TYAGA ART MANAGEMENT: ART’S WAY IN EMPOWERING PUBLIC HEALTH

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Abstract
The relation between art and society is inseparable; it can be seen from a paradoxical position of the art in the society. Art is born from society and society becomes an oasis for creating art. As the product of interpreting society members’ experiences, art is able to reflect the values held by the society. Art as a recreational media can also be a reflection on the life of the society itself. This correlation between the art and the society is utilized by Tyaga Art Management as the initiator and the moderator to raise awareness of health, environment, and society’s wellbeing. This is a form of art inclusivity that is open, and removes boundaries discipline, status, profession and culture. Tyaga’s social movement, especially in health, is done through cooperation with Bugel Village’s midwives, under the auspices of the public health center (Puskesmas, for its acronym in Indonesian) in Sekaran, Sekaran sub-district, Lamongan district, East Java, Indonesia; by making two programs as Society Resourced Health Efforts (UKBM, Upaya Kesehatan yang Bersumberdaya Masyarakat). The programs are ISUK (Investasi Sampah Untuk Kesehatan) and GAESPRO (Gerakan Sehat Dinamis untuk Produktivitas). ISUK is a health service program for Non-Communicable Diseases (PTM, Penyakit Tidak Menular). GAESPRO is a program for workers at Puskesmas in Sekaran that involves physical activity by doing active, dynamic stretching. Tyaga designs the concept of the programs, educates about PTM to the society through art posters in educational activities and exhibitions in Puskesmas in Sekaran, and also builds a website as a digital media to upgrade the service to the villagers. The purpose of this research is to understand Tyaga Art Management’s work through art in empowering public health. The method used for this research is by using naturalistic patterns with qualitative descriptive approach. The subject matter is approached using creative psychology to explore the orientation of Tyaga in empowering the society. The results show how far Tyaga has done in empowering society.

Keywords: Tyaga, Art, Health, Empowerment, Society

1. INTRODUCTION
The purpose of art is not only to fulfill the need of beauty. Art can accommodate various interests regarding politics, psychology, health, social, and culture. The relation of art as a media that is able to accommodate an interest can be seen in the independence era. Affandi made posters by printmaking to spark the spirit to liberate Indonesia. Posters became a media to evoke the spirit of liberation and were able to inspire people of the importance of Indonesia’s independence as the nation’s identity. Posters indirectly help growing human’s awareness and advance the system in the society. That relation between art and social and cultural construction would create artworks as a media of liberation.

The functional spirit becomes Tyaga Art Management’s cornerstone in doing art. Tyaga’s way in doing art comes from the inseparable correlation between art and society. Putting art in a paradoxical position, where art is born from society and conversely, society is the oasis of creating artworks. Art as a result of the artist’s interpretation as a member of society, is able to reflect the value held by a certain society and able to be a recreation media for the society’s life itself.

The correlation between art and society is used by Tyaga Art Management as the initiator, moderator, and also the executor for raising awareness of health, environment, and society’s wellbeing. It is a form of art inclusivity that is open and not restricted by the boundaries of discipline,
status, profession, and even socio-cultural. Tyaga’s work in art inclusivity is a form of public empowerment in health and environment. Tyaga’s creative works is done by cooperating with public health center (Puskesmas, for its acronym in Indonesian) who has the responsibility of catering public health in a sub-district. Puskesmas’ working area covers a sub-district that includes several villages. Puskesmas is directly responsible to the city’s health department.

The cooperation between Tyaga and Puskesmas is based on The State Constitution of The Republic of Indonesia Number 17 of 2007 on Long Term Development Plan of 2005 – 2025. It is stated that “Development of health is directed at enhancing the awareness, willingness, and ability to live in a healthy manner of each person so that the health standards of the people can be increased as high as possible”. With a healthy paradigm perspective that is proactive, holistic, anticipative by seeing health problems that cannot be separated from cultural dynamics in a certain area. Across the sectors in public healthcare are not just oriented to healing but they are oriented to advancements in the care and protection of healthcare workers’ mental health.

This cooperation is based on a 2020 public healthcare program policy which aims at “improving health services towards a total healthcare, especially the strengthening of primary healthcare by encouraging promotive and preventive efforts supported by innovation and utilization of technology”. As for the programs that is done by Tyaga and Puskesmas Sekaran aims for disease control improvement and empowering healthy lifestyle through GERMAS (Gerakan Masyarakat Hidup Sehat, or Healthy Living Movement). The utilization of technology aspect is achieved through building a website with a modern look as an approach to the society and as an improvement in health service. It is also intended to be an effective socialization system due to decreased trust in health workers in Covid-19 pandemic. Tyaga initiates exhibition printmaking health campaign posters programs that are held in Puskesmas, public spaces in Sekaran sub-district or online on website and social media. This is a strategy to bring health workers closer to the public, to socialize health campaigns effectively and right on target. The programs and activities are done continuously by Tyaga Art Management with Puskesmas Sekaran for they are a form of UKBM.

