



Inheritance and Development of Quyi Music from the Perspective of Intangible Cultural Heritage

Yutian Shang

Intangible Cultural Heritage Protection and Wisdom Center of Henan Province, Zhengzhou 450000, Henan, China.

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***Corresponding author:** Yutian Shang, Intangible Cultural Heritage Protection and Wisdom Center of Henan Province, Zhengzhou 450000, Henan, China.

Abstract

In the new era, traditional music carries rich historical information and cultural value, serving as an important manifestation of the Chinese national spirit and culture. As a significant component of China's intangible cultural heritage, traditional music embodies millennia of cultural memory and regional spirit, acting as a vivid carrier for the dynamic transmission of Chinese civilization. In the process of globalization and modernization, traditional music faces practical challenges such as generational gaps in inheritance, shrinking audiences, and insufficient innovation. Its survival and development urgently require theoretical attention and practical exploration. This article approaches from the perspective of intangible cultural heritage protection, exploring the mechanisms of traditional music inheritance, innovative paths, and social value reconstruction, aiming to reveal the role of traditional art in contemporary times. The sustainable development model of the society provides multidimensional thinking for the revitalization and inheritance of music for storytelling, and helps it play a more active role in the construction of cultural confidence and the continuation of national spirit.

Keywords

Intangible cultural heritage; Quyi music; Inheritance and development

Introduction

As globalization and modernization rapidly advance, many traditional music forms of storytelling face unprecedented challenges, with some precious genres even on the brink of extinction. In this context, incorporating storytelling music into the protection of intangible cultural heritage is not only necessary for preserving cultural diversity but also an essential requirement for inheriting and promoting national culture (Su, 2021).

1. Overview of intangible cultural heritage and Quyi music

1.1 Definition and value of intangible cultural heritage

Intangible cultural heritage refers to the various social practices, conceptual expressions, forms of expression, knowledge, skills, and related tools, objects, handicrafts, and cultural places that communities, groups, or individuals regard as an integral part of their cultural heritage. This heritage is passed down from generation to generation and constantly recreated, enhancing respect for cultural diversity and human creativity. Intangible cultural heritage includes not only oral traditions and forms of expression, such as folk literature, music, dance, drama, etc., but also traditional handicraft skills and social practices, rituals, festivals, and so on. They are an important symbol of the historical and cultural achievements of a country and a nation, and are of great significance for studying the evolution of human civilization and promoting cultural diversity and creativity (Rong, 2019).

The value of intangible cultural heritage is reflected in many aspects. First of all, intangible cultural heritage is an important embodiment of cultural diversity. In today's increasingly globalized world, the protection of intangible cultural heritage is conducive to maintaining the diversity and richness of world cultures and preventing cultural uniformity. Secondly, intangible cultural heritage is an important carrier of historical and cultural inheritance. Through intangible cultural heritage, the history and culture of the nation can be passed on and carried forward, and the national cohesion and pride can be enhanced. Thirdly, intangible cultural heritage has high artistic value and research value, providing valuable resources and inspiration for artistic innovation and development. In addition, the protection and transmission of intangible cultural heritage also contributes to the promotion of social harmony and sustainable development, and enhances the sense of identity and belonging of communities and groups.

