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Millennial generation's steps: weaving cultural heritage through *pambiwara* courses at Permadani studio

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Abstract

The millennial generation in Surakarta faces the imperative need to preserve and fortify the essence of Javanese culture amidst the pervasive forces of globalization driven by internet technology. The emergence of Permadani Studio is perceived as a means to aid millennials in understanding and cherishing local culture. However, what is the social structure within the studio and how does it contribute to the preservation of Javanese culture?. This study adopted a qualitative approach, utilizing in-depth interviews and Focus Discussion Groups to explore the role of Permadani Studio in maintaining the richness of Javanese culture among the millennial generation in Surakarta. Data analysis employed descriptive qualitative methods and Anthony Giddens' structuration theory framework to comprehend the interplay between social structure and individual action in the context of cultural preservation. Through the lens of Anthony Giddens' social structuralism approach, the *Pambiwara* courses at Permadani Studio demonstrate how social structures, such as Javanese cultural norms and values, shape the institutional framework for cultural preservation. Millennials and course instructors are active agents in rejuvenating cultural preservation practices tailored to their era, showcasing the intricate interaction between structure and agency in safeguarding cultural heritage. These findings underscore the significance of collaboration between social structure and individual agents in addressing the challenges posed by globalization to preserve local culture.

Keywords: *Globalization; Language; Pambiwara courses; Millennial.*

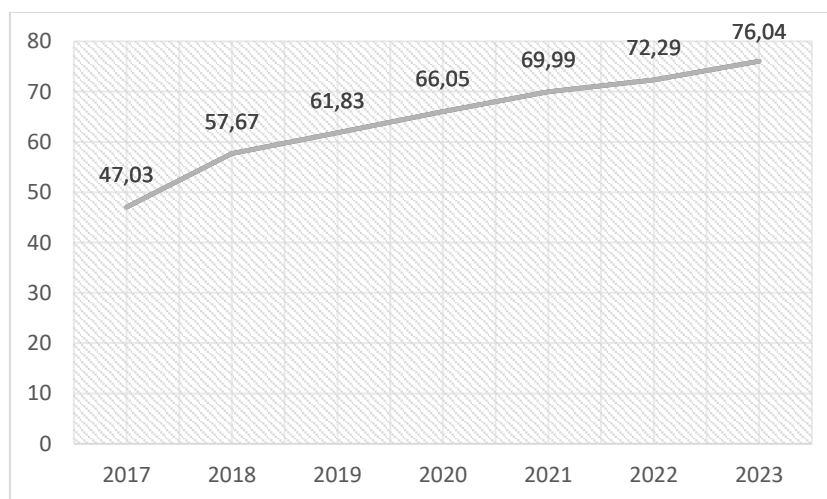
INTRODUCTION

The advent of globalization, catalyzed by the discovery of internet technology in the 1990s by the Defense Advanced Research Projects Agency (DARPA) in the United States, has revolutionized the exchange of information and culture on a global scale (Kneuer, 2016). With an estimated 4.66 billion people, nearly 60 percent of the world's population, having internet access in 2021 according to the International Telecommunication Union (ITU) (Kempp, 2021). The Internet has emerged as a powerful medium for disseminating knowledge and cultural

content worldwide, including music, films, and television shows. However, alongside this exponential growth in connectivity, the globalization era has also posed significant challenges to the preservation of linguistic diversity, which serves as the primary conduit for human communication and embodies the essence of a nation's identity and culture (Bowman et al., 2012).

Within the intricate tapestry of language lies a multitude of layers comprising meanings and symbolism that reflect the diverse traditions, customs, and values of different peoples (Sagatova, 2022). Despite this richness, local languages face the looming threat of marginalization in the wake of technological advancements and the pervasive influence of globalized media (Mittelman, 2017). This homogenizing effect of globalization, exacerbated by the widespread adoption of English as the lingua franca of the internet, further compounds the challenges faced by linguistic diversity, relegating it to the periphery of public discourse (Todorova & Todorova, 2018). Consequently, preserving and conserving local languages becomes imperative for safeguarding cultural heritage and promoting diversity. Furthermore, efforts to revitalize local languages and foster community engagement play a pivotal role in empowering speakers to reclaim their linguistic heritage and assert their cultural identity. In relevance to these challenges, the use of the internet continues to proliferate in countries worldwide, including Indonesia, where social media usage demonstrates a consistent upward trend, reflecting the population's high enthusiasm for internet access and digital communication platforms.

Table. 1. Percentage of social media user in adult on 2017-2023



Source: Goodstat, 2023

The notable year-on-year escalation in social media usage among Indonesians highlights a burgeoning enthusiasm for digital platforms. These virtual spaces, including social media and instant messaging platforms, facilitate seamless interactions and connectivity across global communities, particularly for millennials (Dwivedi et al., 2021). Within this digital realm, the prevalence of international languages, notably English, serves as a linchpin for communication, transcending linguistic barriers and fostering cross-cultural

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dialogue. As Indonesians navigate the digital landscape, their active engagement with international languages reflects a broader embrace of globalization, where interconnectedness and cultural exchange are paramount. By leveraging social media platforms and international languages, Indonesians not only participate in the global discourse but also contribute to cross-cultural understanding and expand their horizons beyond national borders, thus embodying a dynamic engagement with the opportunities afforded by the digital age and globalization.

