The Jaipongan Drumming Strokes in Lagu Gedé in Sundanese Gamelan

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Abstract

This paper aims to describe the Jaipongan drumming strokes in Lagu Gedé. Lagu Gedé is a type of song in Sundanese Karawitan that has a large embat (rhythm). This song includes a dish of drums vocals accompanied by gamelan pelog-salendro with characteristics that have tone, barrel, surupan, embat, gending, slow tempo, embat opat wilet, and bound by the standard rules. Observations were made by appreciating Jaipongan’s performances in Bandung and Karawang. Besides, the author conducts interviews with several primary informants who are directly involved in the arrangement of Jaipongan. Gedé’s point here is to look at it with a smooth, soft, slow serving. The Kiliningan genre has a specific punch motif name for Gedé’s song. The name of this variation is called tepak melem. Melem has a delicious or gentle meaning. Tepak melem to accompany Sekar Gending songs in Kiliningan genre. The phenomenon that happens that Lagu Gede is served in Kiliningan dish and used to attend Jaipongan dance. When Jaipongan’s work uses Gedé’s song, it generates innovations. Gedé’s song is no longer presented with a glued drum but with a tepak diteunggeul. Diteunggeul contains the meaning of being hit hard, powerful, dynamic, and fast. This research concluded that jaipongan drumming strokes in Lagu Gedé is realized that drummers and dancers must explore many spaces because it has the freedom to work. After all, they present it in an embat opat wilet (big rhythm). This affects the widening of the number of beats, the position of kenongan, pancer, and gongan. Artists have the freedom to do creativity in working on Gedé’s songs. The space of artists in their work can ultimately foster new creativity that impacts the growth and development of Sundanese karawitan.

Keywords: tepak, Lagu Gedé, drumming, Jaipongan


INTRODUCTION

Tepak kendang Jaipongan or Jaipongan drumming strokes are an arrangement/technique of playing Sundanese drums to accompany Jaipongan dances. Kendang are symbols or cultural representations used in Jaipongan dances (Wiresna et al., 2020, p. 1). Suwanda, an artist from Karawang, created the Jaipongan drumming strokes. Suwanda was encouraged by Gugum Gumbira, who made several drumming styles for Jaipongan dance movements. Gugum acts as the innovator, conception, and director. At the same time, Suwanda and Gugum Gumbira made Jaipongan music in collaboration with other artists such as Endang Barmaya, Dalì, Bao Samin Batu, Suwanda, Namin (Herdini, 2014, p. 196). The collaboration of creative minds, especially...
between Suwanda and Gugum with the help of other pangrawit, was the decisive factor in the success of Jaipongan. This dance art reached its peak of popularity in the 1980s (Saepudin, 2013, pp. 224–234). Likewise, karawitan is also known as gamelan music (Widodo, 2015, p. 36), grows and develops to achieve its stability thanks to the community’s support as the collective owners of karawitan (Supanggah, 2009, p. 298).

The artists working on Jaipongan drums never run out of artistic creativity. Creativity is meant, among other forms of experience, encounters, and slimness, with something beyond itself, especially nature and social circles (Darmasti, 2012, p. 110). The number of drummers in each generation, the more Jaipongan work is produced, and Jaipongan’s broader range of inventions is a testament to his imagination. Jaipongan drumming strokes result from changes of various types of art living in West Java, such as Ketuk Tilu, Topeng Banjét, Wayang Golék, and Kiliningan Bajidoran, Penca Silat, and Tarling (Saepudin, 2013, pp. 27–112). Ketuk Tilu and Topeng Banjét are two essential arts underlying the Jaipongan karawitan arrangement (Ruchimat, 2015, pp. 1–521).

At the turn of the 21st Century, there was a striking change in the Jaipongan arrangement with the emergence of Lagu Gedé entitled Karatagan (Irawan, 2014, p. 392). In the “Jaipongan Award 2004,” a creator composed a Gedé song called Kawitan written in the Jaipongan version (Suratno, 2007, pp. 129–131). It was an innovation in the development of Sundanese karawitan. Jaipongan drumming strokes, once used to accompany songs in embat dua wilet, were used to accompany songs in embat opat wilet at the turn of the 21st Century. Therefore, Gedé’s piece’s arrangement is an innovation because it is outside the traditional Sundanese tradition. The novelty in the creation includes the changes in various aspects, such as the tempo, rhythm, dynamics, drumming motifs, song melodies, musical roles, and instrument beats. Equally important, the drum’s musical function, which initially serves to accompany the vocals, has changed to fulfill the dance needs (Irawan, 2014, pp. 391–398).

Kiliningan, Wayang golek, Tembang Sunda, and Degung Classical performances usually present Gedé songs. These four genres present Gedé songs in a soft and slow arrangement, except in Wayang Golek performance characters’ dance accompaniment. Particularly in Kiliningan, the drum arrangement is called tepak Melem, i.e., drumming in the subtle character. Tepak kendang or drumming serves to support the vocal of the pesinden so that the song character is following the aesthetic value contained in the Sundanese music ensemble.