2. ANALYSIS

This research uses psychological approach to understand the orientation of Tyaga Art Management in empowering the society. To emphasize art activities that is done by Tyaga, psychological approach is compared with relevant approach in socio-cultural approach. This kind of approach is used due to Tyaga’s creative system in its functional process is put on empowering the society. Universally it will include the idea of dedication to creativity and the culture.

The analysis on Tyaga in doing art that is oriented on solving cultural problems in the society can be seen in the process of delving into the situation and questioning the condition that is occurring in it. Tyaga puts art as a system to find the answer to the problems that is faced by the society. Strategic steps taken by Tyaga as an art management institution which positions itself in developing the society’s potential capacity in solving their problem through collaborating art with various fields of knowledge.

The creative system confirms that the motivation in making artworks is inseparable from the society’s needs. Artworks that exist in the society prove that, “artworks often reflect the cultural background of the society and are the reality that is faced directly as a trigger for the artist’s creativity” (Sumarjo, 2000:133). A portion where artworks is an accumulation of cultural, custom, as well as a recorded phenomenon and the context in a society. Fundamental point to explain a phenomenon in a society cannot be detached from the customs that are done or that have become a culture. Culture can be interpreted as a way of living that has grown and owned collectively by a certain community and is a heritage for generations to come. Culture is formed from many complex elements, including religion, politics, custom, language, fashion, architecture, technology, as well as education.
Culture can also be interpreted as something that affects the level of knowledge and includes system of ideas and notions in human’s thoughts.

In understanding the context, collecting data with naturalistic research method is needed to get accurate data. Qualitative research method is chosen because it has flexible characteristics that is suitable and is able to explain a condition in a society or a phenomenon as deeply and detailed as researched. The research is done directly in Tyaga Art Management Office at 32B Puring Street, Sumber Sekar Dau, Malang 65151, Indonesia.

The data collecting technique used in this research is by informal interviews and observation. Observation method is seen as important in collecting information about art in the socio-cultural context (Rohidi, 2011:189). Next, the data collected is analyzed descriptively with interpretive approach. The data is then compiled and those which are relevant are classified to conclude the research.

Interviews with Tyaga Art Management are done personally. Tyaga interviews Ani Murti Ningsih, A. Md. Keb., a midwife in Bugel village, and health workers in Puskesmas Sekaran. The validity of data in this article is checked from the interview results and is compared with the data from the field, such as activity documentations, reports, as well as data that is relevant with the activities done by Tyaga at Puskesmas Sekaran.

2.1 Tyaga Art Management’s Profile and Art Activities

Tyaga Art management is an art foundation engaged in art and cultural events management that is formed legally in 2017. An art foundation that intends to build an art environment especially in Malang. Tyaga as an art foundation does not only organize art exhibitions, but also empowering society by organizing workshops, art residencies, seminars, discussions, facilitating program socializations from certain institutions, as well as program initiations. The programs from Tyaga are still in the context of fine art and this is the characteristics of Tyaga Art Management in organizing events to distribute artworks to the society, also in organizing trainings as a form of artwork production management.

Tyaga engages in dynamic spaces not restricted only in the fine art domain, but including domains outside conventional fine art (gallery, art space, museum). This is based on social function of art whose presence is from the society and for the society. Besides organizing art events, Tyaga also organizes events that are based on society empowerment as a creative effort in its art activities. These activities is based on Tyaga’s awareness of the art relation that should be both concretely close to the society and as a balance of art practices that tend to be held only in galleries or commercially stable art infrastructures. This is what Tyaga does as a form of awareness implementation from its vision: Building dialectic theory-action awareness in inclusivity to understand the reality in art and culture.

The art activity that involves the society to be a part of the activity itself is actually already done by non-govermental organizations, art communities and artists such as Mulyono with his art of consciousness. The unique part is this is done by an art management that usually organizes exhibitions in galleries or museums. Art management usually engages in bridging between artists and art observers, appreciators, as well as the society. However, Tyaga does management works such as planning, organizing, coordinating, guiding, and controlling or supervising human resources by directly involving the society. Tyaga in its position put a human resources management system with a social system approach which sees an organization (institution) is a complex system and operates in a complex environment, usually it is called external system (Gaol, 2014:77). This, according to Tyaga, is an efficient concrete step in solving problems in the society and building a community-based movement in the society at the same time.