Globalization indeed has positive impacts on influencing culture, enriching and deepening the landscape of local cultures, and facilitating cross-cultural exchange and hybridization (Kraidy, 2002). However, without a strong foundation of identity, globalization can have negative repercussions for a nation. It can blur the meaning of local culture, particularly among the millennial generation (born after the emergence of the internet), leading them to be disrupted by "*global culture*" (Ananta et al., 2018). The emergence of popular culture as a product of "*global culture*" exerts a significant influence on changing the lifestyle patterns of Indonesian society, including the millennial generation. Millennials, connected to the outside world through digital technology, sometimes show a greater interest in global popular culture than their own local culture (Nahak, 2019).

Popular culture as part of the global culture, through the realms of education and career, also influences language preferences among the millennial generation (Esposito, 2023). They perceive English and other international languages as more crucial to learn than Javanese because foreign languages serve as bridges for them to engage internationally. This perception renders local languages unattractive as they are deemed to lack significant impact on their future education and careers. The emergence of foreign language tutoring centers sporadically across Indonesia further exemplifies the enthusiasm of Indonesian society for learning foreign languages. These facts pose challenges for millennials in maintaining a balance between preserving the existence of local culture and embracing modernity amidst the overwhelming waves of globalization.

Surakarta, renowned as a nexus of cultural amalgamation between Islam and Javanese heritage, is also grappling with the disruptive effects of globalization. In 2016, there were recorded 388 active art studios in Soloraya (Aryono, 2016). However, due to various reasons such as the COVID-19 pandemic and declining interest among the millennial generation in pursuing local culture, more than 50% of these studios are currently inactive (Suharsih, 2021). This situation is not only caused by a decrease in community interest in preserving Javanese culture but also affects many studios that have closed due to a lack of human resources and financial support.

As part of the rapidly evolving digital era, millennials have undergone transformations in their interactions, forming preferences, and shaping personal identities. Indeed, a considerable number of millennials perceive local culture, such as the execution of traditional ceremonies like Grebeg, merely as entertainment (Nurrokhmah et al., 2022). This trend can lead to a decline in interest and understanding of local traditions, thereby threatening the sustainability of these cultures in the future. Furthermore, there has been a

significant decrease in millennial participation in efforts to preserve local culture over the past decade (Sintowoko, 2021).

From these issues, the millennial generation in Surakarta and its surroundings play a significant role in efforts to preserve Javanese culture as a local identity. This endeavor can be achieved by strengthening the appreciation and understanding of the community, especially among millennials. Additionally, there needs to be initiatives from both the government and society to promote understanding, education, and community participation in preserving and interpreting local culture as a self-identity. This can be accomplished by integrating Javanese cultural values into everyday life on a broader scale.

Amid the diminishing existence of studios in Surakarta, there is one studio that continues to demonstrate its presence as one of the agents preserving Javanese culture. This studio is known as the *Persaudaraan Masyarakat Budaya Nasional Indonesia* or often referred to as the Permadani studio. This studio is engaged in Javanese cultural activities. The enthusiasm in carrying out this regeneration of traditional performances is intriguing to explore further, especially considering the significant influence of globalization on the declining enthusiasm of the millennial generation in preserving Javanese language and culture. This research aims to examine the role of courses at the Permadani studio in the regeneration of traditional performances among the millennial generation in Surakarta. Additionally, this study aims to investigate the interaction patterns occurring during the course activities as efforts to preserve Javanese language and culture.

This research aims to fill the gap in research regarding the role of *Pambiwara* courses at the Permadani studio amidst the globalization wave in preserving Javanese language and culture among the millennial generation in Surakarta, Central Java. By elucidating the strategies and dynamics occurring during the course activities, it seeks to provide insights into efforts to enhance the continuity of Javanese language within the millennial generation environment. The study intends to contribute to a deeper understanding of the dynamics shaping cultural preservation efforts in contemporary Surakarta. Utilizing a qualitative research approach, this study is conducted through Focus Discussion Group activities and interviews. It aims to examine the role of courses at the Permadani studio in regenerating traditional performances, with a focus on the millennial generation as key stakeholders in preserving Javanese culture and language amidst the challenges posed by globalization. It is hoped that the findings of this research will serve as a foundation for the development of more effective strategies in maintaining the sustainability of Javanese culture in Surakarta, as well as inspire similar efforts in other areas facing similar challenges in the ever-changing era of globalization.

Review of Literature

Milenial, Globalization, and Javanese Culture

According to Strauss & Howe (1991, as cited in Keeling, 2003), millennials are defined as individuals born between 1982 and 2004 (Smith & Nichols, 2015). This generation is often associated with significant technological advancements,

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including the widespread adoption of the internet and social media platforms. Millennials are recognized for their strong connection to digital technologies, which have greatly influenced their communication, consumer habits, and entertainment preferences (An-nisa et al., 2021).