Lagu Gedé, as the source of Jaipongan creativity, is the result of artistic innovation to interpret Lagu Gedé in different genres. Artists yearned for the golden days of Lagu Gedé in the past. Encouraged by the diminishing popularity of Lagu Gedé, artists adopted Lagu Gedé to be the creative source in Jaipongan performance art. Equipped with years of experience and vast knowledge, strong sensitivity to various karawitan phenomena to various phenomena in karawitan, some artists could describe and explain karawitan arrangement in a complete, sharp, and exciting way (Waridi in Supanggah, 2009, p. ix). The artists revitalized Lagu Gedé with a new arrangement and technique in the Jaipongan version. This arrangement reflects creative artists’ notion with attitudes, perspectives, new concepts, sensitivity, and responsiveness to their environment, cultural traditions, and their environment’s factual reality (Sumardjo, 2000a, pp. 81–85). Some of the emerging works of Jaipongan come from Lagu Gedé such as Tablo, Kastawa, Karatagan, Kulu-Kulu Bem, Jalak Ngejat, Rawayan, and Raspati (see Figure 1).
According to the writer, the revitalization of Lagu Gedé as the source of Jaipongan creation is impressive. First, the player does not readily present Gedé’s song because this song is immense. Second, the drummer’s mastery of the character of Lagu Gedé is at stake because the drum functions as the mungkus of a piece or to bind the song. Therefore, playing Jaipongan drumming strokes in Lagu Gedé requires an accumulation of the drummer’s experiences, knowledge, and skill in arranging the music ensemble elements to support the song’s character and dance.

The arrangement of Jaipongan drumming in Lagu Gedé is the result of the artists’ creativity Supanggah states that:

“Artistic production is a series of creative work from a person or group of performers in presenting a musical ensemble or karawitan composition to produce a sound with a certain quality or result by the purpose, needs, or goal of a work presentation of karawitan. Artistic production is creativity in traditional arts” (Supanggah, 2009, p. 4).

... “The freedom to behave, have an attitude in artistic expression and social interaction in society, as well as the demands to fulfill various needs and interests are the determining and driving factors for artistic innovation, including encouraging the development of fine arts ...” (Supanggah, 2009, p. 242).

Accordingly, working on the Jaipongan drumming strokes in Lagu Gedé is a series of creative works carried out by artists to produce a good quality of Jaipongan performance that meets the purpose, needs, or goal. Lagu Gedé in Jaipongan aims to accompany the dance instead of performing independently as in the Kiliningan art. Therefore, an understanding of embat (rhythm) is needed by a drummer. Embat plays a significant role in the character formation of gendhing. Moreover, embat is considered as the heart of gendhing. The drummer plays a crucial role in shaping the character of gendhing compositions through the interpretation of embat. Jaipongan art provides artists with an opportunity to behave, create, and socialize in the community to develop gamelan ensemble works. The artists work on Jaipongan art in folk art so that it is easy to adjust to the time. Flexible rules, norms, and laws in Lagu Gedé are the assets for artists to innovate to create new arts based on traditions.

This paper aims to describe the Jaipongan drumming strokes in Lagu Gedé. The writer discussed the birth of creativity in the Jaipongan drumming of Lagu Gedé due to the Sundanese artists’ freedom of artistic expression arts to meet various demands and interests. This article’s final stages compare Jaipongan drumming or tepakan kendang Jaipongan using embat dua wilet, and embat opat wilet of Lagu Gedé was analyzed. The analysis result found that the various motifs of drumming in Lagu Gedé did not have common names. This fact shows that Gedé songs are composed based on improvisation and the high degree of artists’ freedom in expressing their musicality.

Improvisation, according to the writer, does not refer to spontaneous irregular characteristics. Instead, it refers to the standardized traditions shared among the artists and the competent artists’ accumulated history, experiences, knowledge, skills, and ability to respond to the movement and music spontaneously on a performance stage.
METHODS

This research used observation and interview methods using the ethnomusicological approach. The author conducts observations to uncover images of art events, behaviors, and instruments used in a study, taking into account places and spaces, actors, activities, times, events, and objectives (Tjetjep, 2011, pp. 181–194). Data search through Jaipongan performance observations in various circumstances. Simultaneously, the author conducted interviews with several key informants directly involved in the Jaipongan arrangement, such as Gugum Gumbira, Suwanda, Caca Sopandi, Ismet Ruchimat, Asep Mulyana, Ayi Mulyadi, Yaya Suryadi, and musicians from Jugala Group in Bandung.

Researchers discard their judgment to understand the culture from the owners’ perspective (Nakagawa, 2000, p. 5). The principle is to process and interpret data through the cultural and habitual lenses of the owners of the culture, be they physical objects, musical events, or human feelings, which have something to do with music (Hastanto, 2009, p. 5). Therefore, any data relevant to the Jaipongan drumming gathered from interviews with the informants is considered the primary data used as writing and analysis materials.

The study used video cameras and photo cameras (Soedarsono, 1999, p. 57) to obtain more accurate data. Data collection through library studies in ISBI Bandung library and ISI library in Yogyakarta to find references, originality, and related theories. The research data is then compiled and selected to see the validity of the data from the informant. The author uses approach emic to categorize phenomena based on cultural owners (Endraswara, 2006, pp. 33–36).

The next step is to analyze and interpret the relationship between the Jaipongan drumming strokes phenomena to conclude (Nazir, 2005, p. 346). The analysis was also done on the Jaipongan composition in Lagu Gedé to transcribe it in musical notation. The notation is essential to see Lagu Gedé musically in terms of its embat and tepak kendang.

RESULT AND DISCUSSION

The Jaipongan Drumming Strokes

Tepak kendang Jaipongan or the Jaipongan drumming strokes are the arrangement/variant/pattern and drumming technique used to accompany the Jaipongan dance. The word tepak means that the drumming is done by the hands’ palms, either using one hand or two hands (Soepandi, 1995, p. 205). Sunarto classifies the tepak into six categories, namely: tepak as a technique to sound the drum, the style of presentation, the level of rhythm, as a variety of drum composition in one phrase or line of a song, as a unity of variants of a particular dance, and as the distinctive markers of a specific drummer’s quality in drumming. Sunarto concludes that the definition of tepak includes three categories, namely tepak, as art production, variety, and motifs of drums (Sunarto, 2009, pp. 113–116).

