

Polarization Music Function of Bia in Context of Social Change in Culture in Community Village South District Likupang South Regency of North Minahasa North Sulawesi

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The phenomenon in the Batu village community needs to be closely examined given that the bia music of the past to present is shifting and changing, due to the lack of awareness, the behavior of the society towards the Bia music. The music of this tradition is very apprehensive to see the reality of the players from year to year diminishing in quantity and quality, not many people who can play and who can play it most aged 40 years and above. The disinterest of the young generation of traditional music with the presence of communication and entertainment technology has made it easier for people to choose various types of entertainment in accordance with what they like. The theory used in this research is the theory of socio-cultural change, data collection techniques used are: interviews, observation and documentation. The data validity technique is based on the credibility criteria, using data triangulation. The result of the research shows that polarization of changes in bia music is seen in previous music functions as ritual media and communication media, now transformed into evangelism media, cultural festivals events, association, entertainment, publicity, and education and in socio-cultural changes occur Due to internal factors caused by the artist itself as a result of the musical demands into an innovation and creativity, and external factors caused by the influence of outside culture that entered and easily accepted by the community.

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INTRODUCTION

Culture is the product of the whole set of social processes run by human beings in society with all its activities. Thus, culture is the concrete result of a social process undertaken by humans with their society (bungin 2008: 52). Culture can not be separated from individual personality through a long process. Man in his life very closely with the culture during the period of his life. Culture in each region is different so that every human being, each studying the culture around them. In 1941 the village of Batu is still known as the country of tderling onderdistrik stone and in 1950 the name of the country of stone was replaced with the name of the village of eastern sub-district likupang and west lupang. Bia's music in this stone village in 1941 was a sign of bamasyarakat and government when a colonist plane (at that time the Japanese occupation) attacked villages around the stone village and as a code in each village blew shell bia / shell with incessant. Unfortunately, unless enemy aircraft no longer exists.

In 1942 Bia Music was collected into one and his tone on the stem by the brothers Jefta Rare Rumimpunu (Alm) and Dusaw Lenzun (Alm) both of these people are inventors, makers and trainers of Bia Music in the era of the 1942s, but father Dusaw Lenzun Left the stone village because of Bia Music competition and he moved to Kairagi Manado city, when he was in kairagi Bia Music had developed but when he died Bia Music in kairagi extinct because there is no more successor. Meanwhile in the stone village of Bia Music is still growing because the father of Jefta Rare Rumimpunu continue to develop traditional music in the stone village. Then the father of Jefta or commonly greeted by the daily call om Rare made a group of Bia Music named pearl. Bia / snail or shell house is one of the living creatures in the sea. The life time of this bia is taken by diving, the meat or the content is eaten and the skin is discarded by the coastal people because it is worthless. Stone village away from the beach, approximately 15km. Villagers used to walk to coastal villages to buy

or exchange for buying fish. With that also there are some people take shells (bia) below to the village. The shell is pierced, blown and sounded, then used as a tool to call community members to mapalus or commonly called mutual cooperation. Initially two to three people blew the bia and it did not have a good tone and not regular. There was a talented educated art in the Dutch colonial era and finished his school at Vervoleg School in 1935 that is Jefta Rare Rumimpunu who was born on October 18, 1921 and died in June 1978. The deceased created a tone with empty milk cans and placed on the drain The roof, when the rain began to fall water began to drip on the tin and clinking, this is where the deceased chose the tones and know the diatonic tone with the sound of the sound. In 1942 the establishment of the first Bia Music with 8 members according to the scales F one octave over time dubentuk dubentuk up to 16 people and created a group of Bia Music. With the creation of Bia Music at that time they called the Japanese government came to Tondano on foot because forced and had to fill the musical performances at the Japanese government event that time. And in the end this age of music became extinct until 1968.

