

Open Access Article

## Family of Traditional Art Worker *Kuda Renggong* in the Global Pandemic

Enceng Yana, Sri Umi Mintarti Widjaya, Agung Haryono, Hari Wahyono

Universitas Negeri Malang, East Java, Indonesia

**Abstract:** This research aims to study and analyze economic education in families of traditional art workers during the pandemic. This study uses a qualitative approach; participants are family members of the traditional art community chosen based on willingness to be participants. Data collection procedures are conducted with interviews, observations, and literature studies. Data analysis is done with four stages of analysis: data collection, data condensation, presentation, and data verification. This study shows that economic education in families of art workers occurs naturally or unplanned, but through the habituation process of routines performed in the family, the transparency of parents, and communication in the community of art workers. Parents sometimes still do not realize that they set an example for their child every day to behave economically. Children need a model that can be a source in economic behavior; advice alone is not enough, but a good example can reflect the child in the process of economic education independently. The novelty of this study is that a family head with a background as a traditional artist provides economic education for families to survive during the COVID-19 pandemic.

**Keywords:** traditional arts, *Kuda Renggong*, economic education, global pandemic.

### 全球流行病中的传统艺术工作者库达仁宫一家

**摘要:** 本研究旨在研究和分析大流行期间传统艺术工作者家庭的经济教育。本研究采用定性方法；参与者是根据参与者意愿选择的传统艺术社区的家庭成员。数据收集程序通过访谈、观察和文献研究进行。数据分析分为四个分析阶段：数据收集,数据浓缩,呈现和数据验证。本研究表明,艺术工作者家庭的经济教育是自然发生或无计划的,而是通过家庭日常活动的习惯化过程,父母的透明度以及艺术工作者社区中的沟通来实现的。父母有时仍然没有意识到他们每天都为孩子树立了经济行为的榜样。儿童需要一个可以作为经济行为来源的模型；光有建议是不够的,但一个好的例子可以独立地反映孩子在经济教育过程中的情况。这项研究的新颖之处在于,具有传统艺术家背景的一家之主为家庭提供经济教育,以在 2019 冠状病毒病大流行。

**关键词:** 传统艺术,库达仁宫,经济教育,全球流行病。

## 1. Introduction

This time, almost all aspects of people's lives are affected by the current Covid-19 pandemic. Covid-19 quickly spreads from one city to another in just 30 days; the speed of its expansion occurs in a wide geographical area and spreads globally [1]. Various sectors of life have been affected by this pandemic, including schools being closed, the need for commodities and products has decreased, the need for medical devices has increased, and the food sector has

also increased because people panic about food shortages [2]. The tourism sector is currently one of the hardest hit by the current global pandemic, which impacts supply and demand [2], and included in the tourism sector, especially traditional arts, one of which is *Kuda Renggong* art in West Java Province. The arts sector, especially traditional arts, has depended on patrons or private funding and market mechanisms. The existence of regulations on maintaining distance and not doing activities that invite many people to

Received: May 26, 2021 / Revised: June 6, 2021 / Accepted: July 24, 2021 / Published: August 30, 2021

About the authors: Enceng Yana, Sri Umi Mintarti Widjaya, Agung Haryono, Hari Wahyono, Universitas Negeri Malang, East Java, Indonesia

believe that social distancing and staying at home can control this pandemic [3], of course, impacts the sustainability of traditional arts. The traditional artists do not only seek a living from the arts, but traditional artists have faith and concern to continue to preserve cultural heritage from generation to generation. So far, works of art have been a source of pride and livelihood for the community [4]. Until now, there are still many traditional artists who are still surviving despite the global pandemic.

One of the traditional arts in Indonesia, especially West Java, is the art of *Kuda Renggong*. This traditional art began to exist in Majalengka Regency in 1950. *Kuda Renggong* is the art of performing the attraction of a horse trained to perform dance movements and walk following the beat of Sundanese traditional music, which is called *kendang pencak* [5]. This performance usually involves many people; therefore, the leaders of this traditional art group collect people who are usually members of their groups. The number of celebration invitations or festivals that invite the artists of this traditional art has had a sufficient economic impact on the economic life of their families. However, the current global pandemic has had a rough impact on the economic life of the families of artists. Apart from the necessity to find alternative livelihoods, of course, the head of the family who works as a traditional artist must distribute the roles and responsibilities to family members to maintain economic life. Therefore, informal economic education in the family of artists is very important to do. Financial education, which is carried out continuously in the family, can certainly adapt family members to follow economic education patterns that are practiced in their daily activities; therefore, in the end, they can form productive and economic human beings in using resources [6].

The role of the family head in building economic education, undoubtedly, must be supported by adequate knowledge, insight, perception, and commitment to economic education in the family environment. Economic education in the family, which is part of informal education, certainly has a role in developing the knowledge and skills of all family members [7]. The educational process usually influences the success of formal education in the family, and even education in the family determines the education of children in the community. Therefore, economic education in the family is important, especially during the current global pandemic.

Amid the current global pandemic, the head of the family is required to instill economic education for family members. This process is certainly not easy, especially since not all heads of families of arts workers have adequate knowledge, insight, and skills. Before the pandemic, some artists did not feel the rough economic impact for them to fulfill their daily needs, but there are always come invitations or festivals

involving traditional artists. Therefore, income distribution can be done easily. However, at this time, it is different from the period before the pandemic; the income distribution process that usually can be done consistently cannot be done easily anymore. Therefore, it is necessary to pay attention to informal education in the family of traditional arts workers, especially economic education. Economic education in the family of artists usually takes the form of independent learning activities.