The relationship between millennials and Javanese culture amidst globalization is nuanced. On one hand, globalization exposes millennials to diverse global influences and trends, potentially diluting their connection to local traditions. However, many millennials maintain a deep attachment to their Javanese cultural roots, influenced by familial traditions and personal experiences (Hermawan et al., 2018). Despite exposure to global culture, a significant number of millennials express a strong appreciation for Javanese customs, traditional ceremonies, and cultural heritage. Furthermore, Jensen (2011) study explored the impact of globalization on the cultural identity of Javanese millennials (Jensen et al., 2011). Despite globalization's influence, the research revealed a strong sense of pride and attachment to Javanese cultural identity among millennials, shaped by familial and community socialization. Udasmoro (2023) investigated the role of social media in preserving Javanese cultural heritage among millennials. Their findings highlighted how platforms like YouTube and Instagram enable millennials to showcase and share Javanese cultural practices, fostering virtual communities and cultural continuity (Udasmoro et al., 2023).

Later research, Mappaenre (2023) emphasized the importance of integrating Javanese cultural education into formal schooling systems to transmit cultural knowledge to younger generations. They underscored educational institutions' role in organizing cultural events to engage millennials in preserving and promoting Javanese culture (Mappaenre et al., 2023). Yulianingsih (2020) explored millennials' motivations and challenges in participating in Javanese cultural activities (Yulianingsih, 2020). Despite globalization's impact, the study found a sustained interest and participation in traditional cultural practices among millennials. It emphasized the need for inclusive platforms to accommodate millennials' diverse interests in preserving Javanese culture.

Understanding the cultural dynamics of millennials, particularly in relation to their connection with traditions amidst globalization, holds significant importance. Despite being exposed to diverse global influences, many millennials maintain a strong attachment to their cultural roots, including Javanese heritage in this case. Research highlights their active engagement in preserving and promoting cultural practices, facilitated by technological platforms and educational initiatives. Recognizing millennials' role in cultural continuity not only safeguards traditional values but also fosters a sense of identity and belonging among younger generations. Therefore, identifying and acknowledging the millennial aspect in cultural contexts is crucial for promoting cultural heritage and sustaining cultural identity in an evolving global landscape.

Cultural Structure of Surakarta People

Furthermore, the cultural structure of Surakarta reflects the richness and complexity of the Javanese and Islamic cultural heritage that has shaped the

city's identity for centuries (Bayu Samudera & Nuha, 2023). The Islamic Mataram Javanese cultural heritage in Surakarta encompasses not only aspects such as art, music, and traditional dance but also reflects values, norms, and moral codes that govern the daily life of the community. Islamic values historically played a significant role in shaping the Javanese cultural identity, merging with the rich local traditions to form a unique cultural landscape in Surakarta. Thus, the cultural structure of Surakarta not only mirrors diverse cultural practices but also serves as a strong identifier for its inhabitants.

Traditionally, the cultural structure of Surakarta has been heavily influenced by Islamic religious values, which contribute to the social and moral framework of the community (Fahrizal, 2020). Islam in Surakarta is not merely a religion but also serves as the foundation for social norms, customs, and interpersonal interactions. Values such as simplicity, hospitality, and mutual respect are highly emphasized in the daily life of Surakarta's community. The presence of mosques that serve as centers for religious activities and religious education centers in various parts of the city is a testament to the dominant role of Islam in Surakarta's cultural structure (Wildan, 2016). Additionally, Javanese culture also exerts a strong influence on Surakarta's cultural structure. The concept of "Javaneness" encompasses various aspects of life, including language, etiquette, and traditional arts. Javanese arts and culture, such as shadow puppetry (wayang kulit), gamelan music, batik, and traditional dances, are integral parts of Surakarta's community life and serve as strong cultural identifiers (Irawanto et al., 2011). These traditional arts and culture are not only preserved as valuable heritage from the past but also continue to evolve and adapt to the changing dynamics of the times.

The cultural structure of Surakarta also reflects the continuity between the past and the present. Despite the increasing influence of globalization, traditional cultural values are still upheld and preserved. The younger generation of Surakarta, including millennials, still value and engage in traditional cultural practices, despite exposure to global popular culture through social media and the internet. In this context, cultural and educational centers such as *Pambiwara* courses at the Permadani studio play a crucial role in maintaining and strengthening the connection between Surakarta's youth and their cultural heritage, ensuring that traditional values remain relevant and respected amidst modernization and globalization.

Pambiwara and Javanese Culture

The Permadani studio, as a *Pambiwara* course studio located in Surakarta, stands as one of the central institutions in preserving and enriching the Javanese and Islamic cultural heritage amidst the increasingly globalized world. Surakarta, a city rich in Javanese and Islamic culture, maintains its identity despite exposure to pervasive global cultural influences (Sabili et al., 2021). In this context, *Pambiwara* courses serve as a medium aimed at teaching language, Javanese cultural values, and religion to the millennial generation of Surakarta, who are often exposed to global popular culture through social media and the internet. As a training institution, *Pambiwara* courses provide opportunities for Surakarta's youth to understand, appreciate, and engage with their own cultural heritage, including the Islamic religious values that shape their cultural

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identity. Thus, a *Pambiwara* not only serves as a vessel for preserving local culture but also as an agent of integration between traditional Javanese and Islamic values and the evolving global dynamics.

The presence of Islam as an integral part of Surakarta's culture provides a strong foundation for *Pambiwara* courses to carry out their mission of preserving and enriching local cultural heritage. Islam is not only the majority religion in Surakarta but also influences various aspects of community life, including art, architecture, and local traditions (Sabili et al., 2021). In this context, *Pambiwara* courses place special emphasis on teaching Islamic values and how these values are reflected in traditional Javanese culture. Through its programs, becoming a *Pambiwara* provides an opportunity for the millennial generation to understand and experience Islamic religious values in the context of Javanese culture, thus helping to strengthen their cultural and religious identity. By combining Islamic values with local culture, *Pambiwara* courses play a crucial role in enriching the understanding and experiences of Surakarta's youth regarding their own cultural heritage.