The drumming strokes are the unique characteristics that give the nuances, sense, and style so that upon hearing the strokes, we will associate it with Jaipongan (Surato, 2007, p. 124). Unique characteristics are seen in the techniques, patterns, embat, and motifs of gamelan play. The Jaipongan drumming strokes are played using the di-teunggeul method, namely by hard, powerful, and energetic strokes. The difference between this stroke from the other drumming strokes can be felt when the karawitan production presentation is changed. For example, in the Kiliningan art production, the drumming strokes are suddenly altered by the drummer with strong strokes, then the display is automatically categorized in the Jaipongan drumming strokes.

Besides, the drumming strokes are found in the golek puppet show. Even though the embat or tempo used to accompany a puppet show performance is embat sawilet, the Jaipongan drumming strokes can be practiced when attending the punakawan or four comical companions’ main
heroes, the puppet characters. For example, when the drummer accompanies the music for the scene with the knights in the puppet dance, the drumming strokes alter the Jaipongan drumming strokes when the punakawan characters enter the stage. There can be identified from the strong drumming strokes played by the drummer. The fact above shows that the Jaipongan drumming strokes are created from the close relationship between the drumming strokes and the dance requirement. In this regard, Trustho states that:

"Kendang and dance are partners in a show. The success of both parties depends heavily on the manners of communication. Reciprocity occurs when both have a balanced consequence. The relationship goes from the dance to the drummer or the other way around. Such a process happens naturally in a show, both conventionally and incidentally (Trustho, 2005, p. 92).

According to Trustho, drums and dance have a close relationship. Drums and dance have nonverbal communication. Trustho defines the drumming as a miraga or the drumming piece that motivates dance movement for expression (Trustho, 2005, pp. 94–98). The drummer should carefully follow the tempo of the dancers because if delayed a knock, it all becomes different (Wahyu, 2013, p. 102). The connection between drum and dance in Jaipongan is called drumming ngigelan for dance and dance ngigelan drumming (Saepudin, 2013, pp. 201–202). It means that there is a close connection between the drum and the dance.

There are times when drums have to follow the dance and vice versa; there are times when the dance follows the drums. The relationship between dance and drum also occurs in the Sundanese dance courses or keurseus (Spiller, 2016, pp. 13–30). There are three media in the dance courses where the choreographic unit is expressed in the dancer’s body movement, drumming patterns, and mouth drumming. The drummer and the dancer both use a mnemonic vocal system to learn the parts of the dance. The syllables spoken by the mouth drumming mimick the drumming sound, and the drumming imitates the dance. The dancers and the drummers do the same choreographic unit in two different sensory media, namely aural/audio (sonic) and gestural/tactile. There is an interdependence between the sonic aspect and the gestural aspect. In his conclusion, Spiller states that the use of mouth drumming/syllables in the music and dance proves artists’ roles in developing the ritual, social, and performance Sundanese dance.

Hood (2016) highlights the relationship pattern between the drum and Bali dance. He states that the interdependent relationship between the drummer and the Balinese dancers is defined as ngunda bayu. Ngunda means the use or distribution, while bayu means power or energy. Ngunda bayu is transference and a system of channeling musical sounds’ power entering the dancer’s body. The dancer and the drummer are involved and learn the distribution of energy when interpreting and communicating in performance. Ngunda Bayu is a communication system where many gestures, responses, warnings, and signs are explicitly traded to interact when the drummer reads the dancer’s power. The dancer projects her energy (bayu) and experiences a direct presence (taksu) visible for the drummer to adjust the show. Ngunda bayu is a transference of energy (bayu), where there is an interdependence between the sound of drums (ka-pak) and the dance movement (ki-pek). (Trimillos, 2016, pp. 6–8) concludes that the relationship between the dance and the music is the result of the role of the body as a set of unity, namely as a medium to bring about the aesthetic impression to the audience, musicians, dancers, musician-dancers, and the dancer-musicians.

According to Gugum, generally, the Jaipongan variety of movements includes bukaan, pencugan, besotan, and nibakeun (Gugum, May 21, 2015). The structure of the Jaipongan drumming strokes consist of pangkat (initial), pangjadi (transition), bukaan (accompaniment), mincid (walking),
and the repetition of *bukaan* and *mincid*, and *ngeureunkeun* (stop). The variety of structure, repetition, and motif depends on the song being accompanied. Every frame has a different motif. For example, a *pangkat* could be initiated with a drumming stroke without using the rebab or a stringed instrument. Another example is that repetition can happen in the *bukaan* part or the *mincid* part. It implies flexibility in the *Jaipongan* drumming strokes. Every structure has many motifs and variations in the drumming strokes of *pangkat*, *pangjadi*, *bukaan*, *mincid*, and *ngeureunkeun*.

The wide variety of drumming strokes and the flexibility of structure are the innovative results for artists' creative genius. The Sundanese artists generally have a folk music background and have freedom for action and self-expression according to their full potentials (Supanggah, 2009, p. 242). The binding handbook rules do not burden their innovations as in the palace court arts.

The norms of handbooks in Sundanese karawitan are not left as is but interpreted by artists. Artists use the rule as a reference for creativity by modifying *pakem* into other forms or deviating from existing norms. The deviation from the requirements is called “pamijen” or creativity (Supanggah, 2009, p. 298).