The implementation of economic education in the family of artists is certainly carried out naturally with the knowledge and skills gained from interaction with various environments. Economic education in a family environment is usually not programmed. It is carried out through habituation such as thrifty, rational thinking in purchasing goods and services, and habituation to save some income or pocket money. Economic education is certainly a part of informal education carried out in the family; hence, activities in the family environment can stimulate the development of children or other family members. In the process, parents are role models for their children. The educational process that occurs in one family is certainly different from other families. Each family has its own style or type, and the types carried out by parents will affect children's development. Therefore, the family environment is very important for the process of economic education for their children.

This research aims to study and analyze economic education during the pandemic in one of the families of traditional artists in Majalengka Regency, West Java Province. One of the sectors affected by the global pandemic is the arts sector, especially the performing arts. The covid-19 outbreak has complicated the artists, many performance activities have been postponed until an undetermined time, and therefore, the artists lose their livelihoods [8]. Consequently, it is important to know the pattern of economic education applied in the families of traditional arts workers. Based on this phenomenon, this research is very important and interesting because it can provide an overview of how the head of household who work as traditional arts workers implementing informal education, especially economic education in the daily family life and during the current pandemic, which has an impact on the family economy.

## 2. Literature Review

Economics is one of the important factors in human life. It can be ensured that in everyday life, people always come into contact with economic needs. Economic existence can provide opportunities for people to meet their life needs such as food, drinks, clothing, shelter, etc. The importance of the economy in human life requires the state to set policies on the economy and ensure the economy of citizens, especially in Indonesia, which is self-proclaimed as a

welfare state.

In the concept of the welfare state, the state has the right to interfere in all aspects of the life of its citizens, including in the economic field. In addition, economic growth is also a factor that supports national development in a country. Good economic growth will allow for more national development [9]. Studying economics means we master economic behavior in choosing various alternatives that provide the best results [10].

Human needs have unlimited properties because people tend never to feel satisfied and always feel deficient while their resources are limited. With the limitations of these resources, people try to solve the problem by conducting economic behavior. Economic behavior will never be separated from our daily lives ranging from small to large. Humans engage in various forms of economic behavior to survive [11]. Each individual has their own needs. In a family, economic behavior should be applied to children early to live economic life in the future.

A mother in a family engages in economic behavior by regulating her family's income. When getting monthly money, mothers will surely divide the family's various needs for the next month by making food shopping arrangements consumed by the family regularly. Economic behavior also occurs in a wider scope; for example, an organization wants to benefit by buying new equipment to increase its production. It depends on the intent, that is to say, that all the activities we undertake must have our intentions. Everyone must have a certain reason when doing an activity; for example, someone works intending to earn money and meet the needs of his life.

Everything a human being does must have a certain motivation or reason. Thus, economic motives are a particular reason underlying a person conducting both small and large economic activities. When considered possible, people conduct economic activities using their mind and common sense, then they will do so, but if it is not possible, they will undo their intentions [12]. Based on this reason, economic motives are divided into two, namely: intrinsic and extrinsic economic motives.

The intrinsic economic motive is a reason that comes from within man itself without coercion or influence from other parties. The person himself determines economic behavior such as selling the goods he owns and so on. However, this motive still depends on the mood owned by the individual. If the mood is good, economic activity will be easy to carry out, and when the mood is bad, the person will not do his economic activities. At the same time, the extrinsic economic motif is a motive that is affected by situations outside the individual, such as invitations from others to do business, situations and environmental conditions, and so forth. This motive occurs because of the stimulus provided by outside

parties such as friends, situations, and conditions. For example, a person works because of the demands of family and children to pay for daily needs and needs; Indonesia cooperates with other countries to obtain an advantage and security. The two motives are the grouping of economic motives based on the reasons of a party when conducting an activity or economic activity.

Economic principle is an effort that can be done to get maximum results with minimal sacrifice. In our daily activities, economic principles are applied. The first principle suggests that when making a choice, it should be based on the most effective selection of costs. While the second shows that the selection is based on the aspect of productivity. Efficiency and productivity are two terms that are inherent and animate economic activity.

Everyone faces a tug-of-war in human life; if we want to get something, there is a price for the goods we want to get. In other words, we have to sacrifice something to get something we want. Something that is usually sacrificed to get something is money, opportunities, or other goods. Everyone is facing this tug-of-war situation. For example, when we visit tourist attractions, we must be willing to sacrifice money and time and lose the possibility of participating in other activities.

We usually only assess the cost as the value that must be paid to get what is needed. In fact, the cost is not only about money, but also opportunity. The concept of this opportunity is the price that must be paid or eliminated to get another opportunity. Thinking in the margins of a rational economic concept is where one will do the best to fulfill the desired needs with the available opportunities. Thus, the concept of rational economy focuses on the limits that a person can make with rational thinking to get the maximum satisfaction of needs.

Reactions to Incentive incentives can be rewarding or penalties for persuading someone to act. In economics, incentives are one of the most important things for policymakers to know market movements by applying incentives and knowing how to react when incentivized. Providing incentives will make people more active and enthusiastic in working because it receives additional benefits from their daily work. The exchange of goods in economic activity is never separated from the exchange of goods. Each country produces an item according to the most optimal capability with low cost, maximum production capability, and good quality of goods. In addition, the country sells domestic products to other countries that do not produce the products or production is not yet maximized. For example, Indonesia exports crude oil for transformation to other countries and imports motor vehicles for Indonesia.