The involvement functions as an invitation for the society’s active role in being a part of problem solving agent on the problems it faces. This role includes everything related to a person’s position in the community, so a role is a dynamic aspect of a community (Anggrian, 2018:73). Society’s role is a...
practical aspect which fills every activities done in a community with certain mission corridor that is agreed upon. As operational from the perspective of society centered development, every person involved in the activity is given the chance and the authority in the society development, including: identifying problems and needs, planning, executing, evaluating, and of course, enjoying the results of the development.

2.2 Tyaga and Puskesmas Sekaran: Moving Together to Raise Awareness

Puskesmas as a primary healthcare provider in the society has a strategic role in improving the society’s health. Puskesmas has a sufficient number of health workers in every village, making Puskesmas a pioneer in developing public health. However, Covid-19 pandemic that has struck Indonesia since April 2020 until the time this article is made has not been resolved yet and this makes the society skeptical, even distrust in health workers. The distrust can be seen from a decrease in number of people who do medical check-ups in Puskesmas, as well as Posbindu PTM (Pos Pembinaan Terpadu Penyakit Tidak Menular, Integrated Health Post for Non-Communicable Diseases). The skeptical society can be seen from their concern of being infected with the virus when they receive medical treatment in the Puskesmas. The society even think that the health workers recognize all the patients checking up various ailments as a positive case of Covid-19.

The distrust is worsened with the information circulated in TVs, radios, print media, even social media, that tends to be exaggerated in exposing the news about Covid-19 pandemic. The implication is Covid-19 paranoia becomes the public’s belief. A concrete example of this fear can be seen when Posbindu PTM examination service that is held by Puskesmas Sekaran at Miru village’s traditional market in Sekaran sub-district. The market usually is crowded with people doing transactional activities, but when the PTM checking schedule comes, the market becomes empty and even many vendors are forced to take a day off. When a few of market visitors and a vendor were interviewed by a member of Tyaga Art Management, they argued that they were afraid of getting examined by health workers because of Covid-19, while Posbindu PTM activities in traditional markets around Sekaran sub-district are scheduled once every month.

Puskesmas’ job which is in direct contact with the society and its complex health problems, leads Puskesmas Sekaran to handle physical and psychological problems such as the problem stated above. Puskesmas certainly must involve social institutions, professions, as well as interdisciplinary teams to cooperate to solve health problems in the society. It cannot be separated from similar or the same visions and missions among institutions involved. Tyaga, in the involvement with Puskesmas Sekaran as a partner can be seen in one of the meeting point in Tyaga’s mission: Building a critical, creative, argumentative awareness in the pluralistic society and the purpose of Puskesmas is to raise awareness, willingness, and the ability to live healthily for each person living inside the working area of the Puskesmas to realize a highly improved health. The correlation between Tyaga and Puskesmas boils down to a new logo creation for Puskesmas Sekaran, where Tyaga, which is based in art discipline, helps in creating a new logo conceptually and visually.
activity is not intended to be futile and fad. Wealth exists so that human can benefit from it. Knowledge exists as a guide for human, so art must also serve a beneficial purpose and not be a useless indulgence” (Plekhanov, 2006:1-2). This viewpoint becomes a foundation for Tyaga in doing every art activities.

Tyaga takes the role in accommodating Puskesmas’ needs in improving health awareness to create a healthy society. In making health program concepts which will be projected into the society, Tyaga collects Sekaran sub-district’s demographic data through Puskesmas’ database and population data of Sekaran sub-district. Data which will be analyzed covers: population, how population numbers change over time due to birth, death, migration, and aging. The population analysis is used by Tyaga in planning management strategies that will be done to solve the problems in Puskesmas Sekaran. Here, Tyaga as an art management is not bounded in managing creative art process but grow into other fields. This is in tune with the growth of management according to Byrnes (1999:12). Management could be influenced by education, economy, technology, social, culture, politics, and demography.

2.3 Digging Potential Creating Position

One of the problems faced by healthcare is the rising of Non-Communicable Diseases (PTM, Penyakit Tidak Menular). PTM is a series of diseases that are not caused by microbial infection including chronic degenerative diseases such as heart disease, diabetes mellitus, cancer, Obstructive Chronic Pulmonary Disease (POPK, Penyakit Paru Obstruktif Kronis), and disabilities caused by accidents and violence (Indonesian Ministry of Health, 2012:1). PTM become the highest cause of death compared to communicable diseases. Basic Health Research (Riskesdas, Riset Kesehatan Dasar) in 2018 results shows that PTM prevalence increased from 2013. Cancer prevalence increased from 1.4% (Riskesdas 2013) to 1.8%; Stroke prevalence increased from 7% to 10.9%, and chronic kidney disease increased from 2% to 3.8%. Based on examinations on blood sugar, diabetes mellitus prevalence increased from 6.9% to 8.5%; and examinations on blood pressure shows an increase in hypertension prevalence from 25.8% to 34.1%. Increase in PTM prevalence is related to unhealthy lifestyles, like smoking, alcohol consumption, low level of physical activity, and low level of fruit and vegetable consumption (Riskesdas, 2018). Data collected from PTM cases in Puskesmas Sekaran from January to July in 2020 recorded 3,501 cases with disease distribution as shown below:

<table>
<thead>
<tr>
<th>No</th>
<th>Disease</th>
<th>ICD-X</th>
<th>Total Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hypertension</td>
<td>I10</td>
<td>1908</td>
</tr>
<tr>
<td>2</td>
<td>PPOK</td>
<td>J44</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>Stroke</td>
<td>I64</td>
<td>19</td>
</tr>
<tr>
<td>4</td>
<td>Type I Diabetes Mellitus</td>
<td>E10</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Type II Diabetes Mellitus</td>
<td>E11</td>
<td>515</td>
</tr>
<tr>
<td>6</td>
<td>Obesity</td>
<td>E66</td>
<td>183</td>
</tr>
<tr>
<td>7</td>
<td>Thyroid Disease</td>
<td>E00</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Asthma</td>
<td>J45</td>
<td>49</td>
</tr>
<tr>
<td>9</td>
<td>Chronic Kidney Disease</td>
<td>N00-</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>N19</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Rheumatoid Arthritis</td>
<td>M05.9</td>
<td>772</td>
</tr>
<tr>
<td>11</td>
<td>Burn Injuries</td>
<td>X00-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>X19</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Poison Injuries</td>
<td>X40-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>X49</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Transportation Accident Injuries</td>
<td>V01-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>V99</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Fall Injuries</td>
<td>W00-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>X59</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Glaucoma</td>
<td>H40-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>H42</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Chronic AtticoanalSuppurativeOtitis Media (OMSK)</td>
<td>H.66</td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td>Disorder of Refraction</td>
<td>H.52</td>
<td>5</td>
</tr>
<tr>
<td>18</td>
<td>Impacted Cerumen</td>
<td>H.61.2</td>
<td>13</td>
</tr>
<tr>
<td>19</td>
<td>Cataract</td>
<td>H25.2</td>
<td>5</td>
</tr>
<tr>
<td>20</td>
<td>Presbycusis</td>
<td>H.93</td>
<td>1</td>
</tr>
<tr>
<td>21</td>
<td>Congenital Deafness</td>
<td>H.93</td>
<td>1</td>
</tr>
</tbody>
</table>

High cases of PTM is the reason why Puskesmas Sekaran handles disease healing, health recovery and especially massive prevention. The prevention measure is done in Bugel village, Sekaran sub-district, Lamongan district, East Java, Indonesia. In the act of prevention, healing, and
health recovery, Bugel village also has 215 cases of PTM on July 2020.

Table 2: Poskendes Bugel’s report on PTM in July 2020

<table>
<thead>
<tr>
<th>No</th>
<th>Disease</th>
<th>ICD-X</th>
<th>Old Cases</th>
<th>New Cases</th>
<th>All Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hypertension</td>
<td>I10</td>
<td>20</td>
<td>54</td>
<td>74</td>
</tr>
<tr>
<td>2</td>
<td>PPOK</td>
<td>J44</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Type II Diabetes Mellitus</td>
<td>E11</td>
<td>8</td>
<td>20</td>
<td>28</td>
</tr>
<tr>
<td>5</td>
<td>Obesity</td>
<td>E66</td>
<td>12</td>
<td>44</td>
<td>56</td>
</tr>
<tr>
<td>6</td>
<td>Asthma</td>
<td>J45</td>
<td>0</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>7</td>
<td>Chronic Kidney Disease</td>
<td>N00-N19</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>Rheumatoid Arthritis</td>
<td>M05.9</td>
<td>22</td>
<td>60</td>
<td>82</td>
</tr>
</tbody>
</table>

As the main responsibility of Puskesmas on health development, its working procedure can be done by cooperating with public figures, religious leaders, Civil Society Organization (LSM, Lembaga Swadaya Masyarakat), community organizations and also commercial institutions. The cooperation aims at implementing development, and support and active role of the society as the subject and object in solving health problems to become society’s health awareness. To project Posbindu PTM program that is done in Bugel village, Puskesmas Sekaran’s strategies and innovation are by cooperating with Tyaga Art Management as a partner to socialize Posbindu PTM. The strategy is strengthened by legal foundation from Posbindu PTM to the society, a subsystem that is intended for empowering the society to live a healthy lifestyle, solving health problems independently, being active in every development, also being the driving force in realizing development with an insight in health (Perspres RI No. 72 of 2012).