According to Herdini, the birth of the innovative Sundanese karawitan is not merely the result of artists’ expressions but also influenced by the times and circumstances (Herdini, 2014, p. 119). The situation and circumstances of the times are changing, altering the mode of communication among artists in West Java to become freer. In short, communication is getting more comfortable between artists in Bandung and artists in Pantura (Karawang and Sabang). The freedom of associating provides a chance to grow the zeal of innovation and the *Jaipongan* production blending. *Jaipongan* production is getting more various, attractive, and dynamic. The show is more complex, the drumming motif is increasing in numbers, and the gamelan production is getting more active. Artists keep developing innovation to fulfill various needs, especially in meeting market demands. The results show in the *Jaipongan* drumming strokes structure, which blends the Bandung style and Pantura style due to reciprocal borrowing of a kind.

The *Jaipongan* drumming strokes are in the *embat dua wilet*, which means that the *embat* group consists of eight bars and thirty-two beats. The *kenong* stroke is sounded on the 8th, 16th, 24th, and 32nd beats, followed by the *kempul* stroke on the 4th, 12th, 20th, 24th, and 28th beats. *Embatt dua wilet* in the Sundanese karawitan is usually used in the *Kiliningan* genre. However, in its development, *embat dua wilet* is a steady *embat* used to accompany the *Jaipongan*, characterized by the typical drumming strokes.

Saepudin (2012) explains that in the *Jaipongan* drumming strokes, the gamelan piece’s signature characteristic is the use of bonang, *kempul*, and *kecrek* instruments (Saepudin, 2012, pp. 133–135). In this piece, *bonang* is not only played in a particular method, i.e., *digembyang* or tapping two notes using both right hands and left hand simultaneously in one stroke. It is also played as a melody. Likewise, *kempul*, which is usually played only five or six strokes in one *gong*, is hit many times, sometimes 50 strokes, in the *Jaipongan* drumming strokes. *Kecrek* in the *Jaipongan* also adds a distinctive character because the strokes are not as steady as a rule. It is played in a rhythmic and varied when it is hit to follow the drumming strokes. The *Jaipongan* karawitan to accompany the dance is usually much more straightforward, open, innovative, and daring than karawitan in an independent composition (Suratno, 2007, p. 131).

*Lagu Gedé* in Sundanese Traditional Music Ensemble

*Lagu Gedé* is one of the types of songs in the Tembang Sunda, Classical Degung, Golek shadow puppet, and Kiliningan arts. The function of *Lagu Gedé* (besides the accompaniment of a specific puppet character in the Golek shadow puppet) is ge-
nerally not to accompany a dance. Still, as an independent music ensemble, namely *melem gending* accentuates the vocal aspect. In its development, the song *Gedé* entered into *melem gending* and dance accompaniment. Some dancers demanded to present *Gedé* songs in the art of *Kiliningan*.

Automatically, the style of *Jaipongan* drumming strokes, which were initially *tepak melem*, changed into *tepak diteunggeul*. Even though the traditional artists initially protested, the community gradually accepted the change (Saepudin, 2013, pp. 116–118). *Gedé* presents the same character’s vocals accompanied by music barrel pelog saléndro and using an ensemble of *degung* music.

According to Irawan (2014, p. 24), *Lagu Gedé* in *kawih kepesindenan* is a Sundanese song containing literature and songs. *Lagu Gedé* is the type of *kawih* vocal presentation accompanied by traditional music ensemble or other instruments, musically characterized by tone, tuning, *surupan, embat*, and *gending*. *Lagu Gedé* is a type of song bound by a tapping rule called *Sekar tandak*, or it can be called free metrical songs with a freestyled rhythm. This song has the characteristics of a slow tempo, *embat opat wilet, tepak kendang melem* or florid, subtle style of Sundanese hand drumming for instrumental music or vocal accompaniment, a similar number of lyrics or words as in other songs. It means that it does not determine the shape of the song.

Salman (as quoted on Irawan (2014, p. 92) states that the song *Gedé* began to exist in *Wayang* golék performances at the end of the 20th Century. *Gedé*’s song serves as the show’s opening act, accompaniment to *Wayang* dance, *murwa*, and interests in performing the play and *Sabet*. An example is a *kawitan* song presented at the beginning of the performance, accompanied by puppeteer dance and puppeteer *murwa*. Female vocalists sing *Kawitan* to support the puppet dance movement.

However, during the puppeteer’s *murwa*, *Kawitan* functions as *titincakan orcue* for the puppeteer to sing a song in a puppeteer’s distinctive voice. As for the *Lagu Gedé* during the entertainment interlude, *melem’s gending* accentuates the song arrangement as the main focus of the work.

Musically, *Lagu Gedé* in the puppet show dance is different from the *Jaipongan* dance in terms of structure, motif, tempo, and dynamics. The patterns, structures, and drum motifs for the puppet show accompaniment have the standard to match the puppet characters.

In contrast, in the *Jaipongan* dance, the pattern, structure, and motif can change according to the drummer’s style. The tempo in the puppet show accompaniment can be slow, medium, or quick, whereas the *Jaipongan* dance’s tempo is medium in general. Therefore, the golék puppet show’s tempo varies, making the dynamics of the drumming strokes very distinctively obvious when accompanying the golék puppet show.