In October 1969 also formed a new generation looking for new musical instruments and created again a group of new Bia Music upbringing Yefta Rumimpunu (Alm). In 1970 the music was under Jakarta to be played in Senayan Jakarta. Then on 10 April 1975 Bia Music is under again by the government of North Sulawesi province to Jakarta as the contingent of North Sulawesi for the opening of a beautiful miniature park. Sekitar 1977-1983 Bia Pearl musical name was not heard again (extinct) then in 1984 Mr. Hermanus Rumuat Tooy (alm) with the position as art teacher in stone village who studied to Doctor Lodewik Manik and his colleagues in tomohon and obtained a special art certificate to make music. Who used to use the tone A = Do now uses Tone C = Do. In 1998 pearl music was registered at the arts and culture office in kasuang tomohon under the direction of Mr. Bobby Sumendap. Bia's music goes by rule by

rule so that the leaders go by. On May 9, 2005 pearl music was invited to Jakarta to attend the opening ceremony of Pina Bia followed by big companies in Minahasa. The music is also invited in the Asian church event, siding the world's reform church, the unity of the Indonesian church, the marriage ceremony and the sulut provincial government event.

In 2010 Bia mutiara music split into 3 groups The first group of Bia mutiara Music, the second the sea gem and the third pearl of love. Music Group Bia pearls and pearls of love led by the father of Robby Lengkong and Yano Tooy son of father Hermanus Tooy. Music Group Bia sea gem led by Mr. Hajai Zakawerus. In 2011-2012 Bia's music in the stone village has been able to follow the record of muri and world record in tompaso pinabetengan also present in the event, the national cultural exhibition in Jakarta in 2011, the 71th anniversary of the faculty of the University of Indonesia (UI) Minahasa culture and minahasa festival in Jakarta in 2011 and festival pinabetengan 2012. Learn about social change in society. Keep in mind the underlying causes of the change. Social change is a common phenomenon in society that needs to be approached with a more detailed and specialized model of understanding. Such efforts to obtain substantial clarity so useful to understand the dynamics of community life. Modernization theory of social change can occur because people communicate with new ideas (Kaplan, 2002: 82). In a study of socio-cultural change, often the social structure is considered a static part, while the dynamic part of the various forms of social interaction. For the sake of the study of the social structure, the kinship system is used as the starting point of abstraction, thus, an anthropological approach to the social structure of society (Bahari, 2014: 38) is expected.

The change of Bia Music in the village community of Batu Likupang Minahasa Utara certainly can not be separated from the influence that comes from outside or from within itself. It may be relevant to use Boskoff's theory which reveals that, in a culture of a particular community, the occurrence of a cultural change

is not solely due to external factors, although it demagnises the change, but is also influenced by internal factors (Boskoff 1964: 155).

Changes influenced by external and internal factors, soedarsono (1999: 35), explains indeed the external influence is very significant, but if not accompanied by the presence of Local genius, will not be present also significant works. Thus, the theory of boskoff formulation is not only the theory of external change that can bring creativity to the Music Bia, but also responded by creative artists who have great passion to produce new works to meet the needs of society. Every time people always change. When compared to what happened today with a few years ago. Then there will be many changes whether planned or not, small or big, and sooner or later. The changes are made in accordance with the needs and conditions of the existing social environment. Where man is always not satisfied with what he has achieved. Therefore humans are always looking for something to live better (Soekanto, 1994: 36).

Social culture changes are linear or evolve to a certain point, can be planned or directed. Linear theory is divided into two namely: the first theory of evolution that is, changes in social culture took place very slowly in the long term. Socio-cultural change from primitive, traditional and understated societies to a modern society that is complex and progresses gradually. Comte suggests the development of society to follow the development of the way of thinking of the society are: the stage of theology (fantasy), metaphysical (abstraction), and scientific (positive). And both theories of the revolution that is, Social change according to the theory of the revolution is the change of social culture takes place drastically or rapidly leads to the main joint of community life including social institutions (Soekanto 1994: 41).

