township in Kotagede has a toponym that reflects the type of craft performed by its residents. Until now, the names of these villages are still not difficult to recognize around Kotagede, even used as street names in the region. For example, the village for silver (and bronze) craftsmen is called Packaging, for craftsmen iron tools is called Pandean, for keris craftsmen is Mranggi or Mranggen which is now Prenggan, and for batik craftsmen it is called Bathikan (Armiyati, 2014).

At that time, silversmithing had a higher popularity than bronze crafts. The intrinsic value of gold jewelry is also higher than that of silver. This happens because gold is considered a more profitable long-term investment than silver. In addition, silver has several disadvantages for jewelry buyers, such as the difficulty of selling silver back compared to gold which is easier to resell when the price of silver raw materials rises. In addition, long-term investments in silver tend to be less profitable due to volatile silver prices. Finally, silver is also unable to compete with the more profitable white gold (Albiladiyah, 1997).

Currently, Kotagede is seen as a large market or trading center. Pasar Gede became the center of economic activities and community crafts. This market not only serves as a shopping location, but also as a location for community socialization. Pasar Gede is a meeting point for residents from various parts of

Kotagede because it is located in the middle of community settlements. Pasar Gede is considered important by royal tradition because there is a king's tomb, so it is always avoided by Diponegoro troops (Surjomihardjo, 2008).

Pasar Gede remains a favorite destination for shopping until now. This market is also a symbol of the prosperity and wealth of Kotagede. Pasar Gede has undergone restoration several times and is currently a spacious market with many stalls selling various necessities. However, the market picture is very different from today's traditional market. In the past, buying and selling activities were carried out under shady trees with sellers sitting on the ground. The goods traded at that time were mainly agricultural products such as vegetables and fruits (Albiladiyah, 1997). Although there are now local traders still trading under the tree, most of the trade transactions in Pasar Gede involve stalls and shops selling various necessities.

Batik crafts are not as popular as silver crafts in Kotagede, but their existence is still famous. Silver crafts that dominate trade in Kotagede are reflected in the pattern and way of making them which are still traditional. The process of making silver crafts in Kotagede is still carried out traditionally without using modern equipment or technology. Silver craftsmen in Kotagede still rely on hand skills and imagination in carving handicraft items. Although there is an increase in the price of silver basic materials that can cause fraud, such as the use of copper or brass which is then coated with a layer of silver, silver crafts in Kotagede continue to survive with typical regional motifs (Soekiman, 1993).

Silver crafts in Kotagede have also had a positive impact on the economy and creative activities of the local community. Perak has become part of Kotagede's identity and the city is known as "Kota Perak". The people of Kotagede, especially the craftsmen, have expertise in silver crafts that are passed down from generation to generation. Many silversmiths started their own businesses after working as laborers in silver companies. They saw a lucrative business opportunity and with the funds they had, they set up a silversmithing business that could compete with more established companies.

2. Informal Education

The people of Kotagede, Special Region of Yogyakarta, some of the residents make their living in the field of metal crafts, and this has become a tradition passed down from generation to generation in the community as metal craftsmen. Based on preliminary observations, it is known that people in big cities acquire skills in metal crafts through independent learning in other people's homes or home industries, as well as through education received from their parents.

Informal education is growing in the Kotagede community, where the majority of metal craftsmen consist of children and grandchildren of metal craft business owners. Indirectly, informal education often occurs through observing production activities in the surrounding environment. Apart from that, the majority of metal craftsmen are involved in their business because of the legacy of their parents or relatives. People who have been involved in the metal crafts sector also act as entrepreneurs in the same field. For example, business people in jewelry, accessories and other decorative crafts. The daily work of the people of Kotagede is dominated by metal craftsmen, therefore the majority of those working are permanent employees.