The partnership between Puskesmas Sekaran and Tyaga in Posbindu PTM program comes from Tyaga’s collaboration with a Bugel village midwife, Ani Murti Ningsih, A.Md. Keb., to make a health program that is innovative in the society which is useful for physical, mental, and environment health. In the health program innovation Tyaga puts art’s function as a media to induce awareness and also taking a part in art to organize the society empowerment. One of them is posters that are created by Tyaga Art Management’s creative team by bringing modernity through minimalistic illustrative visualization, but does not forget the local language of Lamongan, where posters have the same value then and now as a “woro-woro” media or information announcement to the society. The local language (Javanese) usage in ISUK poster comes with a reason, which is the appreciators of the said poster are villagers who tend to have lower education and most of them are the elderly.

Source: Marcella, as the illustrator (Tyaga Art Management creative team)

The organizing system is certainly involving health worker cadres in the village and is inseparable from the cooperation with the society. The organizing motive is to create and improve the society’s awareness of the importance of health in the family to build a healthy and prosperous society. Moving by involving the society has a fundamental role to create solutions for the problems faced and independent thinking, as well as making a society that is productive in creating cultures in their own area. This makes every person in the society as a part of the culture they create. Making the society as
the subject and the actor of the development, as a social learning process for the society is also a form of optimization. … human capacity as an active and creative lifeform including in solving their individual problems and their surroundings’ (Soetomo, 2018:71).

Creative system that is done by Tyaga by embracing the health workers and the society’s involvement to make a program together, ISUK (Investasi Sampah Untuk Kesehatan, Trash Investation for Health) is a creative work that is created from social relations, interactions from the thoughts of people who are involved in a form of social context in Bugel village. In this portion, ISUK program is a product, creativity…. that is not individual, but a social product (Piliang, 2018:117). Putting Tyaga as a part of the society and by the awareness with the society to look for solutions for the problems they face.

In the purpose of encouraging development with an insight in health in Bugel village, it is cannot be detached from the behavior, knowledge, condition and situation, especially the socio-cultural in the society. Those aspects become a consideration to gain strategic steps in solving health problems especially the program Posbindu PTM. Bringing to mind that ¼ of Bugel village’s productive-aged population move out to other cities such as: Jakarta, Yogyakarta, Surabaya, Bandung, and even Malang. The situation shows that the majority of the population has more teenager than elderly, the condition makes Bugel village’s health and environmental hygiene awareness are relatively low despite environmental hygiene plays a huge role for health, especially in the village.

Looking at the condition above, besides the importance of health services for the villagers and seeing how the trash produced by the villagers causes pollution, ISUK is a strategic solution that is very possible to implement in Bugel village. Bringing to mind that Bugel village has not had a civil society organization or any program from the village government which focuses on waste management. ISUK is not only a solution for health problems, but also for waste management problem and environment hygiene, as well as society’s knowledge about PTM, leading to improvement in Posbindu PTM’s independent management for its health worker cadres and villagers involvement to invest or saving in form of trash.

The villagers’ participation role has an urgent position in creating conducive environment, also realizing a value system that can be applied in the society. That way, villagers have the independence in solving problems in the society. The society’s role here has an important point in the success of empowerment process. Furthermore, to maintain the conducive environment in health development, the program ISUK involves the commercial field which is recycling facilities (trash banks) that are located outside the village and placing a number of cadres as the collector and recording data of inorganic trash that is invested by the villagers. This step is a part of service product management and creates new employments in the society. Moreover, the program is able to educate the villagers to make trash beneficial for their health and as a part of society empowerment in the aspect of growth in thinking with the awareness to maintain environmental hygiene. Furthermore, in the psychological aspect, raising awareness of individual potential and building confidence to act further and in a macro scale (Sachari, 2002:90).

To put it simply, every member of Bugel villagers can be a part of the ISUK program, whether as a member or the developer. Society’s involvement enables the success of the sustainable program due to society’s active involvement in becoming agent of change for the system and the institutions in Bugel village. Generally, the boost to change the system and institutions comes from the moral, social, and economical aspect (Kloby 2004:111). In the moral aspect, ISUK invites and evokes the awareness to maintain health and environmental hygiene. Meanwhile, in the social aspect, every member of the society becomes a part of the village’s social system which encourages the environmental health and enables the creation of collective awareness, as an implication of the form of collaboration that is institutionalized, also the society can obtain new knowledge, experience, and also receive benefits from their works. In the
economical aspect, besides making new job vacancies, ISUK can easily be utilized by the society to receive healthcare effectively and efficiently.