*Lagu Gedé* in the *Kiliningan* art first appeared in the 20th Century and gained popularity between the 1930s and 1960s (Salman, 1961, p. 211). *Kiliningan* is a form of *karawitan* accentuating the female vocalist’s voice. The main characteristics of drumming strokes were *tepak melem* and *sentug*. *Tepak melem* or a florid, subtle style of Sundanese hand drumming for instrumental music or vocal accompaniment supports the song’s characters so that the audience can feel the aesthetic value. *Tepak sentug* is a technique to play the drum by tapping the fingers on the skin of the *gedug*, or the surface of the big drum, without touching the drum’s skin. Gamelan functions to support the vocal presentation’s success, instead of accompanying the dance as in *Jaipongan*. When *Jaipongan* used *Lagu Gedé*, the reference is no longer to the song but the dance. The function of *Lagu Gedé* has changed from being an independent *karawitan* to being a dance accompaniment. The changed leads to the change of roles and position of the gamelan as a whole, namely the change of dynamics, musical color, drum arrangement, and playing the instruments. These changes will, in turn, distinguish the characteristics of the *Lagu Gedé* arranged for *Jaipongan* from those of...
The Origin Of Jaipongan Drumming Strokes In Lagu Gedé

The Sundanese karawitan occurred because of artists' creative efforts who have had the practical experience, both art experience and symptoms outside of art that shape their attitudes, mentality, spirit, and views (Herdini, 2014, p. 9). Knowledge is the result of contact, association, and even the struggle between awareness and symptoms or reality processed by artists to become the main material of the artwork (Saini KM, 2001, pp. 21–30).

Similarly, the development of the Jaipongan piece in Lagu Gedé is inseparable from the artist, Suwanda, who molded the creative experiences and efforts. According to Suwanda, the diteunggeul drumming stroke in Lagu Gedé was already present during the glorious days of the topéng banjét art in Karawang. In 1966, Suwanda watched Lagu Gedé, the song in the Tablo, played by Kang Mulud with the diteunggeul technique in the Topéng Banjét art group Wadas, Panyadapan (Saepudin, 2010, pp. 194–195). Lagu Gedé in the diteunggeul stroke was not yet common in the Sundanese karawitan. Besides, dancers' demand that Suwanda follow their dance movements in the soft arrangement of Lagu Gedé was the starting point for Suwanda to work on Lagu Gedé by playing diteunggeul drumming strokes (Saepudin, 2013, pp. 116–118).

Suwanda’s statement above proves that the birth of the Jaipongan drumming strokes is closely related to dance. This is reasonable because Karawang and Subang areas are famous for their improvised dances performed by bajidor artists in the Jaipongan Kiliningan. In this regard, Williams argues that the core relationship in Jaipongan is between drummers and dancers, not between musicians and dancers. The male drummers who are exclusively masculine occupy the highest position in the Jaipongan show. The drummer holds the key to the entire Jaipongan ensemble. Jaipongan can be performed anywhere and anytime as long as the drummer can provide dance patterns or improvise dancers. Therefore, the drummers and dancers are the most critical and central in Jaipongan, symbolizing modern Sundanese autonomy. Williams also concluded that Jaipongan was a Sundanese art in response to the Javanese’s dominant role in regional and national politics. Thus, Jaipongan affirms the Sundanese identity, utterly different from the Javanese identity (Williams, 2016, pp. 335–355).

Suwanda said the following: “Lagu Gedé diantawisna Lagu Tablo, Kidung, sareng Kembang Gadung tos digarap tibahbeula, tapi ditarima ku masyarakat, padahal kedahnamah ngalagena (gelenyu), tapi kendangna diteunggeul.” (Lagu Gedé such as Tablo, Kidung, and Kembang Gadung have been used for a long time and have been accepted by the public. It should have been played softly, but the drum was hit hard) (Suwanda, May 21 2015).

Suwanda boldly played the drum to accompany Lagu Gedé using the diteunggeul method in the 1980s even though he received traditional artists’ protests. As time goes by, people gradually accepted the arrangement of Lagu Gedé using the diteunggeul drumming strokes, especially after the 2000s, when artists produced innovations of Lagu Gedé.

The innovation in Lagu Gedé is so flexible and easily accepted by the people with various dynamics of change as one of the typical folk art that has flourished outside the palace. The flexibility of rules, norms, ethics, and folk art standards allows artists to create the freedom to create in each creativity stage. The standards do not restrain and burden the artists from fulfilling their needs for expression. This results in many new innovative works of Lagu Gedé produced in the Jaipongan version to fulfill the Sundanese people’s musical needs. Although the new creation has the same song or musical taste, the embodiment, appearance, and taste are different (regional taste, local flavor, group taste, even individual taste (Supanggah, 2009, p. 5).

The starting point for the production
of Lagu Gedé cannot be separated from the forerunner to the emergence of Jaipongan. According to Gugum, in Sundanese kara-witan, there are two types of arts representing freedom of expression: Tembang Sunda (Sundanese song) and Penca Silat (martial art). Both of these arts have freedom of expression, which inspires the origin of Lagu Gedé production. The liberty in question refers to the presentation that is not bound by the standard rules that can restrain the moving space, for example, by the number of kenongan, kempul, or gongan. Although both art types are still in the concept of tradition, they allow artists to develop their creativity. In this case, creativity is rooted in the rules that live in a society (Sumardjo, 2000b, p. 84). The principle of creativity is the same as innovation, namely adding value to objects, ways of operating, ways of life so that new products are always created. Creating a work of art means realizing a work of art with new meaning and value (Bahari, 2014, p. 23). Thus, creativity results must have better, more beautiful, more true, more useful, more memorable values to satisfy those who need it (Rusyna, 2008, p. 5).

According to Gugum, Tembang Sunda has a free-spirited rhythm in the main song called mamaos. In this song, each bar’s number of beats is not steady because the instrument, kacapi indung, is played to accompany the theme presented by the mamaos expert, juru mamaos (Hermawati et al., 2011, p. 14). It means that the music becomes the basis for processing rhythmic and melodic kacapi players. Mamaos songs are offered with free rhythms from the beginning to the end of the song. Even though freedom of expression is freedom, this freedom does not reduce the musical aesthetics in tembang Sunda. This can be applied in the production of Lagu Gedé to accompany the Jaipongan dance.