A market mechanism to regulate economic activities Market mechanism is a way to allocate resources

appropriately. Such mechanisms rely on the collective decisions of households and companies to allocate resources. The main function of the market is to gather companies and households to provide supply and demand for goods and services. Government improving market performance Market mechanisms can be considered important to regulate market activities if the government does not have a meaningful role. But actually, the role of the government to improve market performance is also as important as market mechanisms. In the absence of a government that provides infrastructure for market activities, market mechanisms cannot run per their functions.

Moreover, the government also serves as a police force and policymaker to prevent market fraud. Government intervention for market mechanisms is sometimes also needed to improve market efficiency and fairness. Government presence may prevent the market from being controlled by individuals or market monopolies to prevent market performance failure.

Inflation occurs when the government prints large amounts of money. Many factors cause inflation that occurs in a country. One factor is when the government prints too much money. The high production of money also resulted in increased money circulation. This causes the value of the currency to fall further, which can lead to inflation. Such is the example of economic principles in daily life. Some of the examples above may also be often done, which are commonly seen on news broadcasts. Thus, the economic principle in everyday life will never be separated from human life. Figure 1 shows the relationship between behaviors, motives, and economic principles that you have learned before.

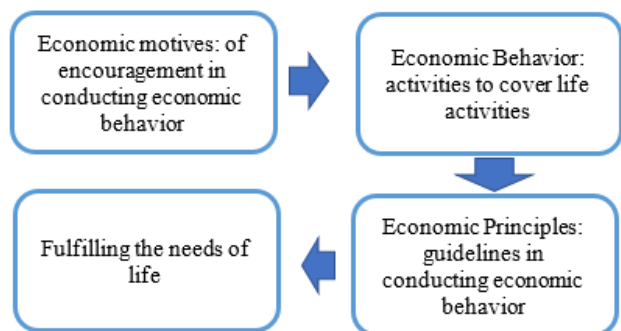


Fig. 1 Behavioral associations, economic motives, and principles

The COVID-19 outbreak has caused an unprecedented economic crisis in the global economy as well as Indonesia. COVID-19 has created intense pressure on Indonesia's labor market, and many people are losing their jobs due to the economic slowdown and large-scale social restriction policies. The impact of the corona pandemic or COVID-19 brings grief to the wider community. There are no exceptions for those who work in the arts and culture industry.

Based on data compiled by the Ministry of Education and Culture through the Directorate General of Culture, at least 40,081 artists are affected by

COVID-19 due to the cancellation of performances and art festivals [13]. The art workers who lost their jobs were mostly from West Java, DKI Jakarta, Central Java, East Java, and Yogyakarta. It seems that the data will continue to grow until an uncertain time. With the spread of such data, the potential loss can be predicted to touch billions of IDR. Losses here include livelihoods and careers.

The data have a multiplier effect on various other industry dimensions related to performing arts; let us call tourism and education the two most deteriorating. The performing arts of theater, dance, music, and *Kuda Renggong* art workers must synergize the four main areas: time, space, the artist's body, and the artist's relationship with the audience. With the policy of work from home, social distancing, and the latest large-scale social restrictions, it is no exaggeration to say the performing arts industry sector will naturally be severely affected.

Since the pandemic, the country has had an economic crisis expected to be weak from previous years. The economy minister said that economic growth could be depressed from 2.5% to 0%. It can happen when there is no good and appropriate prevention strategy to overcome this; the Ministry of Finance said that Covid-19 provides the threat of health problems and life threats due to the increased risk of cases up to tens of thousands of lives, the threat of loss of income, especially for the poor and families working in the informal sector. Indonesia is a densely populated country with more than 267.7 million inhabitants. That is why this pandemic is so terrifying for the people of Indonesia. It has been confirmed that 8211 cases were infected by the disease, with 1002 people cured and the number of deaths 689 people. If this pandemic continues to increase, many people fear it will damage the economy and social side.

Many companies are closing their businesses to prevent the transmission of this community pandemic, and many factories, shops, MSMEs, and tourism sectors are forced to close their businesses because of this pandemic. This closure led to millions of dollars in losses from the economic sector. One of the causes of the coronavirus easily spread in Indonesia is because Indonesia is a country with a wide tourism sector. The latest data of the Central Bureau of Statistics (BPS) in August 2019, the open unemployment rate reached 7.05 million people or 5.28% of the total labor force. Indonesia's Center of Reform for Economics (CORE) estimates that open unemployment in the second quarter of 2020 will increase by 4.25 million people. The high unemployment rate is certain to affect the decline in economic growth[14].

### 3. Methods

This research is a case study with qualitative research. In this case study method, it is intended to obtain in-depth information about how the process of

economic education that occurs in the family of *Kuda Renggong* artists in Majalengka, West Java Province. Qualitative research is generally described as any type of research that results in findings not obtained through statistical procedures or other measures [15]. The data used in this research are primary data and secondary data. Primary data is obtained directly from the first party using data collection techniques in the form of interviews and observations. Secondary data is obtained from second parties or previous researchers, obtained from the library and the tourism and cultural office of Majalengka Regency. Data obtained from interviews and observations can be in notes, transcripts, audio recordings, then studied and analyzed.