1.2 Types and characteristics of Henan Quyi music

Henan pendant uses Henan dialect to rap, mainly singing, singing, including "Pingqiang", "fast Zhaoban", "Wu Ban", "five-character kan", and "stack plate", etc., the singing words are basically seven-character sentences. Singing music is composed of a variety of tunes, including the introduction, the opening, the opening, the opening, the closing and so on. According to the sentence pattern of singing words, different singing methods are used to express different emotions. Early for "single mouth", later developed "opposite mouth", "group mouth", and so on, as well as a self-singing form. During the performance, the singer plays a simple plate with his left hand and drums with a bamboo stick with his right hand. The main accompaniment instrument is the pendant Hu, also known as the pendant, Henan pendant. With the development of The Times, the accompaniment band has added erhu, dulcimer, three-string, pipa, cello, and other instruments. Sanxianshu's singing forms are diverse, including solo singing, duet singing, group singing, and singing. The music has beautiful melody, vivid rhythm, and rich singing skills, such as chanting, chanting, rapping, allegro, and so on. Sanxian book has strong local characteristics, such as the unique melody of Dongtou Sanxian book, reflecting the local history and culture. Vivid characterization of characters, through detailed depiction, to make the characters vivid. The contents mostly involve traditional virtues and have moral educational value. The major tune was originally called "drum song", the pursuit of elegance and generosity, the performance follows certain criteria, generally disrespecting God to burn incense, believing in Confucianism, Confucius, paying attention to knowledge, and paying attention to etiquette. Based on poetry and poems, with rules, rites, benevolence, justice, and morality as its purpose, the Qupai is varied and rigorous, and has strong knowledge, which is favored and respected by people. Heluo Dagu takes speaking and singing as the means of artistic performance, narrating stories, shaping characters, expressing thoughts and feelings, and singing about social life. There are eleven kinds of singing art forms, the music is lively and lively, rich in expression, and has a distinct local style. The main singer plays a steel plate with his left hand and a flat drum with his right hand. It is a collection of various local music materials as a whole, based on the Henan dialect rhyme; the melody form is unique, and it has the musical characteristics of regional reconstruction (Lian, 2023).

Quyi music usually has a strong narrative. Through singing and telling, Quyi music can vividly tell stories, depict characters, and express emotions. Quyi concert is closely combined with local dialects and has strong local characteristics. Quyi music in different regions has obvious regional differences in singing, accompaniment, and performance, reflecting local customs and cultural traditions. Quyi music also has strong interactivity, and the interaction between performers and audiences is an important part of Quyi music. Through interaction, the audience's sense of participation and artistic experience are enhanced.

2. Inheritance status and analysis of Quyi music

2.1 Inheritance methods and approaches

The inheritance of Quyi music mainly depends on two ways: oral instruction and educational inheritance. Oral teaching is the main way of traditional Quyi music inheritance. Through the form of master and apprentice, the skills and experience of Quyi music are directly passed on to the next generation. This way of inheritance emphasizes practice and experience, pays attention to the interaction and emotional exchange between teachers and students, and can effectively retain the original style and artistic essence of Quyi music. However, there are some limitations in the oral transmission, such as limited transmission scope, low transmission efficiency, and easy loss of skills.

Educational inheritance is an important way to inherit modern Quyi music. By setting up relevant courses in

schools, Quyi music will be included in the education system, and more Quyi music talents will be cultivated. This inheritance method can expand the influence range of Quyi music, improve the inheritance efficiency, and provide strong support for the sustainable development of Quyi music. In recent years, many universities and art colleges have set up Quyi music majors, cultivating a large number of Quyi music talents, and injecting new vitality into the inheritance and development of Quyi music.

In addition to oral instruction and educational inheritance, the development of modern science and technology also provides a new way for the inheritance of Quyi music. Through recording, video, and digital technology, the performance and teaching of Quyi music can be recorded, which is convenient for preservation, dissemination, and learning. The performance and teaching materials of many Quyi music masters have been produced into audio-visual products and digital resources, which have been widely spread around the world, providing valuable resources for the inheritance and development of Quyi music.

2.2 Main problems

From the perspective of intangible cultural heritage, the inheritance and development of Quyi music face multiple difficulties. Most Quyi music inheritors are old, with an average age of more than 60 years, and the number of young apprentices is insufficient, leading to the loss of skills. Traditional Quyi relies on mentoring, but the pace of modern life and the standardized education system squeeze the training time of apprentices, and some skills are difficult to pass on systematically due to the lack of written records.