In modern times the development of art increasingly inseparable from human life in accordance with emotional needs. So that human development in creating and using art more can be felt. In subsequent developments, humans have created powerful works of art in human life in accordance with the function and

position of the individual community and community groups. In general, Music Bia has undergone many changes. In ancient times Bia Music as a means of communication, ritual and dance music accompaniment. But over the development era Bia Music no longer only serves as a means of communication, ritual and music accompaniment dance, but also as an art show. Lots of changes are happening, both in terms of the number of musical instruments that increase as well as the type of music and the pattern or rhythm that is played. Arts education in schools aims to develop the attitude and ability of students to create and appreciate handicrafts and arts (Sumaryanto, 2006). The difference between men and women naturally (biologically) in various cultural contexts often underlies the differentiation of roles (Utomo, 2006).

METHODS

This study uses qualitative methods, ie all data obtained are described in the form of words that are not haranged as in quantitative research. How to work and think to obtain the right data through work processes and inductive thinking is not deductive as is done in quantitative research. Site determination, study objectives, data collection techniques, and data analysis steps are generally described (Rohidi, 2011: 47).

To help this research, researchers used the theory of socio-cultural change from various sources according to him: one of the fundamental characteristics of a system of community life is socio-cultural change. The picture of a change in society can be seen from the existence of different elements or components of society when viewed from a certain point of time with another time point in the next period. Social culture changes describe a process of community development. On the one hand social culture changes provide a characteristic of progress or progress but on the other side can also form a regress. This research in addition to viewing cultural changes in an individual community, group or community,

also see the material Music Instruments Bia that experienced a change in function in society.

Techniques Data collection in this study is intended to obtain materials, information, and information that is true and reliable. In other words data collection aims to obtain relevant, accurate, and reliable data related to the research. Data collection techniques used were observation, interview and document study. There are four techniques in qualitative research to achieve data validity, namely credibility, transferability, auditability and confirmability (Endraswara 2003: 219). In relation to this study, the data validity technique is based on credibility criteria, using triangulation. Triangulation technique used in this research is triangulation of data and other sources.

RESULT AND DISCUSSION

Polarization of Bia Music Function

Function is something that shows the connection between one thing with another or something that states the relationship between a thing with the fulfillment of certain needs (Sedyawati, 1985). Regarding the function of performing arts Allan P. Merriam membianinya be ten namely; (1) emotional expression, (2) aesthetic enjoyment, (3) entertainment (entertainment), (4) communication, (5) symbolic representation, (6) physical (7) enforcing conformity to social norms, (8) validation of social institution and religion, (9) contribution to the continuity and stability of Culture (contribution of conservation and cultural stability), (10) contribution to the intregation of society (building community integrity). (Allan P. Merriam, 1964: 222-227).

The function of bia music before the change is As Media Gathering Period, as a media ritual and as a medium accompaniment dance. Since prehistoric times various bia tools play an important role in conveying the message, because it is known there are some types of bia can issue a tone that varies and relatively loud audible. At that time, messages or omens that are played to the public vary in tone.

Of course the difference is based on the intention of the message conveyed as to summon the assembled people of course different chant if want to command the soldiers standby. In addition, the objectives and tone of voice that can be heard vary in each region or tribe, certainly the use of bia as a message tool is very helpful to certain citizens or tribes in various corners of the world in the delivery or receipt of messages or signs. Such as summoning a gathering, attending a party, opening a meeting or deliberation of a tribe, opening a sporting activity, asking soldiers to go to war or attending a ceremony, even bia tools often rung by royal troops as a sign of victory or after war (Wenas 2000: 20). With daily activities, the bia tools are used as daily alerts to start activities / start-ups among the general public in the villages, the sale of fish in the village market, even the sign of prayer, the sign of shipping activity, anchored or the sign of a thick fog in Sea. In addition, bia tools are also used as a danger sign of enemy attack, wild animal attack and even natural disasters, sign of high-ranking citizens or tribes who died, the presence of important guests, especially visiting officials. Bia Music function after the change was in 1942-1994 and in 1995 until now. In 1942-1994 bia music that became the medium of Entertainment and As a Bridesmaid Media In Marriage. While bia music in 1995 until now bia music that became the media of education, publications, association, entertainment, for cultural festival events and as a medium of evangelism. In carrying out any activities whether formal or non formal such as weddings, religious ceremonies, and others that are social, Bia Music group always appear in the show. The presence of Bia Music is very important for people in the village of stone to celebrate the atmosphere of celebrations such as; National holidays and other big days. This is felt to be very important, considering that as stated by the community in the stone village in general, if the existence of Bia Music is not in the folk show, the atmosphere feels less attractive. In addition to being a cultural identity that is always featured in welcoming guests both from within and from outside the region, Music Bia in