In addition to being cultural preservation institutions, *Pambiwara* courses at the Permadani studio also act as platforms for enriching and expanding the cultural experiences of Surakarta's millennial generation. Through various activities and events, *Pambiwara* courses provide opportunities for young people to engage in traditional cultural activities, such as dance, music, and visual arts. These programs not only allow millennials to deepen their skills in traditional Javanese and Islamic arts but also provide a platform for them to expand their social networks and enrich their cultural experiences. In this way, *Pambiwara* courses not only play a crucial role in preserving the sustainability of local culture but also in building connections between Surakarta's younger generation and their cultural heritage.

METHOD

This study employs a qualitative research which can be described as a methodological approach used to deeply understand social phenomena by collecting descriptive data, such as interviews, observations, and textual analysis (Malik, 2013). This methodology is used to investigate the role of the Permadani studio in preserving Javanese Islamic culture among millennials in Surakarta. Through in-depth interviews with key stakeholders, including Permadani members, cultural activists, and millennial participants in *Pambiwara* courses, rich qualitative data will be collected to understand efforts, knowledge transfer, and interactions in cultural preservation. Qualitative research offers insights into the complexities of cultural continuity efforts, exploring diverse perspectives and experiences (Aspers & Corte, 2019). This approach aims to provide deep insights into strategies, challenges, and opportunities in preserving cultural heritage amidst contemporary dynamics.

Respondents

The respondents in this study consist of two main groups: the management of the Permadani studio, responsible for organizing the *Pambiwara* courses, and the course participants, particularly the Millennial Generation. The studio

management will provide insights into the vision, mission, and practices of the organization in preserving and promoting Javanese culture through *Pambiwara* courses. They can also offer perspectives on the challenges, strategies, and hopes related to cultural preservation in the era of globalization. On the other hand, some course participants will also serve as informants, especially from the Millennial Generation. It is expected that participants can provide important insights into their motivations for taking the *Pambiwara* courses, their perceptions of the importance of preserving Javanese culture, and their experiences and the impact of the courses in strengthening their cultural identity. The involvement of both groups is expected to provide a comprehensive understanding of the role of *Pambiwara* courses in preserving Javanese culture among the Millennial Generation in Surakarta.

Instruments

The primary methods that will be used in data collection are Focus Discussion Groups and semi-structured interviews with participants selected through purposive sampling. By employing purposive sampling, selected participants are expected to possess relevant knowledge and experience related to the research topic, thus enriching the depth and breadth of the collected data (Allahviridiyani, 2011). Interviews are conducted both face-to-face and virtually, depending on participants' preferences and any logistical constraints that may arise.

Data analysis

The data gathered from the series of interviews will undergo analysis using a descriptive qualitative analysis method. This approach will involve detailed descriptions of the processes of the courses held at Sanggar Permadani, as well as the interactions that occur among various agents within it. The analysis process will involve interpreting the collected data using Anthony Giddens' structuration theory framework. The selection of this theory aims to deepen understanding of the complexity of the relationships between the social structures that shape the context of the course activities, and the roles and actions of individuals as agents within it. Thus, this analysis is expected to generate a profound understanding of the dialectic between structure and agency in the context of Javanese cultural preservation through *Pambiwara* courses among the millennial generation in Surakarta. Findings from this research are anticipated to make a significant contribution to our understanding of the motivations, challenges, and opportunities in cultural preservation efforts in the contemporary globalization era. Additionally, this research is expected to highlight the importance of community-based approaches in cultural preservation and the potential impact of youth involvement in cultural heritage preservation and promotion efforts.

RESULT AND DISCUSSION

After understanding several important aspects related to the existence of Sanggar Permadani as a cultural preservation center for Javanese culture, the following discussion will outline the structure and agents involved in the course activities. Firstly, it is necessary to identify the main objectives of the establishment of the studio from the perspective of its founders and managers.

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Based on the interview results and field data collection, it is known that Sanggar Permadani serves several functions related to the preservation of Javanese culture. Explicitly, the interview results can be summarized as follows:

"This studio is called Permadani, which stands for the National Cultural Society Brotherhood of Indonesia. Its aim is to assist the government in realizing what is referred to as the "Tri Karsa Budaya". Tri stands for three, karsa means will, and culture as we know it. The three cultural wills are to explore, develop or revive, and preserve culture, especially Javanese culture as a supporter of national culture."

Sanggar Permadani embodies the spirit summarized in the *"tri karsa budaya"*, which involves exploring, developing, and preserving Javanese culture. This is derived from the studio's vision. The founders, from a Giddensian perspective, are viewed as agents within the structure of globalization that is beginning to erode the existence of the Javanese language. The founders have a strong desire to resist the tide of globalization by taking action to preserve the Javanese language and culture through the establishment of Sanggar Permadani. It can also be said that the actions of the founders as agents influence the social structure of the community in the Surakarta region and its surroundings by inviting residents of Surakarta, Sukoharjo, and surrounding areas to participate in preserving Javanese culture, namely the Javanese language, through their involvement in courses.