In order to meet the market demand, some Quyi performances oversimplify the singing and add popular elements, resulting in the loss of the artistic core. Emerging forms of entertainment, such as short videos and pop music, have diverted young audiences, and according to a 2022 study by the Ministry of Culture, less than 15% of people aged 18-35 have regular contact with folk music. Although the list of intangible cultural heritage protection covers more than 100 genres, there are differences in the implementation of policies such as fund allocation and inheritance subsidies at the grassroots level, and some places lack special support. Although audio libraries and video archives are established, interactive inheritance, such as improvisation techniques, is difficult to preserve completely by digital means.

Folk art accounts for less than 5% in the music curriculum of primary and secondary schools, and the lack of systematic appreciation of folk art and history education leads to the weak cultural identity of the young generation. The theoretical research of Quyi music focuses on historical research, and the discussion of modern communication strategy and innovation path is insufficient, which fails to guide practice effectively. Traditional teahouses, opera houses, and other performance spaces were replaced by commercial complexes, and Quyi lost its original performance context. The process of urbanization breaks the symbiotic relationship between folk art and local folklore. For example, Yangko in northern Shaanxi lost its festival performance scene due to the hollowing out of villages. The survival crisis of Quyi music not only stems from the fragility of the art itself, but also reflects the imbalance of the value system in the collision between traditional culture and modern civilization.

3. Protection and inheritance strategies of Quyi music from the perspective of intangible cultural heritage

3.1 Government role and policy support

The government plays a vital role in the protection and inheritance of Quyi music. First, the government should formulate and implement relevant policies to strengthen the support and protection of Quyi music. This includes providing financial support, setting up special funds, encouraging and supporting the creation, performance, and research of Quyi music. Through policy support, it can provide a strong guarantee for the inheritance and development of Quyi music. Secondly, the government should strengthen the publicity and promotion of Quyi music, let more people know and pay attention to Quyi music through various media and channels, and stimulate the public's interest in and love for traditional culture. In addition, the government can also systematically protect and inherit important types of Quyi music by setting up Quyi music inheritors and protection units. The government can learn from some successful cases of intangible cultural heritage protection, and ensure the continuation of Quyi music skills by identifying and supporting important Quyi music inheritors. At the same time, the government can also raise the social influence and popularity of Quyi music by holding Quyi music festivals, Quyi music competitions, and other activities to attract more young people to participate in and pay attention to Quyi music.

3.2 Education and communication

Education and communication are important ways to inherit Quyi music. By including Quyi music in the education system, Quyi music can be popularized and promoted among the younger generation, and more Quyi music lovers and inheritors can be cultivated. Schools can offer courses related to Quyi music and invite Quyi music masters to give lectures and performances, so that students can feel the charm of Quyi music at close range and stimulate their interest and love for traditional culture. By integrating local folk art into school education, it not only enriches the teaching content but also effectively improves students' understanding and interest in local culture. This kind of education model can not only enhance students' sense of identity with traditional culture, but also cultivate more reserved talents for the inheritance of Quyi music. The Music School of Henan University has set up a "Quyi Music workshop", where students not only learn traditional singing, but also participate in adaptation and creation. Its experimental play "Legend of Heluo" combines Quyi opera with modern dance beauty, and has been well received in overseas tours. In addition, Henan Normal University has cooperated with Henan Opera Troupe to implement the "double tutor system", in which professional teachers and non-genetic inheritors jointly guide graduate students to cultivate inheritors with both theoretical literacy and practical ability.

The development of modern science and technology also provides a new way for the spread of Quyi music. Through the network platform and digital media, the performance and teaching resources of Quyi music can be widely disseminated to all over the world, attracting more audiences and fans. For example, performance videos and teaching courses of Quyi music can be released through video websites, social media, and other platforms, so that more people can understand and contact Quyi music. In addition, digital technology can also be used to record and display the production process, performance skills, and cultural background of Quyi music in detail, providing valuable resources for the inheritance and research of Quyi music (Chen, 2021).