The next step is to conduct condensation by making an abstraction that summarizes the core, processes, and questions that need to be kept in the research context. Next, the data are arranged in units and then categorized. The next step is to check the validity of the data, followed by the interpretation and implication of the data. This research activity is inseparable from the following four activities: (1) data collection; (2) data condensation; (3) data presentation; (4) collection / verification. The data validity strategy that will be used in this research is triangulation. The triangulated type used in this research is source triangulation. The stages of data analysis can see in Figure 2.

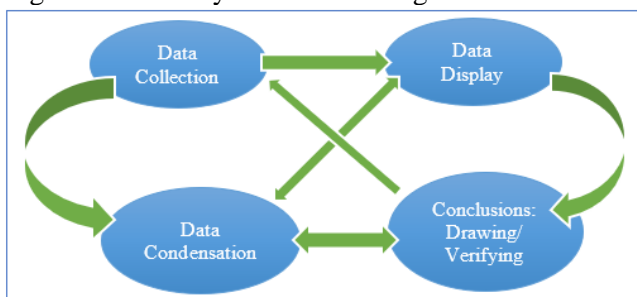


Fig. 2 Component model of data analysis

### 3.1. Research Subjects

In studying and analyzing economic education during the pandemic in the families of traditional art workers in Majalengka Regency, West Java Province, respondents or research subjects are needed. In this study, the subject of research is the head of the household or a family who works as a traditional art worker who is part of the traditional art community of *Kuda Renggong* in Majalengka Regency. The research subjects were selected based on criteria; (1) Head of the family who is part of the traditional art worker community of *Kuda Renggong*, (2) Domiciled in Majalengka Regency, West Java Province, (3) Still active in carrying out this profession. Based on the criteria and willingness of respondents, the subjects or respondents of this study were ten people.

### 3.2. Data Collection

Researchers conducted interviews directly. Interview forms were collected, and coding was made

according to the concepts taken from the data. The data is obtained from interviews with respondents. Coded data is collected and classified, and the subject area is determined from this classification. Statements that are considered prominent among respondents will be directly recorded as findings. The semi-structured interview technique used in this research provides flexibility for researchers. Therefore, a very good response is obtained. With this technique, the ability to observe participants' non-verbal behavior has control over the researcher's environment and provides in-depth information [16]. Therefore, the methods and techniques chosen are expected to be useful in obtaining data according to the objectives of this study. A semi-structured interview form was prepared for this study, and the interview form used was consulted with experts for the validity of the form.

This study will first explain whether there is a contribution or benefit from the *Kuda Renggong* art workers community as a shelter for parents to earn a living, how the implementation of education in the family, especially economic education, and what values exist on education in the family. *Kuda Renggong* art workers as research subjects or respondents in this study will be asked several questions to fulfill the research objectives. Here are some examples of questions delivered to research subjects or respondents:

- Do you know about economic education in the family?
- In your opinion, is it important to understand economic education in the family? Why?
- How do you implement economic education in the family?
- What values are contained in economic education for family members?

### 3.3. Data Analysis

The content analysis method is used in the analysis of the data obtained. The content analysis aims to achieve concepts and relationships that can explain the data collected [17]. Therefore, the data analysis method was chosen for this study. The structured interview form was evaluated by content analysis. Content analysis is a systematic and iterative technique in which several words of the text are summarized with smaller content categories based on certain rule-based coding. The main objective of content analysis is to combine similar data in certain concepts and categories and interpret them to understand. In addition, thematic analysis was used for data analysis, which implies finding the same theme and sorting it from small to large according to the frequency number. Thus, qualitative data is converted into quantitative data.

Conclusions and comments are made on the respondent's message, and quotes are done directly based on the respondent's opinion. The answers given on the interview form are classified to keep their personal information confidential. Content analysis is

carried out in three steps. First, answers are made into meaningful groups according to their content. Second, these answers are converted into tables. Finally, the responses and frequencies given for each item are first taken literally and then interpreted broadly by applying quantitative techniques to the data items obtained. The number of answers that count does not correspond to the number of respondents.

## 4. Results and Discussion

Informal education includes many aspects: child development aspects, religious aspects, moral aspects, attitudes, skills, communication, economics, etc. One aspect that needs concern in informal education or education in the family is economic education. Economic education in the family is part of informal education which is formed independently. Informal education is also a beginner's education before children move to formal education. The educational process usually influences the success of formal education in the family. This shows that although improving formal schools is important because many young people are successful academically, the role of family and society is very important for developing knowledge and skills in the future [18], [19]. In addition, parental support in establishing character and various competencies is very important to notice [20]–[22]. This result complies with the findings in this study that children or members of art workers always get good attention both at home and during artistic activities. Furthermore, the research findings will be described based on the categories of the questions that have been prepared previously.

The findings obtained from the respondents are presented in the following four categories:

- Respondents' point of view on whether there is a contribution or benefit to the community where parents take shelter as a profession with the educational process in the family, especially economic learning
- An explanation of the values contained in economic education in the family of the *Kuda Renggong* art workers
- An explanation of how economic education practices in the family
- An explanation of the characteristics of economic education in the family.

### 4.1. Respondents' Opinions about Whether There Is a Contribution or Benefit to the Community Where Parents Take Shelter as a Profession with the Educational Process in the Family

The results showed that the educational process in the family of art workers could not be separated from the influence or the existence of the art worker community where their parents work. The general opinion of respondents about the contribution of the *Kuda Renggong* art workers community where parents work to the way parents implement economic education in the family is revealed. They answered that

the pattern of education applied in the family was much influenced by the community where the parents worked. In defining economic education in the family, respondents first assessed that education in the family leads to character building. About 80% of respondents stated that the economic education process in the family was influenced by the community where they worked.