In general, Sanggar Permadani conducts two types of courses: Panatacara and Pamedhar Sabda. Panatacara can be defined as a presenter who speaks Javanese and whose main task is to guide the course of an event according to the prepared sequence, commonly known as the Master of Ceremony (MC). Then, *Pamedhar sabda* is a person tasked with delivering messages such as speeches, advice, or main ideas from others. Both roles serve as means of preserving Javanese culture because they use the Javanese language, specifically the *krama inggil* dialect. Moreover, both roles are always present in every Javanese traditional event, ranging from the mitoni ceremony (7-month pregnancy ritual), and childbirth, to funeral processions. In fact, one of the interviewees stated that events are an inseparable part of community life, where the interview quote is as follows:

"To realize the tri karsa budaya, one of the efforts considered quite strategic is the "Panatacara Pamedhar Sabda" (...) from birth, adolescence, and even until death, there are always events. These events are packaged in the form of ceremonies that can proceed if there is someone who leads and provides guidance on the event; they cannot proceed on their own. Those who are called panatacara and pamedhar sabda. They are the ones who have a strategic role in spreading the culture." (NN, 50).

The statement by NN indicates that the role of the cultural center is considered quite significant in the life of the community, especially the Javanese community, which is seen as always having events at every step of their life.

A. Structure of Pambiwara Courses**1. Value System and Rules**

Structure in Giddens' theory relates to a set of rules used by agents through specific institutions as an effort to shape and maintain the structure itself.

Giddens defines structure as things that structure (rules and resources) ... things that enable social practices understood to be similar to be located in space and time and thereby give them systemic form (Powers & Giddens, 1988). The structure referred to by Giddens is not a rigid structure limited to specific space and time, but rather it consists of a set of actions performed by agents in their endeavor to carry out structured routines (Whittington, 2015).

Through interviews with informants, it is known that "*Pawiyatan Panatacara tuwin Pamedhar sabda*" or the course in question has several agreed-upon rules, namely the course is held twice a week, on Fridays and Saturdays from 2:00 PM to 5:00 PM. The total duration of the course (*pawiyatan*) is approximately 5 months (36 sessions/90 hours). After regularly attending the course which starts in February, a graduation ceremony is held in August every year. Moreover, the selection of course days considers the diverse schedules of participants with various backgrounds, including students, university students, and employees. Choosing Fridays and Saturdays is based on the consideration of more flexible time availability. For example, Fridays often end earlier for students and employees, while Saturdays are generally considered a day off. The scheduling of the course through deliberation reaffirms a participatory and inclusive approach. External factors, such as the use of the building by others, are also taken into account, with the option to adjust the course schedule according to mutual needs.

As stated above, the rules in the course are not constraints. This is similar to what Giddens said that the rules in the structure are not equated with constraints but are rather enabling and liberating. The management sets rules tailored to the participants' activities. Additionally, these rules do not force participants to follow and complete all learning activities. Therefore, when there are participants who lose interest, the management gives them the freedom to withdraw without any specific sanctions.

2. Knowledge and Meaning

In his theory, Giddens explains that there are several crucial factors influencing the process of production and reproduction of social structure, namely meaning (stock of knowledge), morality, and power (Powers & Giddens, 1988). Structure is not only related to rules, but the stock of knowledge plays an equally important role in shaping certain social structures (Whittington, 2015). In the course activities, in addition to the rules described above, knowledge about the Javanese Language and Culture holds significant importance. Consistent with Giddens' theory, this course imparts various knowledge to the participants, including the Javanese *Krama Inggil* language and several traditions of Javanese Islam.

Table 2. Knowledge Table in *Pambiwara* and *Pamedhar Sabda* Courses

Type of knowledge	Form of knowledge	Product of knowledge
	Music and Song	Jawi Gendhing Macapat Songs

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Cultural Acculturation of Javanese and Islam.	Life Rituals	Mitoni (pregnancy rituals), birth/aqiqah (birth/naming ceremony), circumcision, wedding, funeral.
Languages	moral character	High Javanese language

Two main aspects of knowledge are found in the course process: language and understanding of Javanese Islamic culture. Concerning the knowledge of Javanese Islamic culture provided in the course process, there are "gendhing" and "sekar" or "*tembang macapat*." "*Tembang macapat*" consists of 11 songs that narrate about human life. In "*tembang macapat*," there are Islamic religious values embedded in each of its songs, as this type of song was intentionally created by the Wali Songo as one of the Islamic preaching media in Java that integrates with Javanese culture (Firman & Pratama, 2022) .

Regarding knowledge of "*Bahasa Krama Inggil*," it is closely related to moral virtues, where a "*pambiwara*" is required to understand the meaning of every word used in every event. The selection of words in speaking is one form of morality taught in the course activities. Additionally, the course also provides knowledge of cultural assimilation values between Javanese and Islamic cultures, such as circumcision, which is an Islamic religious teaching but has been acculturated into a tradition and has become a characteristic of Javanese culture. Furthermore, a "*pambiwara*" is also required to deliver greetings in Islam and act as "*pamedhar sabda*" regarding circumcision, advice to the bridal couple, and messages in "layatan" events. All these traditional Javanese cultural events are closely related to Islamic religious values, where terms such as "*Sakinnah*," "*Mawaddah*," and "*Warrohmah*" are pronounced in wedding events, along with several other terms used.