3.3 Modern innovation of Quyi music

On the basis of maintaining the core value of traditional Quyi music, the appropriate introduction of modern elements and innovative techniques is the key to promoting Quyi music to adapt to modern society. Some modern quyi troupes try to combine traditional repertoire with modern music production techniques, or incorporate modern dance elements into traditional performances, so that Quyi music is more in line with modern aesthetics and attracts more young audiences. On the basis of retaining the traditional music elements of Henan pendant, "The Moon of Falling Beauty" integrates modern pop music elements, such as electronic music and rock music, so as to make the work more contemporary and attract more young audiences. You can carry out bold innovation in the form of performance, combining traditional folk art performance with modern dance, lighting effects, etc., to create a unique audio-visual effect and enhance the appreciation of the work. In addition, Quyi music can also be combined with modern technology to expand its spread and influence through digital and network platforms. For example, "The Moon Falling into Beauty" makes full use of modern media platforms to spread through network broadcast and video platforms, expanding the influence of the work and making more audiences understand and love Henan Quyi music. Create "intangible music meta-universe", using virtual technology to reproduce historical performance scenes; in terms of physical space, the teahouse and cafe will be transformed into "miniature folk art exhibition space". Develop a short video "Intangible Music Challenge" to encourage users to create derivative works, through platforms such as Douyin and XiaoHongshu, Quyi music Internet celebrities are incubated to attract young audiences.

3.4 Adhere to active protection to form a dynamic inheritance

The inheritance and development of Quyi music from the perspective of intangible cultural heritage should take "living protection" as the core concept, build a dynamic inheritance mechanism, and balance cultural continuity and adaptability of The Times. Build an "inheritor-community-institution" collaborative network, establish a hierarchical protection mechanism, and retain the essence of skills through digitization of skills archives and oral history records; Implement the "inheritor studio" model, provide creative space and financial support, and encourage them to carry out art and creative practice. Relying on the communities where Qu art originated, local activities such as "intangible cultural Heritage Music Festival" and "Street Theater" are regularly organized to activate people's enthusiasm for participation; Support folk art associations to maintain the original art form through community co-creation.

The Quyi music is incorporated into the aesthetic education system of primary and secondary schools, and the dual-track curriculum of "skill experience + cultural interpretation" is developed. Universities set up intangible

heritage research rooms to promote the joint creation of young scholars and inheritors: use VR and AR technology to restore historical performance scenes and develop interactive learning apps; build an "online workshop for Inheritors" to break through the limitations of time and space to achieve remote teaching of skills.

It can also refine the core rhythm, narrative structure, and other cultural genes of Quyi music, and provide a material library for modern creation through modular dismantling: use AI algorithms to generate modern variations of traditional melodies and activate artistic expression possibilities. On the premise of "conservation of cultural gene", the artistic form is allowed to flow and change in the contemporary context; Through the principle of "minimum intervention" to maintain the core of the skill, with the help of technology enabling to achievement of inheritance efficiency improvement. The ultimate goal is to transform Quyi music into "living cultural capital" and realize the growth of cultural resilience in dynamic inheritance (Wu, Zhao, & Li, 2020).

4. Conclusion

To sum up, the inheritance and development of Quyi music is essentially a dialogue between cultural genes and modern civilization. In the face of the digital wave and aesthetic change, a single protection model has found it difficult to maintain its vitality. Quyi music should focus on "living state inheritance", and realize the transformation from "static preservation" to "dynamic regeneration" through the optimization of inheritance training mechanism, artistic form innovation and transformation, and digital transmission empowerment. At the same time, the value of Quyi music should not be limited to the art itself, but should be integrated into the education system, cultural tourism industry, social governance, and other fields to activate its cultural service function. In the future, it is necessary to build a diversified inheritance ecology led by the government, social cooperation and individual participation, and respond to the needs of the times with innovation on the basis of adhering to the authenticity of art, so that Quyi music can truly become a cultural blood flowing in contemporary life under the framework of intangible cultural heritage protection.

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