Participants' points of view about the community where their parents take shelter to affect the implementation of education in the family.

*Respondent 2:* "In my opinion, there is a sense of togetherness and kinship in the community that inspires me in educating children."

*Respondent 3:* "Encouragement, inspiration, honesty, and empathy are things that I find when I am in the community where I work which can be applied in my family."

*Respondent 5:* "Economic educators in the family are inspired by the values of loyalty, trust, humility, honesty, and work ethic in the art workers community."

*Respondent 6:* "The traditional art community in which we belong demands that we always maintain a work ethic, have empathy for others, and can always be responsible for everything we do. This is what we teach in the family."

According to these findings, the community's existence where parents work affects the educational process in the family. There are important aspects contained in the traditional art workers community of *Kuda Renggong* and can be traced in the educational process within the family, especially learning or economic education. The aspects found in the traditional arts workers community include togetherness, kinship, motivation, inspiration, honesty, empathy, trust, humility, accountability, and work ethic. Respondents' point of view whether there is a contribution or connection between the traditional art workers community where parents work with the economic education process in the family in Table 1.

Table 1 Relationship between the traditional art workers community and parents' work with the economic education

Respondent	Percentage (%)
Yes	80
No	20

While defining the concept of economic education in the family, participants gave answers about the importance of motivation, positive thinking, accountability, honesty, work ethic, humility, trust, loyalty, and kindness applied in education in the family. This opinion was conveyed by 80% of respondents.

### 4.2. Opinion about the Values of Economic Education in the Family

Respondents' opinion about the value or important aspects of the economic education process in the family. With this question, the researchers try to find out what the values or benefits of the economic education process in the family are. Most of the respondents (80%) stated that economic education is important for children because it can build characters that have good values such as rational thinking, economic morality, responsibility, and empathy for others. Meanwhile, there were 20% who stated that economic education in the family is not very important can see in Table 2.

Table 2 Respondents' point of view about the values of economic education in the family

Opinion	Respondent
Morality	9
Rationality	8
Accountability	8
Empathy	7

According to respondents, some of the benefits obtained from economic education in the family are forming good children's economic behavior, such as having economic morality, thinking rationally, being responsible, and empathizing with others.

#### 4.3. Participants' Point of View on How the Practice of Economic Education in the Family

Based on the findings that economic education in the family is education outside of school where the learning process is carried out intensively between parents and children in a household environment that can form a productive and economic human economy (*homo economicus*) in the use of resources. Some of the respondents' points of view on how economic education in the family of *Kuda Renggong* art workers:

*Respondent 1*: "The process of economic education provided by parents to children through the role model of parents in providing real examples in daily economic activities".

*Respondent 3*: "The process of education provided by parents to children through explanatory advice about economic problems in everyday life."

*Respondent 6*: "The process of economic education is usually through habituation, in which children are accustomed to having economic behavior in their daily life, for example saving pocket money, and others." Participants' points of view on the practice of economic education in the family can be seen in table 3.

Table 3 An explanation of the practice of economic education in the family

Opinion	Respondent
Role model	9

Advice	8
Habituation	8

In general, respondents explained that the process of economic education in the family is through parenting, advice, and habituation of economic behavior in everyday life. Based on respondents' answers, it is proper to study the relationship between activities in the art workers community and the economic education process carried out in the family, especially during the ongoing pandemic. Economic education carried out in the family is much influenced by the habits of the art worker community.

#### 4.4. Respondents' Opinions about the Characteristics of Economic Education in the Family

Respondents' points of view on the characteristics of economic education in the family are as follows:

*Respondent 4*: "Economic education in the family usually runs naturally or not programmed".

*Respondent 7*: "Unscheduled and sustainable economic education".

*Respondent 9*: "Economic education in the family is implemented anytime".

*Respondent 10*: "Sometimes the educational process in the family occurs at certain times and is not scheduled".

Respondents' opinions are given in Table 4.

Table 4 Respondents' point of view on the characteristic of economic education in the family

Opinion	Respondent
Unprogrammed	10
Unscheduled	8
Anytime	8
Incidental	7

Based on this table, it can be concluded that economic education in the family environment is usually unprogrammed and scheduled. Therefore, it can occur at any time and can be incidental. The process of economic education in the family is very important, especially during the pandemic. Children can behave rationally and have high empathy for the economic conditions experienced by their parents. The economic difficulties faced caused by the pandemic can certainly be understood by all family members and always think positively that every problem can be resolved if there is a sense of togetherness and strength to get out of the problem.

There is an increase in knowledge and skills by paying attention to and following the activities of their parents during the art activities. Furthermore, economic education in the family runs naturally,

meaning that there is no clear management in the learning process. Children or family members learn independently. This opinion complies with previous research that economic education in the family environment tends to be habituation; hence, a learning process in everyday life is a good and real experience [23].

Likewise, the process of economic education at this current global pandemic has resulted in the postponement of several performances for an uncertain time, and it has a rough economic impact on the families of traditional artists, especially *Kuda Renggong* performance art in Majalengka Regency, West Java Province. Parents who are role models for family members play a role as motivators and innovators in the family. This process is carried out without being scheduled or planned and runs naturally. Interaction in the parents' family motivates how to solve economic problems amid the current pandemic. Parents teach and accustom their children to new habits to get out of the difficulties they are facing. The transformation of entrepreneurship carried out by parents becomes a learning process that is carried out naturally; even this process is an indirect process of economic education. Children make their parents a model for good economic behavior. Therefore, education in the family is very important to help improve children's knowledge and skills in the future [7].