The fundamental value in learning mechanisms in society is learning in informal education. The people of Kotagede pursue informal education in the metal craft business in a very long and continuous process. The skills they have are acquired from relatives, neighbors, and self-taught by directly observing families who are processing metal materials to be made into crafts. As time goes by, they demonstrate themselves and are able to achieve this today, because they see the demands of customers who need metal craft work. There are three types of child education approaches that parents implement in the family. The authoritarian educational approach consists of one of the most commonly used educational approaches in children's education approaches. This approach is characterized by the implementation of strict rules and

intimidation of children. The characteristics of this approach reflect interactions between parents, community leaders, or adults who try to provide education to children through communication and exchange of ideas using strict rules, even by intimidating children (Idris, Zahara, & Jamal, 1995). Parents in authoritarian education tend to believe that all their attitudes and actions towards their children are correct, to the point that they do not take the child's views into consideration. Although sometimes children feel that they are mature individuals and should have proper educational rights, this is what should happen in an educational relationship that understands equal rights and positions between educators and students. Permissive education is an approach that allows children to act according to their wishes without any guidance, advice or warning from parents. In this approach, parents do not give clear directions to children. (Purwanto, 1998). In this case, parents or adults as educators do not pay attention to the child's psychological development, but rather prioritize their own interests. As a result, children are neglected and left to grow without adequate guidance. Democratic education is an active, dynamic and directed approach that aims to develop children's potential in their development (Arief, 2002). In education, this approach prioritizes the role of children as the most important individual and is the main focus. In the educational process, the relationship between parents or adults as educators and children is realized through human relationships which are based on the ethics of mutual respect and respect.

The majority of metal craft entrepreneurs who exist today are among groups who are able to broaden their horizons by innovating the work of other individuals. Since a long time ago, in pursuing the metal crafts sector, the majority gained knowledge from other people, for example the latest jewelry design models, shapes and appearances that are currently popular with the public, and the creativity of finished metal craft items that are currently busy being sold on the market. In order to obtain the best craft work, metal craftsmen use the best metal materials too. The location where the metal craft business is made, apart from producing goods, is also a place to gather knowledge for the local community, so it is common for the metal crafts that are pursued to this day to be a legacy passed down from one's parents.

1. Cultural Learning Process

The ability to work on metal crafts is a mechanism that has been in place for many years. The discovery of metals with several processes in them and starting from a pure state such as silicon, phosphorus, impurities (sometimes), sulfur, silver and gold, there is mining first in the processing process. This process involves breaking the ore by hand, selecting the ore that contains metallic elements, washing with water to remove impurities, and drying through roasting to remove the containing vapors (Amanto, 2006). Metals are minerals, for example steel, zinc, platinum, nickel, tin, aluminum, brass, bronze, iron, silver and gold (Sunaryo, S Hudi and Bandonno, 1979). Metal is known as a good conductor of electricity. Metals can become shiny when rubbed with steel polish, so they have high light-reflecting abilities. This partly gives metal its high artistic appeal. Metal is also used as a material in engineering and metal is made to consider the type and formation of metal regarding its characteristics such as strength, stiffness and hardness.

As in the series of studying the culture of the people of Kotagede to preserve their culture as metal craftsmen through steps so that to this day the Kotagede craft center still exists to pass on metal crafts that can continue amidst the current of globalization. (Nursalam, 2016) states that culture that is realized multiculturally should be maintained. It would be better if education was given a family context, creating educational activities that seek to maintain and preserve the diversity of local culture that this nation has, as well as utilizing it in everyday life together.

In an effort to learn and understand culture, the process of internalization is carried out, where in this activity the craftsmen are happy and satisfied with their work as metal craftsmen, have the enthusiasm to learn and develop their metal craft business. The second is the socialization process, where in this process there is an exchange of cultural knowledge between each other which takes place in the Kotagede community. Therefore, in the process of social adaptation it becomes common and accepted

when someone imitates or adopts craft works. Such as making jewelry crafts such as rings, pendants, bracelets, necklaces and others. People often pay attention to this craft sector to try and emulate in different locations, and vice versa. When exploring the metal crafts sector, craftsmen follow market developments by paying attention to the latest trends in terms of models, motifs and shapes. The third is the enculturation process, at this stage metal craftsmen are encouraged to learn quickly and adapt to market demands, which encourages them to work harder to meet market interests. However, remain vigilant when making metal crafts because the equipment used must comply with SOP (Standard Operating Procedures) as a guideline for carrying out work in accordance with the functions and performance assessment tools of government and non-government agencies, business and non-business, based on indicators- technical, administrative and procedural indicators in accordance with work procedures, work procedures and work systems in the work unit concerned (Atmoko, 2012).