3. Distribution of Power

In Anthony Giddens' theory of structuration, power is understood as a dynamic force dispersed throughout social systems, operating within the duality of structure. Power resides not only in formal positions but also in individuals' abilities to shape and influence social structures through their actions and interactions. This concept emphasizes the interplay between structure and agency, where actors exert power in their social practices while being simultaneously constrained and enabled by the existing structures. Additionally, Giddens highlights the importance of reflexivity, where individuals reflect on and actively shape their actions in response to social structures, thereby challenging and potentially transforming existing power relations (Powers & Giddens, 1988).

Regarding power, which is one of the elements in the formation of structure, in this course activity, it lies with the instructors/trainers. Not everyone can become a trainer in the course activities. Only individuals who possess specific knowledge stocks and are deemed suitable can become trainers. In terms of teaching structure, the process of selecting leaders and trainers in the organization is done by considering membership in Permadani as the main requirement. This membership has several specific criteria that

must be met by prospective leaders or trainers. Besides members, trainers can also be brought in from outside the studio. The studio has the authority to select anyone who meets the criteria as a trainer in course activities, using the term "guest lecturer."

It is also known that leaders in the organization have very diverse backgrounds, highlighting the diversity of individual abilities and potential rather than just academic degrees. Although some members may have degrees up to the doctoral level, the main emphasis is on the competencies possessed and a strong mastery in the field of Javanese language and culture. Most leaders have educational backgrounds at the master's level, although members with lower degrees are also accepted as long as they have relevant abilities and competencies suitable for the tasks assigned.

Moreover, the process of selection to become a trainer is not overly formal but tends to involve organization members and course participants. When there is a need to appoint a trainer, the first effort is made by offering to organization members and course participants. However, if no one is willing or capable of taking on the role, the appointment is made directly by the authorized party, usually based on subjective assessments of the abilities and potential of the prospective trainer. Additionally, there is a tendency where the average age of the leaders is between 40 and 70 years old. However, some members remain active in the organization even after reaching 70 years old. This indicates that the organization accepts contributions from various generations, with diverse experiences and knowledge, and demonstrates a strong commitment to organizational development and continuity.

Furthermore, at Sanggar Permadani, the spirit of dedication to the community is regarded as the primary key in carrying out its activities. The trainers do not receive salaries, following the principle of "*Tri niti yogyo*," which emphasizes the importance of performing good deeds without expecting material rewards. This approach reflects the organization's commitment to equipping the community with knowledge of Javanese language and culture sincerely and without material motives. The process of selecting course participants at Sanggar Permadani takes place without formal selection. The participants' desire to learn is prioritized, without coercion. Information about course registration is widely disseminated through villages, sub-districts, and relevant institutions, reaching various segments of society. The high enthusiasm from various segments of society indicates that learning the Javanese language and culture is considered highly valuable and relevant.

Course participants at Sanggar Permadani come from diverse backgrounds, ranging from village officials to high-ranking officials such as district heads. The presence of participants from various segments of society reflects the spirit of inclusivity and equality embraced by the organization. Although the majority of participants are adults, the participation of children of various ages shows that the younger generation's desire to learn the Javanese language and culture is not limited by age factors. Although the course material is not tailored to the participants' ages, Sanggar Permadani still emphasizes equality in learning for everyone. This approach aims to ensure that all participants acquire the same knowledge and skills, regardless of age. Thus, all

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participants have an equal opportunity to develop their understanding of the Javanese language and culture.

In carrying out its mission, Sanggar Permadani ensures that the spirit of dedication and sincere learning becomes the main principle driving every activity. By raising awareness of the importance of the Javanese language and culture in the community, this organization continues to strive to create a learning environment that is inclusive, functional, and embraces all segments of society.

At Sanggar Permadani, the spirit of dedication to the community serves as the main pillar driving all activities. The trainers here do not receive salaries, in line with the motto "*Tri niti yogyo*," which emphasizes the importance of performing selfless good deeds. This approach reflects the organization's commitment to providing the community with knowledge of Javanese language and culture sincerely and without material motives. The process of selecting course participants at Sanggar Permadani does not involve formal selection. The participants' desire to learn takes precedence, without coercion. Information about course registration is widely disseminated through villages, sub-districts, and relevant institutions, reaching various segments of society. The high enthusiasm from various segments of society indicates that learning the Javanese language and culture is considered highly valuable and relevant.

B. Social Interaction between Courses Instructor and Member (Millennial Generation)

In the theory of structuration, the concept of structure encompasses rules and resources that influence the production and reproduction of social actions. Structure not only constrains behavior but also provides possibilities for that behavior itself. This indicates that structure has a dual nature: on one hand, structure constrains and determines certain forms of behavior, while on the other hand, it enables the occurrence of behavior. Within this framework, structure has two dimensions: external and internal. The external structure includes rules and resources that are outside individuals and influence their actions. On the other hand, internal structure includes individuals' intellectual abilities, spatial and temporal dimensions of action, as well as factors such as openness and possibilities of action. Additionally, in the theory of structuration, the concept of duality is also important, wherein structure is both produced by human actions and serves as a medium for social action. This duality indicates that structure not only constrains behavior but also provides possibilities for that behavior. In this context, structure and agents are considered as dualities that mutually influence each other: structure would not exist without agents, and vice versa. Therefore, in the interaction between trainers and millennial participants at Sanggar Permadani, understanding the theory of structuration and its dualistic concepts can provide deep insights into their interaction dynamics.