his role also entertain the people who participate in every activity that is implemented.

An art will function and develop in the midst of community life if still needed by the local community where the art is located. In the village of stone until now the existence of art Bia Music still function in the life of the community, as one of the musical entertainment in various events held in the community. In this case Soedarsono argued that the art of culture as an expression of human feelings is a growing need in accordance with the logging of community life and environment (Soedarsono, 1985: 17).

The existence of art Bia Music until now still survive in society, because it is supported by the tradition of people who always display this Bia Music as *penyemarak* / complement in every event such as; For wedding bridal convoys, commemorating the national holidays of 17 August and other major holidays, religious activities, and other types of activities both within and outside the region, as well as other events. This means that Bia Music art function has changed. The change is caused by the change in social patterns of society so that the art also changed, because people with culture or art can not be separated. In line with that *umar kayam* said that, art is the expression of creativity from culture that never separated from the society (Kayam, 1981: 37-38).

Factors That Cause Changes of Bia Music

Factors that cause changes in music bia due to internal and external factors. A change occurs because of things that are concerned with a living and developing society somewhere, the dead will not grow much less develop. He will remain passive and will not reveal the existence of something alive, where the events of change can occur because every event always chant the impression of dynamics in the life of its development. Cultural products as aesthetic value is a dynamic cultural expression, also experienced a change both the formation of medium, meaning and value of a form and its function in the midst of society. Changes in cultural values that occur in the midst of community life, give impact *paradok*. This

means that changes can be tended to be negative (negative) in the socio-cultural value system, in addition also opens opportunities for the growth of positive values associated with the value of its function for aesthetic value (art). The impact of the changes that occur requires a critical attitude from each community group related to the impact on the system of social institutions of society. On the other hand, changes are efficient for the value of society. From both the impacts caused by the change takes the attitude of the wisdom of the existing community (Soedarsono, 1999: 98). Changes in the context of art also experience a relatively fast and complex time journey. The changes that occurred in traditional arts before and after the New Order period were so rapidly caused by several factors. Soedarsono stated that the development of the era, science, and technology, in some areas in Indonesia, the forms of traditional art closely related to traditional ceremonies turned into the art of entertainment. Music Bia is a traditional musical instrument that has contributed positively to the aesthetic needs of Minahasa society. Music Bia is the identity of the Minahasa community, the form of flexible performances always adapt to the local community environment. The process of establishing the identity of the Minahasa community is a process of forming the value of a continuity of the previous form. In the process of change that occurs in the form and function of Music Bia is a natural and natural thing. The changes that occurred in the traditional art of Bia Music caused the background factors. Aesthetic needs and orientation of the concept of aesthetic creativity of society in responding to pressure from outside and from within artist (artist). Factors that cause changes in Music Bia can be identified or categorized into two factors: internal factors and external factors. As stated by Soedarsono, that by studying the history of cultural development since ancient times, it was in addition to the internal factors that are the driving force of cultural development, external factors play a very important role (Soedarsono, 1999: 93). The change of Bia Music is driven by a collision of modernist culture in its form and function. Modern culture through the role of