Practically ISUK put trash as a form of health insurance for the villagers, a social security received by the society in health protection, a certainty of forthcoming and automatically gives a sense of safety for the society. ISUK uses trash that is produced daily by the villagers as the investment as well as the savings to be managed in health insurance system so that the villagers could get free healthcare from the trash savings accumulated, or even by bartering trash to receive free examination and medicines.

ISUK implements sustainable development principle that focuses on solving health issues in the society. There are several important points of ISUK to be a solution in the society, the point to pay attention to is the utilization of trash that affects environment and health, society development, and the efforts of adopting global values in a local scope. Trash investment makes use of inorganic trash that has been a pollution in the society for a long time, so that with the trash collection on one place will make environment hygiene control easier. The measure would influence the cleanliness of the environment integrated with air, water, and soil qualities that is utilized by the society. With the presence of trash investment, inorganic trash that were government’s responsibility turns into an economic value in the society.

The second important point in the implementation of trash investment is human resource development which is also very important in sustainable development goals. Developing human resource through influencing the society as a trade-off that will be received by the society by depositing their trash. It becomes a point that piques society’s interest, especially for those who cannot afford healthcare. With the investment, trash that is in the river and on the road is seen as an opportunity by the society to get better health insurance. This shows that ISUK builds better human resource and changes society’s characteristic which did not care about trash to be care about their trash, and even seeing it as an important thing. This characteristic would certainly be an important lesson for children in seeing opportunities in managing trash.

The third, ISUK is very helpful in funding Posbindu PTM in an area due to the society’s direct participation in utilizing trash that can be exchanged with money or health services in Posbindu PTM. This shows that the purpose of Posbindu PTM is right on financial independence and encourages the society to access promotive preventive efforts in Posbindu PTM to improve their health.

It can be said that ISUK is a form of society empowerment with health as the main orientation, which influence the independence in economy, social institutions, and even thoughts. ISUK is a social transformation movement, a transformation to create a new habit, better and more fair than the old habits in Bugel village. According to Mansour Fakih (2007:165), social transformation process can actually be named as democratization process,…. it is the only way and process that allow the creation of opportunity, authority, and allow the society to manage themselves through discussions and actions together, with the unity and justice principle. Here is the basic scheme of ISUK:
Practical system in Posbindu PTM program, where the patient brings their trash, exchanging it to receive health services directly. If there is excess amount trash, it can be saved and input in the trash saving book. But before that, Posbindu PTM must prepare the data with the trash to health service exchange rates. The prices can be adjusted with the market and can change over time. So, regular announcements are important. Kinds of trash that can be used for ISUK is recyclable inorganic trash. Trash categorizing is important to make investments and barters in Posbindu PTM easier.

2.4 Dynamic and Productive Movements

In the pandemic situation, health workers are at the front line in handling Covid-19. They are busy providing care for patients in various forms, such as in laboratory tests, socializations, as well as directly handling Covid-19 patients. Working in such a high pressure makes them at risk of increased stress and depression which affects their immune system, making them vulnerable to diseases and also affects productivity. Common illnesses that are caused by working in high intensity are: back pains, headaches, heart problems, strained eyes, cold and flu, and psychological symptoms. High intensity works is concerned to inhibit health services, especially in Puskesmas Sekaran.

The worries of health workers inspires Bugel village midwife Ani Murti Ningsih, A. Md. Keb., who is stationed in Puskesmas Sekaran to have a dialogue with Tyaga Art Management in order to create a stretching exercise to maintain the health of the workers in Puskesmas Sekaran. The innovation program GAES PRO (Gerakan Senam Sehat dan Dinamis untuk Produktivitas, Healthy Dynamic Exercise for Productivity) is an activity meant to motivate a happier life by maintaining a healthy lifestyle and not forgetting to exercise for the workers in Puskesmas Sekaran.

Tyaga Art Management’s role in the innovation program GAES PRO, besides in making the activity’s identity, also in socializing the program to Puskesmas Sekaran. Another form of the socialization done by Tyaga is through designing an instructional poster which includes the movements and the steps to do them also benefits of each movement. GAES PRO poster is used as the guidelines to do the exercise, but is also published on social media and on Puskesmas Sekaran’s website meant to inform the public as a form of promotive and preventive service, to prevent illnesses and to raise public awareness of health.

Stretching is one of physical activities that is beneficial to flex and relax stiff muscles. The most common stretching movement is active dynamic movements for three minutes. This is according to the Constitution of the Republic of Indonesia number 36 of 2009 concerning health; health efforts must be done in workplaces so that the workers can work healthily and does not cause injury to oneself and the surroundings. Making stretching a habit is expected to make every worker healthy, at least in Puskesmas Sekaran, and influence the society. To make a healthy lifestyle culture in Puskesmas, GAES PRO needs to become a daily routine. This habituation in the cultural perspective is going on a continuous culturalization process: products of culture happens continuously and is the turning point for further growth (Bakker, 1984:16).