The characteristics of economic education in the family of traditional artists can be seen from the educational process that is formed independently, not bound to time and place, and parents as teachers for their children can foster independence and self-confidence when their children choose to be involved in *Kuda Renggong* traditional art. Parents never force their children or family members to get involved during traditional art performances and even make traditional art their profession. Children can feel happiness when taking part in traditional art activities even though economically, it is sometimes insufficient; a sense of kinship and togetherness when doing art cannot be judged by how much income is earned. Therefore, it can be explained that the interactions in the family that occur in everyday life can be a vehicle for economic education for their children, who will grow and develop.

#### 4.5. Economic Education Pattern

The process of economic education of the family of *Kuda Renggong* art workers in Majalengka is inseparable from the environment or community where the parents work. From the field findings, the *Kuda Renggong* art workers community in Majalengka Regency has a very close intimacy; this corresponds to the proverb of the Sundanese people, namely the slogan of *silih asah, silih asih and silih asuh*. *Silih asah* means sharing knowledge, insights, and wisdom which

mutually reinforces the members of the traditional art community. *Silih asih* means loving each other in every interaction; therefore, each community member gathers as if there is extraordinary happiness from family gatherings who have nobility or good behavior. Whereas *silih Asuh* means caring for each other, there is a sense of love for all family members and loving oneself, aware of mutual need between community members and society. From the findings in the environment, the pattern of economic education for the family of art workers is much influenced by joint activities with their communities. The *Kuda Renggong* traditional art worker community in Majalengka Regency reflects a traditional society that tends to have "affection", a more personal and emotional relationship. In addition, there is a sense of *togetherness*, namely a sense of shared responsibility. Based on the findings described above, the pattern of economic education in the family of *Kuda Renggong* art workers in Majalengka Regency, West Java Province, can be seen in Figure 3.

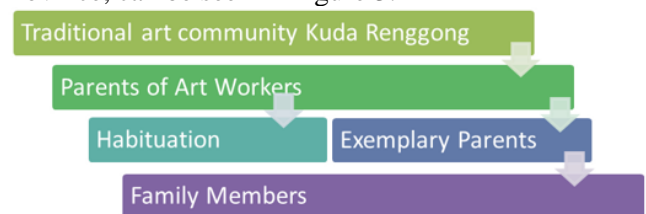


Fig. 3 Pattern of traditional art worker family

The existence of families and communities is very important in helping children develop knowledge and skills for life in the future [7]. Parents who work in a community, especially traditional arts, can certainly add information on forming togetherness, cooperation, and good communication. Parents who have a community can be a forum for solving problems in the family. This help can be seen during the current pandemic; many people who work as traditional art workers have difficulty facing difficult times, especially economic problems. With a sense of togetherness in a community, the problems felt by community members can be found for joint solutions. Likewise, when there are economic problems in the family, the head of the family can look for alternatives to meet the family's economic needs, and the children can understand the economic conditions of their parents. Therefore, economic education in the family is an important part that must be carried out in every family. Based on the findings in the environment, the process of economic education that occurs in the family of *Kuda Renggong* art workers in Majalengka Regency is sometimes constrained by several things, including; (a) Parents' lack of insight into how to guide their children, especially in good economic activities. Parents sometimes still do not realize that they become a model for their children in economic behavior every day, (b) There is still a lack of role models from parents. Children need a model that can be a source of

economic behavior; the advice is not enough. Still, a good example can be a reflection for children in the process of economic education independently. The following is the pattern of economic education in the family of *Kuda Renggong* art workers in Majalengka Regency.

## 5. Conclusion

This research indicates that economic education within the family environment of traditional artists is part of informal education that takes place naturally or is unscheduled, a learning process that runs independently. Habituation and parents' exemplary become a reflection of children's behavior; this can be seen from the presence of good economic attitudes or behavior in everyday life. The characteristics of economic education carried out in the family environment can be seen from several points, for example, self-learning how to deal with economic problems during a global pandemic. One of them is creativity in business, the process of intense family interaction in income distribution. Parents act as innovators, mentors, role models, facilitators, motivators, and innovators in family interactions. During the current pandemic, it is important to pay attention to education in families, especially economic education for their children. Having good economic behavior can certainly help families deal with difficulties during the current pandemic. Rational thinking, having morality, being responsible, and having empathy are the benefits of the economic education process in the family.

The novelty of this research is that a family head with a background as a traditional artist provides economic education. There are families to survive during the COVID-19 pandemic. Economic education in the family forms good economic behavior for children with economic morality, rational thinking, responsibility, and empathy towards others. Economic education in the family is part of an informal education that is formed independently. Informal education is also a beginner's education before the child enters formal education. The educational process usually influences the success of formal education in the family. This shows that while improving formal schools is important because many young people are academically successful, the role of families and communities is critical to the development of knowledge and skills in the future. Economic education in the family is an intensive learning process between parents and children in the household. Economic education is important for children because it can form characters with values such as rational thinking, economic morality, responsibility, and empathy to others. Children can be rational and have high empathy for the economic conditions experienced by their parents. All family members can certainly understand economic difficulties faced by pandemics and always

think positively that every problem can be solved if there is a sense of togetherness and determination to get out of the problem faced.

The limitations of this study on only one district with respondents as many as ten people need to be done further research with expanded area compared to art workers in the city and with a larger number of samples to compare between traditional art workers in the region and the city.