Trainers at Sanggar Permadani play a crucial role as social agents in interacting with course participants. As social agents, they wield power derived from their positions and experiences in guiding the learning of the Javanese language and culture among the participants. Their power is also driven by the

education and experience they possess in this field. With the knowledge and skills they possess, the trainers use their power to shape participants' understanding and experience of the Javanese language and culture. On the other hand, millennial participants are also active social agents in the interaction. They come to Sanggar Permadani with a desire to learn the Javanese language and culture, reflecting their power and desire to develop an understanding of these cultural aspects. Thus, the interaction between trainers and participants can be understood as an exchange of power and experience between two different groups of social agents.

The interaction between trainers and millennial participants at Sanggar Permadani can be analyzed through three stages in Giddens' theory of social agents: structure, process, and interface. In the structure stage, the power of the trainers comes from their positions and experiences in the organization, while participants have power from their desire to learn the Javanese language and culture. Based on research findings, millennial participants exhibit high motivation and enthusiasm in attending the course. Although it requires considerable cost, this does not dampen the spirits of millennial generations in learning the Javanese language and culture. The interaction at this stage reflects the dynamics of different powers between trainers and participants. Furthermore, in the process stage, interaction occurs through the application of trainers' skills and experience as well as participants' desire to expand their understanding. In this stage, millennial participants receive instruction and guidance from the trainers to develop their skills and knowledge. Field data shows that some participants who initially registered for the course had no prior knowledge as "*pambiwara*." After attending several course meetings, the informants admitted to gaining much new knowledge about the Javanese language and culture. Lastly, in the interface stage, interaction involves different communication abilities between trainers and participants. Trainers, with their expertise in Javanese language and culture, interact with participants to facilitate understanding and learning. This stage reflects a gap in communication abilities between the two parties, which can affect the overall dynamics of interaction.

Sanggar Permadani, as a platform for learning the Javanese language and culture, plays a crucial role in preserving and promoting this cultural heritage. With an inclusive and collaborative approach, this organization has successfully attracted interest from various segments of society, including the millennial generation. The success of Sanggar Permadani in achieving this goal reflects a strong commitment to providing effective and inclusive learning opportunities. However, amidst all the achievements, challenges persist, especially in the face of rapid social and technological changes. Nevertheless, with steadfast commitment and sustained support, Sanggar Permadani is confident in continuing to be at the forefront of preserving and developing Javanese culture for future generations.

Before delving into Anthony Giddens' theory, it is important to understand that Sanggar Permadani is a tangible example of the concept of actor involvement in shaping the structure of Javanese language and culture preservation. By understanding the active role played by communities and organizations like Sanggar Permadani, Giddens' theory of social structure as a

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result of individual social actions can be applied more concretely. Through strong participation and collaboration, Sanggar Permadani exemplifies how individuals can shape and maintain social structures that enable the preservation of valuable cultural heritage.

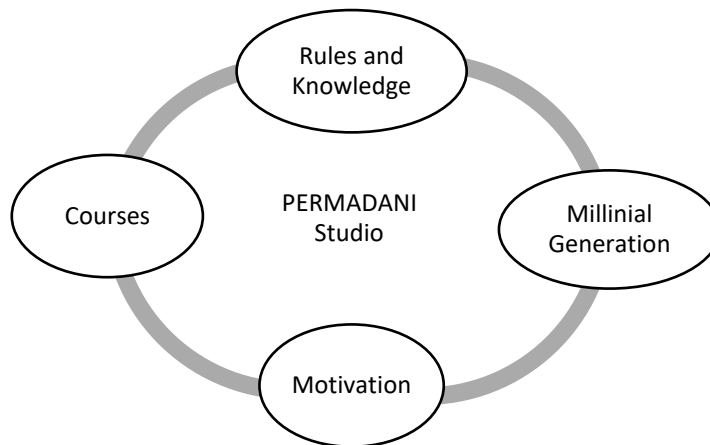


Figure 1. The Dialectic of Structure and Agency in Sanggar Permadani Courses

The *Pambiwara* course and the millennial generation play equally important roles in preserving the Javanese language as a cultural heritage. This is echoed by Anthony Giddens in his structuration theory, where he emphasizes the dialectical relationship between structure and agency. According to Giddens, structure, and agency are no longer viewed as separate entities but are dialectically intertwined. The *Pambiwara* course, within Anthony Giddens' framework, falls under the concept of structure, where it encompasses a set of specific rules and resources related to the Javanese language and culture.

In the context of Anthony Giddens' theory, courses at Sanggar Permadani can be understood as a social structure that plays a role in preserving Javanese culture. Giddens describes structure as stable patterns of relationships within society that influence individual behavior. In this regard, Sanggar Permadani serves as a structure that provides an institutional and normative framework for cultural preservation activities. This structure regulates the procedures, values, and practices that are part of cultural preservation efforts, such as the *Panatacara* and *Pamedhar Sabda* courses.