According to Gugum, the Jaipongan drumming strokes can be traced from Penca Silat (Gugum, May 21, 2015). The padungdung kendor and padungdung gancang parts in Penca Silat are not bound by the number of wiletan and gongan (the space between each strike of the gong) the gamelan. This is because the musical taste is satisfied only by ending it with the sound of kempul. The number of kempul strokes in one bar is not determined because it follows the cues from the pengibing Penca (dancer). The length and the number of kempul blows and the drumming strokes depend on the pengibing Penca dancing (makalangan). Thus, the drum and other instruments function to accompany the dance. The drumming strokes, the number of beats, the tempo, and the performance course, depending on the dancers. Especially in padungdung kendor, the dancers have the freedom when to stop and when to start moving. Dancers have the power to move because there is a free rhythm, even though the movement pattern is standard (Herdiani, 2012, p. 370).

Based on the statement above, dancers have an essential role in the development of Jaipongan drumming strokes. The Jaipongan drumming strokes’ idioms emerged from the improvised dances performed by Gugum and the bajidors (Saepudin, 2013, pp. 30–33). The improvised dance in Sunda is called an erotic triangle by Spiller, which reflects a Sundanese gender identity through three interrelated elements, namely ronggeng, drumming strokes, and male dancers.

The erotic triangle model is patriarchal and involves women in the division of labor and status. The implication is that women are the object of desire of the other more substantial group (male). Men are the subject, ronggeng is the object of desire, and the drummer is the middle man or mediator. Drums are masculine, exoticizing the object of desire (ronggeng) as feminism. The male participant dances gender identity and his contradiction into immortality. The drummer has the power to influence and change the course of each body’s movements. So, the drummer represents the power that men want to attain (Spiller, 2001, pp. 173–174).

Setyobudi and Alkaf review the same thing: the dancer’s body in the Jaipongan dance is related to power/knowledge, le-
gitimizing male power. The *Jaipongan* dance is the result of a ‘male gaze’ towards women. Every tiniest part of a female body is carefully scrutinized. Men see women who are watching themselves to become objects of the male gaze. The man is the subject, and the woman is the object. But the woman looks at her body vaguely. The vagueness occurs because women do not treat their bodies independently/autonomously. The *Jaipongan* movement is constructed to follow the values and norms that men bias. Likewise, women consider the *jaipongan* dance’s actions erotic and disturbing because they are trapped in the bias created by men. The female body is entangled in the formation of patriarchal culture so that the male body always guides and escorts the female body (Setyobudi, I, and Alkaf, 2011, pp. 37–48).

Based on the opinions above, it can be concluded that in Sundanese improvised dances, there is a close power relation between drummers and dancers. The male power to reflect the freedom of expression is also reflected in Jaipongan. Gugum hopes that Jaipongan can express freedom of expression for dancers and musicians as in the Lagu Gedé because it has a long embat/rhythm to improvise. Dynamic Sundanese improvised dances have stimulated people to move with drums as the main focus in dance while the implications of drums’ sound manifest in physical movements (Spiller, 2001, pp. 119–120).

According to the Author, improvisation in the Sundanese dance is not spontaneous without rules but is a tradition that artists must follow. Improvisation is a skill of competent artists willing to respond to motion and music spontaneously on an open stage. Improv provides their freedom to behave and conduct themselves in the face of various needs and goals. The existence of improvisation can foster the zeal of innovation to promote Sundanese music’s growth and development. Artists interpret the rules, norms, and laws that apply in freestyle dances to make innovations. This freedom to improvise is one reason for Gugum to make innovations to produce the *jaipongan* version of *Lagu Gedé*. The *embat opat wilet* of *Lagu Gedé*, having 64 beats, can demonstrate the element of freedom in dance and music even though it is not as free as *PencaSilat*. So it is not surprising, Gugum’s works use *Lagu Gedé* in *Jaipongan*, such as Rawayan dance with *Gending Tablo*, *Paksi Tuwung*. Even the new dance *Jalak Ngejat*, which was performed on May 22, 2015, uses the *Lagu Gedé* motif (see Figure 2).

*Figure 2*. The *Jaipongan* Drumming Strokes Performance by Jugala Raya Group in *Lagu Gedé* entitled “Jalak Ngejat.” (Doc: Adjie Dunston I., 2015).

***Embat Opat Wilet Of Lagu Gedé In Jaipongan Dances***

The *embat* in Sundanese karawitan refers to the term rhythm, which is related to the technical aspect. The technical elements that can affect the different levels of *embat* are aspects of the pattern of strokes, principles of presentation, and aspects of tempo (Suparli, 2010, pp. 77–80). Rhythm is related to two elements, namely space and time. Rhythm is associated with the area, giving space to some ricikan or vocal elements to fill the space specified or related to rhythm. Cadence relating to time is the tempo or grace period required for the presentation or movement of a balungan or note, a song or tetabuhan from a ricikan, a ricikan from one to the next following balungan, strokes, tones, or songs/songs (Supanggah, 2009, p. 262).

*Lagu Gedé* has a big rhythm / *embat*, namely *embat opat wilet*. *Embat opat wilet* provides the freedom of movement for dancers to explore activities because of the
length of space and time in one stroke of a gong or gongan. However, Jaipongan dancers’ movement is not as free as the ngibing movement in Penca Silat because the gamelan play rules restrict the Jaipongan dance. In addition to the dancers, embat opat wilet also provides freedom for the drummers to manage the drumming strokes. The drummer has a huge role in shaping music by selecting rhythmic interpretations (Supanggah, 2009, p. 268). The ample room for embat production allows drummers to demonstrate various drumming strokes to accompany the dance.