technology and communication has the potential of aesthetic needs that are represented through the creativity of artists. The increasing pressure of communications technology in the social system has had an impact on the change in basic values of Minahasa society. Changes in form and function also open space to the social values that are pragmatis profane, so that the form and function as a means of entertainment. Changes in form and function is an important aspect for artists in answering the issue of economic value and the existence of society associated with its popularity. Soedarsono's opinion is similar to Alvin Boskoff's opinion, which states that there are two things that cause change, namely, internal factors and external factors (Boskoff, 1964: 141). Music Bia is the pride of the stone village community as its owner, the change of form and its function does not occur internal-horizontal conflict (among local people). Along with the aesthetic needs of the community that are dynamic, changes in the form and function of Bia Music directly supported by the owner community. It can be observed in every show that gets a positive response, despite experiencing a change in shape and function. This natural factor is a must for stone villagers especially for artists (artists) Changes that occur are a necessity of public identity statement. In a broader perspective changes in the form and function of Music Bia are caused by economic, educational, tourism, and social systems of society. It identifies that changes in the form and function of Music Bia can occur due to external factors that include internal factors

Changes in the form and function of Music Bia other than caused by internal factors are also influenced by external factors. Internal factors, is an inherent encouragement from within, like the artists of Bia Music supported by the community owners. The need to continue to survive and get something positive response, artists with the surrounding community seeks to answer and align the role of music that exists in the concept and aesthetic needs of society. The adventures associated with exploring the form and function of Music Bia, are required to continue to perform a creative work is

innovative and progressive. The artists who are equipped with the potential of creativity in giving the aesthetic direction is rooted in the living tradition in the midst of society. Music Bia in the aesthetic value of stone villagers is one of the alternative needs as a medium of solidarity together. The demands of aesthetic value embodied through unique tones dank has to do with the change of form and function is a necessity. This means that changes that occur are positive can provide satisfaction morale and material. As explained earlier that the changes to Music Bia are caused by the wishes of the artist himself. In external factors there are two factors that affect the first is the technology and communication of the two external cultural influences. The first discussed is about communication technology. Sophisticated communication technology makes long distances no longer felt, because the presence of such a phone, and other communication tools, facilitate the community in the move. Various advanced technology products circulating in the community, so it has become part of the breath of life of Indonesian society. Various communication tools such as television, radio, can provide information to the community including people in the village of Batu sub district Likupang Selatan North Minahasa district. People in Minahasa can watch various performances presented in mass media so that they can provide motivation to the community including traditional music artists to compare and imitate the arts from other regions. The influence of foreign culture in the midst of rural society, usually carried by electronic media such as; Television shows. The influence of foreign culture influences the survival of artistic life in Batu village, including the influx of pop music among the young generation. For example, the many forms of disco music, modern music like a single keyboard and other music. This if not anticipated early on then it is not possible art tradition will disappear and extinct. It is expected that all parties including the government, local people, artists, in order to maintain and preserve the traditional arts that exist in the area is alive and growing.

CONCLUSION

Music Bia is one of the traditional musical instruments of North Sulawesi whose existence is located in the village of Batu sub district Likupang Selatan North Minahasa district until now live and grow. Music Bia appeared early in 1938 in the village of Batu district of North Minahasa. The existence of Bia Music from 1938 to 1990s is not very developed because of little interest in Bia Music in the province of North Sulawesi. By 1995 Bia Music in the village of Batu Kecamatan Likupang Selatan North Minahasa regency came up with a form that has changed to this day. The development of advanced technology in the entertainment world that can be enjoyed by the community, including the supporters of Music Bia, making local artists make improvements and changes to Music Bia. In essence life and art development is closely related to the state of society. Art always evolved along with the development of local people's mindset, so that environmental factors are very influential in the formation of art. Based on the results of research can be said that the presence of Bia Music in the village of Batu District Likupang Selatan North Minahasa district indicates that there is a change in Music Bia seen In the case of Bia Music performances previously as a medium of ritual and communication media. After the change, the Bia Music show became an evangelistic medium, cultural festivals, social events, entertainment and public events events. Socio-cultural change of society occurs due to internal factors caused by the artist itself as a result of the musical demands into an innovation and creativity, and external factors caused by the influence of outside culture that enter and easily accepted by the community

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