## References

- [1] WU Z. and MCGOOGAN J.M. Characteristics of and important lessons from the coronavirus disease 2019 (COVID-19) outbreak in China. *JAMA*, 2020, 323(13): 1239–1242. doi: 10.1001/jama.2020.2648, 2020.
- [2] NICOLA M., ALSAFI Z., SOHRABI C., KERWAN A., *et al.* The socio-economic implications of the coronavirus pandemic (COVID-19): A review. *International Journal of Surgery*, 2020, 78: 185–193, doi: 10.1016/j.ijso.2020.04.018.
- [3] SUN C. and ZHAI Z. The efficacy of social distance and ventilation effectiveness in preventing COVID-19 transmission. *Sustainable Cities and Society*, 2020, 62, article ID 102390, doi: 10.1016/j.scs.2020.102390.
- [4] NIZAMANI B., RAM M., and NIZAMANI D.L. Sindh Handicrafts and Socio-Economic Status of Women. *Global Scientific Journals*, 2019, 7(2): 416–431.
- [5] GUSTIANINGRUM P.W. and AFFANDI I. Memaknai Nilai Kesenian Kuda Renggong dalam Upaya Melestarikan Budaya Daerah di Kabupten Sumedang. *Journal of Urban Society's Arts*, 2016, 3(1): 27–35, doi: 10.24821/jousa.v3i1.1474.
- [6] HASAN M. Pengembangan Pola Pendidikan Ekonomi Informal Sebagai Upaya Untuk Pembentukan Perilaku Ekonomi yang Baik. *Proceedings of the National Seminar Mega Trend Inov. dan Kreasi Has. Penelit. dalam menunjang Pambang. Berkelanjutan*, 1–10, 2016.
- [7] ISRAEL G.D., BEAULIEU L.J. and HARTLESS G. The influence of family and community social capital on educational achievement. *Rural Sociology*, 2001, 66(1): 43–68, doi: 10.1111/j.1549-0831.2001.tb00054.x.
- [8] BOROBUDUR B. K. *Pendataan Pekerja Seni Terdampak Covid-19*. 2020.
- [9] LAHTI T., WINCENT J., and PARIDA V. A definition and theoretical review of the circular economy, value creation, and sustainable business models: Where are we now and where should research move in the future? *Sustainability*, 2018, 10(8) article ID 2799, doi: 10.3390/su10082799.
- [10] WILSON A.C. *Behavioral Economics In Context Applications for Development, Inequality & Discrimination, Finance, and Environment*. Boston: Global Development Policy Center, 2020.
- [11] RINOSHA K.F., MAJEED A., and MUSTAFA M. Nexus between Financial Development and Economic Growth: Evidence from Sri Lanka. *Journal of Asian Finance, Economics and Business*, 2021, 8(3): 165–170, doi: 10.13106/jafeb.2021.vol8.no3.0165.
- [12] SHAHRIAR M.S., ISLAM K.M.A., and ZAYED N.M. The Impact of COVID-19 on Bangladesh 's Economy: A Focus on Graduate Employability. *Journal of Asian Finance, Economics and Business*, 2021, 8(3): 1395–1403, doi: 10.13106/jafeb.2021.vol8.no3.1395.