2. Cultural Elements of the Metal Crafts Community in Kotagede

Regarding the elements of culture (Koentjaraningrat, 1994) states that the universal elements of culture are 1) religious systems and religious ceremonies, 2) social systems and organizations, 3) knowledge systems, 4) language, 5) arts, 6) eye systems. livelihood, and 7) technology systems and equipment. The first element is the cultural element of the religious system, this can be seen from the majority of metal craftsmen who are Muslim, therefore the habits carried out by these metal craftsmen are based on the teachings of the Islamic religion in a calm religious system. The second element of community culture is regarding the organizational and social system. In this system, the metal crafts community still maintains and respects the existing social system. It can be seen from the metal craftsmen who are generally relatives, children, nephews, cousins or neighbors. So in the relationship between craftsmen, the social system is still based on family values. The third cultural element is knowledge. In this system, metal crafts people usually focus on traditional crafts such as jewelry with existing designs that have been passed down from generation to generation and carved metal wall decorations.

The fourth element, the telephone is used as a media and means of communication which is commonly used to interact with customers. Currently developing using other media such as WhatsApp, email and Telegram. The fifth element is art or pleasure, in this system metal craftsmen still rarely show elements of art. This happens because metal craftsmen focus on producing metal crafts to meet market demand. Next, the sixth is about the livelihood system and economic system, in this case the people of Kotagede depend on the metal crafts sector in their daily lives. This happens because the people of Kotagede have the ability to become metal craftsmen. The seventh order is about the living equipment or technology system, in this system metal craftsmen still use traditional tools to produce metal crafts. The technology used by metal craftsmen has shifted to using dynamo machines, metal cutting machines, and tools for making factory-produced jewelry that use fuel oil.

B. Discussion

1. Informal Education at Metal Craft Centers in Kotagede

The model for cultural inheritance in the metal crafts community in Kotagede, Yogyakarta Special Region, in general, is an informal educational activity. In the process of making metal crafts, artisans learn the art of metal crafts from experiences inherited from their families, local communities, or through direct observation of the daily lives of craftsmen who are experts in making metal-based crafts. According to regulations (Sisdiknas, 2003) no. 20 article 27 that "informal educational activities carried out by families and the environment take the form of independent learning activities". This situation is in accordance with the observation that skills in metal crafts are inherited through independent learning in the community and obtained from learning in the family environment.

The learning system implemented by the people of Kotagede is an educational process that occurs in the context of ongoing social life with the involvement of various parties, including informal education. Informal education is based on experience and daily activities consciously and unconsciously and lasts forever (Abu Ahmadi and Nur Uhbiyati, 2001). Its continuity is in society, work, daily relationships and family. In this context, people also participate in non-formal education that does not depend on official educational institutions. As a result, the value of Introduction to the School Environment arises and grows in society. The people of Kotagede have been involved in the metal craft business for many years. So, skill in making metal crafts is the main source of income for the people of Kotagede. The people of Kotagede produce various types of crafts, including making jewelry in the form of rings, necklaces, earrings, bracelets, as well as decorative crafts such as wall hangings, decorative lamps, metal calligraphy and others. The community continues to maintain the tradition of making metal crafts because this skill has been passed down from generation to generation in the family.

The craftsmen did not immediately succeed quickly in the process of cultural inheritance, they went through a continuous process. The majority of craftsmen still running their businesses are people who are open to learning from the work of others. Therefore, craftsmen must be able to innovate and adapt to market demands. In order to remain relevant in the business world, metalworkers need to ensure that the products they sell meet functional needs. Metalworkers must have the skills to adapt to rapidly changing environments. Therefore, craftsmen must develop their products uniquely so that they are sought after by the market. Apart from being used as a place of business and production, another goal is as an environment where relatives, neighbors and relatives can learn and be interested in getting involved in the metal crafts industry. This is an achievement goal. On the other hand, integration in an effort to manage the metal craft business, several craftsmen receive guidance and entrepreneurial management training to achieve better integration. Members or communities in the Logan craft center in Kotagede need mutual cooperation and support in selling craft products.

2. Cultural Heritage of the Metal Craft Center in Kotagede

Metal crafts are a form of people's efforts to live a life by combining the skills they have in their business. This is related to the cultural learning that occurs among metal craftsmen in Kotagede, Special Region of Yogyakarta, where the majority of people work in the home industry sector. This issue reflects people's work patterns at home by using metal as a material to make crafts to be used in daily activities to support economic needs.