Meanwhile, in Giddens' theory, agents are individuals who act within society and can influence changes in structure. In the context of the *Pambiwara* course, the millennial generation can be seen as agents who play a crucial role in preserving Javanese culture. Despite rapid social and technological changes, millennials bring a new spirit to cultural preservation efforts. They bring innovation, creativity, and new interests in introducing Javanese culture to the younger generation and leverage technology to disseminate cultural knowledge more widely.

The role of the millennial generation in Sanggar Permadani also reflects the concept of agency in Giddens' theory, which is the ability of individuals to actively shape their social world. They not only accept existing norms and values

but also contribute to creating new practices relevant to their time. Thus, millennials in Sanggar Permadani are not just recipients of cultural knowledge but also active agents in disseminating and updating Javanese cultural heritage for the future.

In this analysis, Sanggar Permadani, through its courses, can be understood as a structure that provides institutional and normative foundations for the preservation of Javanese culture, while the millennial generation becomes agents who play a crucial role in revitalizing and disseminating this culture. They themselves act as carriers of knowledge related to Javanese language and culture acquired from the course activities. In addition to the millennial generation, trainers also serve as agents who directly interact with participants. They transfer their knowledge to participants as a response to concerns about the influence of globalization on Surakarta's society. Thus, collaboration between structure and agency becomes key in maintaining the sustainability and relevance of Javanese culture in the context of a continually changing era.

By employing the Structuration Theory approach, we can understand how the *Pambiwara* courses can be designed and implemented to create an effective learning environment, where social structures and individual agencies mutually influence and shape each other. This helps us evaluate the effectiveness of the courses in shaping competent and experienced *Pambiwara* agents within the Millennial Generation.

CONCLUSION

The local language and culture play a crucial role in the identity of a nation, but challenges from the era of globalization, particularly through the influence of the internet and social media, have threatened the existence and relevance of Javanese language and culture, especially among the millennial generation. Sanggar Permadani serves as one of the key agents in preserving Javanese culture by providing *Pambiwara* courses as an effort to regenerate *Pambiwara* among the millennial generation in Surakarta. This research aims to fill the knowledge gap regarding the role of *Pambiwara* courses at Sanggar Permadani in preserving the Javanese language and culture among the millennial generation.

This research method utilizes a qualitative approach to investigate the role of Sanggar Permadani through *Pambiwara* courses in maintaining the Javanese Islamic culture among the millennial generation in Surakarta. Through in-depth interviews with key stakeholders, millennial participants, and cultural activists, qualitative data will be collected to analyze Sanggar Permadani's efforts in preserving the Javanese language and culture, as well as the interaction between the millennial generation and course instructors. The qualitative approach is chosen because it can provide a profound understanding of complex social phenomena. Data collection will be conducted through focus group discussions and semi-structured interviews with purposive sampling. Data will be analyzed using thematic analysis to identify patterns, themes, and categories within the dataset. This research is expected to provide a comprehensive understanding of the role of *Pambiwara* courses at Sanggar Permadani in

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preserving Javanese Islamic culture among the millennial generation in Surakarta, highlighting the importance of community-based approaches in cultural preservation in the contemporary era of globalization.

In the context of preserving Javanese culture, Sanggar Permadani plays a significant role through its *Pambiwara* courses. From the research findings, it is evident that this institution functions in excavating, developing, and preserving Javanese culture, aligning with the organization's vision. The two types of courses offered, Panatacara and Pamedhar Sabda, hold strategic roles in cultural preservation, given their significance in every Javanese cultural event. The organizational structure formation is also apparent in its course activities. With schedules accommodating the participants' busy lives, Sanggar Permadani provides opportunities for various layers of society to participate. The process of selecting managers and trainers considers membership and competency, with an emphasis on selfless dedication.

Sanggar Permadani also implements an inclusive and collaborative learning approach, where community service spirit is the main pillar in every activity. With an awareness of the importance of the Javanese language and culture, the organization continues to create a learning environment that embraces all sectors of society. Challenges in preserving Javanese culture are faced by Sanggar Permadani, particularly in coping with rapid social and technological changes. However, with steadfast commitment and active participation from the community, this organization believes it can continue to be at the forefront of preserving and developing Javanese culture.

In the context of Anthony Giddens' Structuration Theory, Sanggar Permadani can be understood as a social structure that provides an institutional framework for preserving Javanese culture, while the millennial generation is considered as agents playing a crucial role in revitalizing and disseminating this cultural heritage. Collaboration between structure and agency is key to maintain the sustainability of Javanese culture amidst globalization. Thus, the courses at Sanggar Permadani provide a tangible example of how individuals, whether trainers, managers, or the millennial generation, interact to influence and shape the structure of preserving Javanese language and culture within the course as an effort to safeguard and develop the cultural heritage of Javanese Islamic culture.

AUTHOR STATEMENTS

Sudarsana Sudarsana: project initiation, abstract composition, introduction, method, data collection and analysis, results. **Mahendra Wijaya:** data collection, draft revision, manuscript proofreading, editing. **Sri Hilmi Pujihartati:** discussion, conclusion, reference, proofreading, editing. **Marimin Marimin:** Supervision, Discussion, conclusion, proofreading, editing. **Yustia Atsanatrilova Adi:** Discussion, data verification, analysis, references, manuscript proofreading, manuscript submission, corresponding author.

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Conflict of Interest Statement: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.

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