Based on the results of interviews with artists, they explained that Lagu Gedé had the flexibility to modify for dancers and pengrawit or players of the musical instruments. Suwanda said that Lagu Gedé provided ample room for flexibility to explore, especially drums (Suwanda, May 21, 2015). The results of interviews with other sources also show that in Lagu Gedé, there was a high degree of flexibility/uncharted territory to provide freedom for dancers and drummers to explore their movements or their drumming strokes (Gugum, Mulyana, Mulyadi, 21-22 May 2015). More explicitly, according to Caca Sopandi, in Lagu Gedé, there is an ample opportunity for artists to explore/innovate (Sopandi, May 22, 2015).

Yaya Suryadi, a Jaipongan drummer from Bandung, stated that some of the advantages of recreating Lagu Gedé in Jaipongan include: First, Lagu Gedé has a clear structure and framework of songs so that artists need to understand a little more. Secondly, the space for modification in Lagu Gedé is vast, especially when viewed from the position of kenongan, pancer, and gongan. Third, it takes a high degree of creativity to produce Lagu Gedé. After all, it has a high level of difficulty, including Alok, kenongan, and gongan, which cannot be played anywhere because it has a certain standard. Fourth, Lagu Gedé provides a higher level of complexity for drummers because they have to think about the song’s dance and character (Suryadi, November 20, 2015).

The Production Of Jaipongan Drumming Strokes In Lagu Gedé

According to Suryadi, to produce a work that suits the song’s character, all parties involved in the production, i.e., drummers, dancers, and karawitan arrangers, must understand the song’s character before producing Jaipongan in Lagu Gedé. After the piece is composed, the drumming motif is created to match the drumming strokes and the song’s character. The next stage involves producing the music used to accompany the piece before making the dance choreography (Suryadi, November 20, 2015). Such a process is considered more memorable to produce a Jaipongan production that matches the character of Lagu Gedé.

In contrast, another artist, Asep Mulyana, stated that: “lagu ageung digarap Jaipongan teu sawios, asal ulah ngarobah, mungkin karuhiun urang teu nanaon asal kaangge, gendingna dikemas asal teu dirobah cengkok-cengkokna.” It means that “it’s all right to recreate Jaipongan as long as it’s not altered. The masters may not object to the modification, as long as it is useful and the gending is rearranged, and the vocal twists are retained) (Asep Mulyana, May 22, 2015). Asep Mulyana’s opinion affirms that producing Lagu Gedé in the Jaipongan version is acceptable. It is legal and lawful as long as it pays attention to the whole presentation, especially the song ornaments. Although Lagu Gedé is used to accompany the dance, the gamelan’s musical tradition should be maintained. Drummers guarantee that the song is presented intact to be enjoyed by the listeners, and the drumming strokes can accompany the dance movement. This is the test/challenge for drummers. On the one hand, they must think of the dance. On the other hand, they should also think about the song’s character to maintain the musical aesthetics by the rules in the Sundanese karawitan.

If the production of Lagu Gedé does not pay attention to the character of the song, it often happens that the song does not have its soul. This kind of thing often happens so that the Jaipongan song in Lagu
Gedé seems too dense (the term Asep Mulyana uses is “Bala teuing” / too crowded) (Mulyana, May 22, 2015). According to Suwanda, “garap nu ayeuna, terampil nanging teu aya ruhna/teu aya mananisna” (the current production is skillful but lacking in the spirit of sweetness) (Suwanda, May 21, 2015). Therefore, working on Lagu Gedé needs to consider various things, namely dance, drumming, song characters, and gending creations so that the results of his work can satisfy multiple parties.

The explanation above confirms that the drummer has an essential role in working on Lagu Gedé. Therefore, being a drummer is not an easy task because it has a level of complexity. According to Suryadi, the artist’s background will give an impression of the drummer’s motif or style in producing his drumming strokes. This can be seen from the drum composition, such as tepak pangkat, pangjadi, bukaan, mincid, even tepak ngeureunkeun (Suryadi, 20-11-2015). Aspects to consider in composing Lagu Gedé include: first, the embat of Lagu Gedé is different from the embat in Jaipongan. Lagu Gedé uses embat opat wilt, while the Jaipongan song uses embat dua wilt. The different embat requires the drummer’s hard work to understand the concept of composing the music in the Sundanese karawitan.

Second, the difference between embat lagu-lagu Jalan and Lagu Gedé gives an impression of the widening bar and the increase in the number of beats twice than usual. Embat dua wilt consists of 32 seconds, while embat opat wilt the number of beats increases to 64 seconds. Likewise, in embat dua wilt, the bar’s number is 16, while in embat opat wilt, the number is 32. This requires the drummer to understand the concept of working on both drums and their gending composition.

Facts show that often inevitable things, for example, Lagu Gedé, are sometimes not present in the full version. In one part of the openings, Lagu Gedé may only be shown in one gongan, immediately followed by naék tepak mincid or increasing drumming strokes. Gedé’s song is not enabled by independent karawitan, but rather as an accompaniment that prioritizes the dance.

As a result, the production of Lagu Gedé does not match with the actual aesthetics. Besides, there is also a change in the tone of the gongan at the end of the song. The contributing factors are: first, the song is cut in the middle of the performance to adjust to the dance. This results in a different gongan at the end of the song. Second, when there is a transition from embat topat wilt to embat dua wilt (naekeun), the last stroke of the kenongan is adjusted to the kenongan stroke of the next song in the embat dua wilt without following the rules of the song. It means that the standard of Lagu Gedé is no longer used. Those are the various phenomena that occur when modifying Lagu Gedé in the Jaipongan version.