Stretching becomes a must because it is found that a lot of office workers work in a static way,
sitting for too long, and working in a bad posture. Bad posture while working induces discomfort. If this condition happens for a long time, it could result in health problems. Health problems common in workers are musculoskeletal problems, especially in the neck, shoulders, wrists, spine, and elbow. As an example, sitting in front of the computer for too long could cause neck and back pain due to stiffness. To flex the muscles, stretching is needed to maintain fitness while working in the office.

There are several concepts of stretching in workplaces that can be done periodically after ± 1-2 hours working in the same position. Stretching is done statically and dynamically by moving the muscles and joints on the head, neck, shoulders, arms, waist, and legs to reduce stiffness. Static movement is done by holding the muscles and joint on a stretched position for 8-10 seconds. As for the dynamic movement, it is done by stretching and relaxing the joints and muscle slowly. Pay attention to the breathing to maximize oxygen flow to the brain. All of these movements are done slowly, do not do them forcefully.

Stretching does not only reduce muscle stiffness while working, it also has several benefits, such as reducing muscle stiffness, increasing muscle flexibility, reducing the risk of cramping and back pains, maintains body posture and optimizing daily activities. Simple application that can be done in workplaces is by stretching at 10 AM and 2 PM daily. Stretching is expected to be a positive habit to reduce health problems in workplaces, so productivity could increase. A healthy worker is a good and productive human resource.

2.5 Health Development Information Media

Developing good health in society is a part of Puskesmas’ function in raising health awareness. To achieve the awareness, promotive and preventive steps must be done massively. In terms of promotive health services Puskesmas Sekaran delivers information which every of their activities involve the society. The steps are done as a form of information spreading also as a small preventive step in preventing diseases that could be suffered by the society. Of course, the form of health service in promotive and preventive aspects also putting curative and rehabilitative service forward. A form of healing service with the intention of healing and recovering patients’ health to be able to do usual activities and can adapt to the society. An example of rehabilitative context that is done by Puskesmas Sekaran is puerperal gymnastics for mothers who just gave birth and tooth filling or denture fitting.

Based on description above, Puskesmas Sekaran has a huge potential in developing health and creating a society that is conducive and lives a healthy lifestyle. To maximize the realization and help in promotive and preventive services, then the usage in communication and spreading information through an international network could be an effective and efficient solution. Bringing to mind that technological advancements have become a staple in the society. It can be measured by the ease of society in receiving information and communication with smart phones. Ease of access and primary needs of the society becomes the base

Figure 5: One of four GAES PRO posters in Puskesmas Sekaran
Source: Marcella, as the illustrator (Tyaga Art Management Creative Team)
Support for Puskesmas Sekaran’s service information development came from the head of Puskesmas, Dr. Yulianti, by giving a decision to build a website for Puskesmas Sekaran. This decision is a form of Puskesmas evolving for the better in utilizing international network as a part of digital health service. It is a form of inclusivity from the health workers towards Industrial Revolution 4.0 to 5.0. Openness is a requirement for survival. Without openness we fall behind, left out, and destroyed (Sugiharto, 2019:157), this statement means that we (organization) is not a group of static living creatures, our presence is inseparable from the ever-changing dynamics. Furthermore, history shows as long as humans live, they will do dialectic reconstructions to achieve perfection. Each and every human tries to interpret their experience and existence to move forward. As well as Puskesmas Sekaran, change and adaptation with new cultures is an act that is unavoidable to improve services.

Utilization of international networks is projected on building a website with pop art design concept and is executed by Tyaga Art Management. Based of We Are Social Hootsuite research on January 2019, social media is accessed by more than 50% of 150 million people in Indonesia, that is why Tyaga initiates in making social media accounts for Puskesmas Sekaran on Facebook, Instagram, and Twitter. By utilizing technology advancements, information is easily shared virtually to the society from various places. Moreover, the benefit from building a website and making social media accounts is the ability to introduce Puskesmas Sekaran and the services available; making scheduled health services easier because we could know the schedules in Puskesmas, and most importantly, as media branding and promotion so it opens the opportunity for partnership with Puskesmas Sekaran. It is done to bring Puskesmas Sekaran closer to the society and to reduce the stigma that health services can only be access by those who are sick. The innovation is according to the efforts and principles of Puskesmas to realize a healthy district for a healthy Indonesia. The effort that must be done by Puskesmas besides healing also includes: health promotions, environment health, mother and child health and family planning, improving society’s nutrition and preventing communicable diseases.