- [13] PH L., SUWOSO R.H., FEBRIANTO T., KUSHINDARTO D., and AZIZ F. Dampak Pandemi Covid-19 Bagi Perekonomian Masyarakat Desa. *Indonesian Journal of Nursing and Health Sciences*, 2020, 1(1): 37-48.
- [14] BALITBANG. Dampak Covid-19 Terhadap Seniman dan Pelaku Industri Kreatif. Pusat Penelitian Pendidikan dan Kebudayaan, Jakarta, 2020, 1-20.
- [15] HARADHAN M. Qualitative Research Methodology in Social Sciences and Related Subjects. *Journal of Economic Development, Environment and People*, 2018, 7(1): 23-48.
- [16] CRESWELL J.W. *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*. Washington DC: SAGE Publications Ltd, 2016.
- [17] NEUMAN W.L. *Social Research Methods: Qualitative and quantitative approaches*, 6<sup>th</sup> edn. University of Wisconsin, Whitewater: Pearson, 378-417, 2006.
- [18] YI I. New challenges for and new directions in social policy. *United Nations Headquarters, New York, The Secretariat building*, 2015, 1-15.
- [19] PRAMESWARI S.J. and BUDIYANTO C. The development of the effective learning environment by creating an effective teaching in the classroom. *Indonesian Journal of Informatics Education*, 14(1), 54-65, 2017, doi: 10.20961/ijie.v1i1.11960.
- [20] MA C. and WANG Y. Parental Autonomy Support and Social Competence in Chinese Emerging Adults: the Mediation Role of Social Desirability. *MATEC Web of Conferences*, 2019, 267, article ID 4003.
- [21] MAUNAH B. Social and cultural capital and learners' cognitive ability: Issues and prospects for educational relevance, access and equity towards digital communication in Indonesia. *Journal of Social Studies Education Research*, 2020, 11(1): 163-191.
- [22] MENG Q., ZHU C., and CAO C. Chinese international students' social connectedness, social and academic adaptation: The mediating role of global competence. *Higher Education*, 2018, 75(1): 131-147.
- [23] RISNAWATI, S.U.M.W., and WARDOYO C. Pengaruh pendidikan ekonomi keluarga, gaya hidup, modernitas individu, dan literasi ekonomi terhadap perilaku konsumtif siswa. *Jurnal Pendidikan: Teori, Penelitian, & Pengembangan*, 2018, 3(4): 430-436. Available from <http://journal.um.ac.id/index.php/jptpp/article/view/10732>.
- 参考文:**
- [1] WU Z. 和 MCGOOGAN J.M. 中国 2019 年冠状病毒病 (新冠肺炎) 暴发的特征和重要教训。美国医学会杂志, 2020 年, 323 ( 13 ) : 1239-1242 。 doi: 10.1001/jama.2020.2648, 2020。
- [2] NICOLA M., ALSAFI Z., SOHRABI C., KERWAN A. 等。冠状病毒大流行 (新冠肺炎) 的社会经济影响: 综述。国际外科杂志, 2020, 78 : 185-193 , doi : 10.1016/j.ijssu.2020.04.018。
- [3] SUN C. 和 ZHAI Z. 社交距离和通风效果在预防 COVID-19 传播中的功效。可持续城市与社会, 2020, 62, 文章 ID 102390, doi: 10.1016/j.scs.2020.102390。
- [4] NIZAMANI B., RAM M. 和 NIZAMANI D.L. 信德手工艺品和妇女的社会经济地位。全球科学期刊, 2019 年, 7(2): 416 - 431。
- [5] GUSTIANINGRUM P.W. 和 AFFANDI I. 解读库达仁宫艺术, 努力保护苏梅当摄政区的地域文化。城市社会艺术杂志, 2016, 3(1) : 27 - 35 , doi : 10.24821/jousa.v3i1.1474。
- [6] HASAN M. 非正规经济教育模式的发展作为建立良好经济行为的努力。全国研讨会大趋势伊诺夫的论文集。并有创作。研究员。在支持开发者方面。正在进行, 2016, 1-10 日。
- [7] ISRAEL G.D., BEAULIEU L.J. 和 HARTLESS G. 家庭和社区社会资本对教育成就的影响。农村社会学, 2001, 66(1): 43 - 68, doi:10.1111/j.1549-0831.2001.tb00054.x。
- [8] BOROBUDUR B. K. 受新冠肺炎影响的艺术工作者数据收集。2020。
- [9] LAHTI T., WINCENT J. 和 PARIDA V. 循环经济, 价值创造和可持续商业模式的定义和理论回顾: 我们现在在哪里, 未来研究应该往哪里发展? 可持续性, 2018, 10(8) 文章 ID 2799, doi: 10.3390/su10082799。
- [10] WILSON A.C. 行为经济学在发展, 不平等和歧视, 金融和环境方面的应用。波士顿: 全球发展政策中心, 2020。
- [11] RINOSHA K.F., MAJEED A. 和 MUSTAFA M. 金融发展与经济增长之间的联系: 来自斯里兰卡的证据。亚洲财经杂志, 2021, 8(3): 165 - 170, doi: 10.13106/jafeb.2021.vol8.no3.0165。
- [12] SHAHRIAR M.S., 伊斯兰 K.M.A. 和 ZAYED N.M. 新冠肺炎对孟加拉国经济的影响: 关注毕业生就业能力。亚洲财经杂志, 2021, 8(3): 1395 - 1403, doi: 10.13106/jafeb.2021.vol8.no3.1395。
- [13] PH L., SUWOSO R.H., FEBRIANTO T., KUSHINDARTO D., 和 AZIZ F. 新冠肺炎大流行对乡村社区经济的影响。印度尼西亚护理与健康科学杂志, 2020 年, 1(1): 37 - 48。
- [14] 巴利特邦。新冠肺炎对艺术家和创意产业演员的影响。教育和文化研究中心, 雅加达, 2020 年, 1-20。
- [15] HARADHAN M. 社会科学和相关学科的定性研究方法。经济发展, 环境与人类杂志, 2018, 7(1): 23-48。
- [16] CRESWELL J.W. 研究设计定性, 定量和混合方法方法。华盛顿特区: 智者出版社, 2016 年。
- [17] NEUMAN W.L. 社会研究方法: 定性和定量方法, 第 6 版。威斯康星大学白水分校: 皮尔逊分校, 378-417, 2006。
- [18] YI I. 社会政策的新挑战和新方向。联合国总部, 纽约, 秘书处大楼, 2015, 1-15。
- [19] PRAMESWARI S.J. 和 BUDIYANTO C. 通过在课堂上创造有效教学来发展有效学习环境。印度尼西亚信息学教育杂志, 14(1), 54-65, 2017, doi: 10.20961/ijie.v1i1.11960
- [20] MA C. 和 WANG Y. 中国新兴成年人的父母自主支持和社会能力: 社会期望的中介作用。马泰克会议网络, 2019, 267, 文章 ID 4003。
- [21] MAUNAH B. 社会和文化资本以及学习者的认知能力: 印度尼西亚数字通信教育相关性, 获取和公平的问题和前景。社会研究教育研究杂志, 2020, 11(1): 163 - 191, .
- [22] MENG Q., ZHU C. 和 CAO C. 中国留学生的社会联系, 社会和学术适应: 全球能力的中介作用。高等教育, 2018, 75 ( 1 ) : 131-147。
- [23] RISNAWATI, S.U.M.W. 和 WARDOYO C. 家庭经济教育, 生活方式, 个体现代性和经济素养对学生消费行为的

---

影响。教育杂志：理论,研究与发展，2018，3(4)：430 - 436。  
。 可 从 <http://journal.um.ac.id/index.php/jptpp/article/view/10732> 获得。