In the production of metal crafts, a cultural learning process is involved for metal craftsmen. This cultural learning process is in line with the research results (Nuryanti, 2012) in her dissertation entitled "Learning Model with a Local Cultural Background to Improve Pedagogical Interaction between Tutors and Students". According to this research, the cultural learning process itself has certain stages, including:

- a) The internalization process, namely that humans were created by God, given the most prestigious awards that every human being's genes have. These opportunities include an individual's ability to control and regulate feelings, desires, emotions, and drives in every aspect of their personality. Metal craftsmen enjoy and are happy with the career they have experienced so far.
- b) The socialization process is a cultural learning process that occurs in the interaction of social systems. In this context, a person learns various behavioral patterns through communication with various people around him throughout his life, from childhood to adulthood. In making metal jewelry crafts such as rings, necklaces, earrings, bracelets, as well as decorative crafts such as wall hangings, decorative lamps, metal calligraphy and so on, craft business locations often become examples and are used as references for other locations you want to try. This indicates that the manufacturing location does not only function as a business location, but functions as a location where others can learn.

- c) The enculturation process, namely a person's response when responding, learning, and adapting thinking abilities and how the individual interacts with the systems, norms and regulations that exist in their culture. Therefore, when producing metal into ring jewelry, necklaces, earrings, bracelets, or decorative crafts such as wall hangings, decorative lamps, and metal calligraphy, just use the metal craft tools that have been prepared to create crafts. And the most important thing is to always pay attention to the safety of using equipment so as not to endanger the safety of metal craftsmen

3. Cultural Elements of the Metal Crafts Community in Kotagede

Local traditions that belong to an area are also called community culture. Local traditions are knowledge that continues to develop, is applied dynamically, and is inherited by certain groups. This knowledge is connected to their knowledge of the natural environment and culture. The Kotagede metalworking community has an understanding of cultural elements in the form of language, knowledge, society, living equipment and technology systems, livelihoods, religion and art. The cultural elements of the metal crafts community as shown by (Darusman, 2016) include; (1) religious systems and religious ceremonies, (2) social systems and organizations, (3) knowledge systems, (4) language, (5) arts, (6) livelihood systems, and (7) technology and equipment systems. These elements are arranged based on the level of difficulty of change, starting from the very difficult level to the simple one. The livelihood system consists of cultural elements that can easily change with the times and existing demands.

The cultural aspect of the metalworking community in Big City is related to culture regarding the religious system, the majority of the metalworking community adheres to Islam, so the habits that are applied in everyday life are Islamic religious habits, which are wrapped in the culture of the Islamic kingdom. However, for social organizational structures, the family system is still valued and prioritized in collaborative efforts in crafts carried out with family or those closest to them.

The knowledge that the metal crafts community has in making crafts, the focus is on demand and trends in the world of fashion such as jewelry and home decorations such as metal carved calligraphy. The media language system and the majority of communication with customers is done via telephone. Currently developing using other media such as WhatsApp, email and Telegram. However, the art that is the hallmark of metal craftsmanship is still in the development stage to meet the basic needs of the people of Kotagede.

The system of earning a living that supports the metal crafts sector of the people of Kotagede includes jewelry such as rings, necklaces, earrings, bracelets, as well as decorative crafts such as wall hangings, decorative lamps, metal calligraphy and others. Until now, people continue to carry out this business. This occurs because market demands for these projects are relatively high. People still use equipment and technology that they assemble themselves in the metal craft production process, using machines connected to an electricity source. Examples include dynamo machines, smoothing machines, metal cutting machines, welding machines. Some people use petroleum and gas in addition to using electricity, such as metal melting machines and welding equipment.

Conclusion

An important value that must be preserved in the metalworking community in Kotagede is informal education. Informal education in Kotagede plays an important role in preserving the cultural heritage of metal craftsmen. Local potential that involves the community is traditional education passed down from ancestors. There are several stages for transferring culture from the previous generation to the current generation in the Kotagede metal crafts community, namely, informal education, learning with family members and closest relatives who have the ability to process metal, stages of cultural learning,

namely examining the steps of internalization, socialization, cultural enculturation. society, and determine the elements of society's culture, starting from the Javanese language for everyday language, knowledge systems, social systems that respect family, living equipment systems using modern equipment arranged according to needs, daily livelihood systems as metal craftsmen , a religious system that respects Islamic religious traditions because the city of Yogyakarta is famous for the Islamic Mataram kingdom, apart from that, the art produced by metal crafts.

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