Working methods done by Tyaga Art Management to build a website for Puskesmas Sekaran is as follows: (1) analyzing systems used by Puskesmas Sekaran, (2) choosing support devices, as well as the hardware and the software used, (3) determining thought framework, (4) making context diagram, (5) making Data Flow Diagram (DFD), and (6) execution in building the website. As the spotlight of Tyaga’s work which never leaves fine art as a touch in the process of making interface for the website. Puskesmas’ website is build using a modern concept in showing the visual of Puskesmas’ profile that is made in such a way that brings a pop art feel to it. So it can be said that Puskesmas’ website is not conventional and anti-mainstream, unlike other institutions which looks formal.

Figure 6: Previews of the home screen on Puskesmas Sekaran’s website.
Furthermore, Tyaga Art Management takes a role in socializing health development to the society by art posters (printmaking) in socializations, art exhibitions in Puskesmas Sekaran, and display in public spaces in Sekaran sub-district. A form of socialization, posters are displayed offline and online on the social media and website of Puskesmas Sekaran. Through visual media poster is projected as a transformation of knowledge for society, remembering that visual has a characteristic of universal language, easy to understand functionally.

This measure is a form of Puskesmas Sekaran’s adaptation to today’s cultural flow, which is identical with information and communication technology advancement. A correlation that is indirectly give birth to visual culture, a culture that concentrates on visual elements as the primary building blocks (Pilliang 2003:151-152). A culture that is dominated by visual imageries. Visual culture is not only formed by cultural structure that is seen from its outer physical, but also the results of the cultural structure foundation (Rahmawati, 2019:9). It means that to understand visual, it cannot be separated from the narration behind the visual in the scope of values in a society whether it is environmental, educational, economical, political, social, or religious.

3. CONCLUSION

Art and society is inseparable in every duration of humanity. Art is a recreational media and reflection on the society itself. Correlation between art and society is utilized by Tyaga Art Management as the initiator, moderator, and executor in raising awareness of health, environment and well-being of the society. It is a form of open art inclusivity that removes the boundaries of disciplines, statuses, profession, and socio-cultural. Art inclusivity of Tyaga leans more towards doing art to empower the society in the field of health and environment. Creative works of Tyaga is done through the cooperation with Puskesmas Sekaran, Lamongan district, East Java, Indonesia.
Tyaga places art as a working system to look for the answer to problems faced by the society and at the same time questioning the condition in the society. This working system proves that motivation or encouragement of creating artworks cannot be separated from the need of society. Intended to interpret the situation in the society, through art and to look for the answer of the questioning the situation in the society. Art as a way to resolve a problem can be framed in a motivation of creating artworks is inseparable from humans’ need.

Tyaga takes the role by accommodating Puskesmas’s needs in raising health awareness to create a physically and spiritually healthy society. Furthermore concepts the health programs to be projected to the society. Tyaga collects demographic data from Sekaran sub-district and Puskesmas’ database. Analyzed data includes: changes in population numbers caused by birth, death, migration, and aging. Population analysis in utilized by Tyaga in making management strategies to solve the problems in Puskesmas Sekaran. Tyaga as an art management is not restricted by creative art process management, but growing onto different fields. The partnership between Puskesmas Sekaran and Tyaga tends to move in the art field, leaning to Tyaga’s cooperation between Bugel village midwife, Ani Murti Ningsih, A. Md. Keb., to make an innovative health program, which is ISUK, a creative work made from social interaction and relation between Tyaga, health workers, and Bugel village cadres. Then, to develop good health in Puskesmas Sekaran’s internal, GAES PRO is made to be a stretching activity. Improvement of Puskesmas Sekaran is in tune with utilization of international network to deliver information to the society, as well as branding and promotion, Puskesmas Sekaran now has website (https://puskesmas-sekaran.com).

The organizing system involves health worker cadres in villages and cannot be detached from the cooperation with the society. Organizing motive is meant to create and increase society’s participation in health awareness process and maintaining and nurturing a healthy environment. Moving by involving the society has a fundamental role in creating the solutions for the problems faced, as well as independence in thinking and turning society to be productive in creating cultures in their areas. This is certainly makes every person in the society as a part in the culture they are making themselves. Creative system that is worked by Tyaga with health workers and the society is not a creative individual product, but a social product. Social product whose creators are a lot of people and a part of society in Sekaran sub-district leads to a sense of belonging of the product. Therefore, the society will maintain and nurture the product, as long as it can be appreciated as a relevant activity for years to come. Furthermore, when a work is not relevant anymore, at least it has been a history that can be a reference other creative and innovative deeds in the same field but in a different manifestation or even in different fields.

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