The Variety of Jaipongan Drumming Strokes In Lagu Gedé’s Embat Dua Wilet and Embat Opat Wilet

Suparli (2010) says that changes in embat result in narrowing and widening the bar obtained from doubling the number of beats, both twice fold and fewer. For example, when viewed from the number of seconds in one period, the embat opat wilt consists of 64 beats (16 bars). Therefore, embat dua wilt consists of 32 beats (8 bars), while embat opat wilt consists of 64 seconds (16 bars). Therefore, embat opat wilt is understood to have twice a slower embat or rhythm than embat dua wilt. Changes in embat/rhythm mean a difference in the vocal twist. Changes in rhythm can indicate the level of capacity, ability, and creativity of a musician in supporting character, nature, and sense of gending (Supanggah, 2009b: 268).

One of the differences between Lagu Gedé and other songs lies in the rhythm/embat motif. According to Irawan (2014, p. 83), the wiletan motif of Lagu Gedé generally uses a large or long wiletan, namely embat opat wilt or more, while the other Sundanese songs use embat sawilet or dua wilt. The opat wilt motif is the size of one drumming cycle in one large gong consis-
ting of 16 bars, 64 beats, and in the following the 16th, 32nd, 48th, 64th beats, the kenong stroke hits identified with the letter (N). The kempul stroke hits the 8th, 24th, 40th, 56th, and 60th beats, respectively.

To describe an idea of the difference between the Jaipongan drumming strokes in Lagu Gedé’s embat dua wiilet, the notation of the Jaipongan drumming strokes as an overture is presented. In the openings, different ways of Jaipongan drumming strokes are widely presented. The way to read the notation is as follows: the symbol above the line shows the upper drum notation (kumpyang for the big drum and kutiplak for the small drum), while the sign below the bar shows the lower drum (gedug or big drum for large and katipung for small drums.

The Jaipongan drumming strokes in the opening/overture in Embat Dua Wiilet

*Embat dua wiilet* consists of 32 beats while *embat opat wiilet* consists of 64 seconds in *Lagu Gedé*. There is a widening bar from four to eight, which affects the difference when the gong is sounded. The gong in *embat dua wiilet* is displayed at the 32nd beat, while in *embat opat wiilet*, the gong is displayed at the 64th beat.

The kempul in *embat dua wiilet* is sounded at the 4th, 12th, 20th, 24th, 28th beats, while in *embat opat wiilet*, the kempul is displayed at the 8th, 24th, 40th, 56th, 60th beats (Suparli, 2010). In *embat dua wiilet*, kenong is displayed at the 8th, 16th, 24th, 32nd beats, whereas in *embat opat wiilet*, the kenong is sounded at the 16th, 32nd, 48th, 64th beats. In brief, the kenong blows are twice more in *embat opat wiilet* than that in *embat dua wiilet* (see Figure 3-6).

**Figure 3.** Tepak buka payung. (Notation: Asep S., 2020).
The Jaipongan Drumming Strokes in the opening or Bukaan part in Embat Opat Wilet

Embat opat wilet in Lagu Gedé has more beats and bar, giving the impression that various motifs of drumming strokes can be explored. The drummers can produce new motifs different from the previous drumming motifs to add the styles’ variation and richness. The names of the drum motifs in Gedé’s Song have been well organized from the saggy wait, open umbrellas, wait for saggy, pencugan, seredan, cindek, and ngagoongkeun. As for Gedé’s song opatwilet, the motive is not organized explicitly depending on the drummer’s creativity. Therefore, the drumming stro-
The Jaipongan drumming strokes in Lagu Gedé usually only work on the bukaan drumming strokes. Up until today, there has been no evidence of Lagu Gedé produced entirely from the beginning (tepak pangkat) to the end (tepak ngeureunkeun). At the opening or bukaan, the pencugan drumming strokes dominate the gongan (space between each strike of the gong). Tepak openings are a motif to accompany the early movements of the dance. Pencugan is a fixed movement, while nibakeun to complete the action or ngagoongkeun. As for the most widely used song in the song Gedé.

The musical sense in embat opat wilet of Lagu Gedé seems to be left hanging or unresolved, and it is the issue that must be answered in embat dua wilet. Why is it so? There is no evidence of the Jaipongan performance until today, which presents the whole Lagu Gedé using emba topat wilet entirely. Each Lagu Gedé’s embat opat wilet is usually continued with songs arranged in embat dua wilet, namely the steadiest embat in the Jaipongan karawitan (Jaipongan musical ensemble).

CONCLUSIONS

Lagu Gedé in Jaipongan is flexible to work on. There is still ample room to explore. It happens because the space for modification in Lagu Gedé is vast, especially when it is arranged in an embat opat wilet, which affects the widening of the number of bars, beats, kenongan, pancer, and gongan. However, various motifs of drumming in Lagu Gedé did not have any familiar names. It then shows that Lagu Gedé is arranged based on improvisation and the high degree of the artist’s freedom in ex-
pressing their musicality. The presentation of the Jaipongan version of Lagu Gedé was made possible because the Sundanese artists have the freedom to behave and act in expressing themselves artistically, need to socialize in the community, and have the demand to fulfill various needs and interests as well. It is mainly because Lagu Gedé is included in the famous art that flourishes outside the palace environment. The Jaipongan drumming strokes in Lagu Gedé gives artists the freedom to create creativity. The flexible regulations, norms, and laws imposed on Jaipongan karawitan encouraged the artists to produce it into an art performance different from their origin.

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