

The Change of Function of Rejung Arts in Pagaralam City

Reza Nepilia Sari[✉], Udi Utomo

Universitas Negeri Semarang, Indonesia

Article Info

Article History:
Received January 2018
Accepted May 2018
Published August 2018

Keywords:
Rejung, Function, Social
Change, Traditional Arts

Abstrac

The arts of Rejung is a poem delivered through singing or song, accompanied by a single guitar (one guitar), has a rhythm and ornamental tones delivered in accordance with the theme and vocal character of the performer or Rejung artist. Rejung arts is a form of expression of a cultural society in Pagaralam which has a variety of functions according to the interests and circumstances of society. The purpose of the study was to analyze the socio-cultural changes and its effect on the function of Rejung arts in Pagaralam. The science used here is sociology, it is to describe social changes in a society that affects the function of Rejung arts in Pagaralam. The research method is descriptive qualitative. The technique of data collection in this research are observation, interview, and documentation. The technique of data validity to examine credibility of data is through triangulation. Triangulation of source was done for the process of examination by checking data from several sources. The technique of data analysis used analysis procedur of Miles' and Huberman's interactive, i.e., data reduction from the object of Rejung arts. The data is in the form of written document, visual and audio which have been identified, verified, arranged, grouped, and classified in accordance with the research focus. The change of function of Rejung arts because of the less interest from societies, especially the young generation to display and to appreciate Rejung arts as a form of traditional arts. It causes the losing of a tradition and values of inherited arts from generation to generation.

© 2018 Universitas Negeri Semarang

[✉] Alamat korespondensi:
Kampus Pascasarjana Jl Kelud Utara III, Semarang 50237
E-mail: rnepilia@gmail.com

INTRODUCTION

Rejung arts is a poem delivered through singing or song, accompanied by a single guitar (one guitar). Rejung is the only spoken literature in pagaralam which is accompanied by musical instrument. It has rhythm and ornamental tones delivered with theme and vocal character of the performer with long and continuous poem. Rejung is also called a folklor because it occurs and grows in the middle of ordinary people from the teenagers to adults. This arts is spoken, listened, and understood together in a certain event to share ideas, thoughts, and good teachings.

Rejung arts functions as an expression of one's emotional expression, attitude, and conviction, and an expression of local cultural values. Rejung also functions as supplement of custom ceremonies, a medium of delivering custom norms, entertainment for societies, and as ethnical identity.

The performance of Rejung arts is a performance that plays an active role in the tradition of Pagaralam societies. One function of this arts is previously to express one self feeling and gives a message or a desire to somebody else. This arts is also used as a means of entertainment for the societies and performed in wedding to give advices to the bride and tighten the brotherhood among people.

Rejung arts is performed by Pagaralam artists, one of them is Arman Idris (63 years old). The phenomenon happened now is the less of interest of the societies to appreciate Rejung arts. Seen from the performance, the teens of Pagaralam consider this arts is less interesting remaja because of modernization factor. Ball (in Andrianus dkk, 2013: 137) explains about the development happened because of 2 (two) processes, i.e., endogen process, it is the development of the process in a society itself. The next is Exogen process, this process is caused by contact with other societies or other cultures.

From the positive side, the change happened in the society of Pagaralam is a change caused by a social development that is

influenced by society itself, aims at fulfilling the life's necessities better. From the negative side, it influences on musical taste that can cause disappearance of a culture, tradition, and values in local arts.

Rejung that is previously performed in custom ceremonies, wedding, and the emotional expression experiences shift of function to be a performing arts, stage of entertainment, and as teaching-learning in formal and nonformal institution, as the accompaniment of modern dances. As a form of awareness of traditional arts in Pagaralam City to be preserved, it also keeps the consciousness of supporting community to keep the local wisdom values that exist in Rejung arts.

The change of function of Rejung arts is also happened on Guritan arts that has been observed by Dedy Firduansyah (2016: 6) Guritan is a local literature of Besemah society that previously functions in funerals and as a means of delivering advices to do good deeds, to help each other, to respects the parents. The second discussion is found that there is a change of Guritan functions that is caused by outside cultures in Pagaralam, i.e., islamic culture. That outside culture causes the change of people's attitude to follow the norms and values in the cultures, and then it affects functions change of Guritan.

Based on above statement, the researcher is interested to discuss about the change of function in socio-cultural change. To respond the the problems, the researcher used 2 (two) theories as a foundation, it is theory of function presented by Allan P. Which explains about musical functions. The other theory used is the theory of socio-cultural change by Soerdjono Soekanto that explains about 4 (four) factors causing social change, i.e., (1) increasing and decreasing population, (2) innovations, (3) conflicts, (4) revolution and rebellion.

The benefits of the research influence on 2 (two) aspects, theoretical and practical. Theoretical aspect is more about the relevance of the same observation or science, i.e., Sociology. The practical aspect is more about the whole aspect which is directly relate to the next

researchers, Rejung artists in Pagaralam, societies, formal and non formal education in Pagaralam, related departments such as education and tourism service research objects.

METHODS

This research used interpretative qualitative method with sociological approach, they are social change and cultural. The research design used case study which means that the findings are only applicable to those which have the same characteristic and phenomenon. The research target was The Influence of Social Change at the Form of Rejung arts. The research location was Dempo Utara (Northern Dempo) District, Pagaralam, the data sources were Rejung arts performer.

Data and data sources were obtained from primary and secondary data. The technique of data collection used observation technique by observing Rejung performance directly, and all aspects that relates with arts object. For interview technique, the researcher meets interviewers to give them questions about everything relates to Rejung arts, they are Rejung artist and traditional leaders. The documentation technique involves data collection in a form of written data, such as, books, journals, encyclopedia, or any posts that are archived in the review of Rejung arts objects. Then, visual documents, such as, pictures or video of Rejung arts performance as a whole or separate, and recordings of interviews.

The technique of data validity was based on credibility criterion with triangulation technique. The triangulation of sources were done for the process of examination by checking the data obtained from various sources that would be described, categorized, and analyzed in accordance with problems formulation and purpose. The technique of data analysis used procedure analysis of Miles and Huberman's interactive model, i.e., data reduction from Rejung arts object. The data were in a form of written, visual, and audio document which has been identified, verified, arranged, classified, and grouped based on research focus. The data

presentation was based on the analysis of problem topics, intraaesthetical and extraaesthetical of Rejung arts. Drawing a conclusion or verification in the groups was based on pattern and relation which have been reduced and verified based on proportion that would be explained in the discussion.

RESULT AND DISCUSSION

The Social Change Happened at Pagaralam Societies

A change is a process happened deliberately because of various factors. Generally, there are some factors contributes to bring up the social changes. Soekanto (2007: 275) explains 4 (four) factors that contributes social changes; (1) the increasing and decreasing number of population, (2) innovations, (3) conflicts, (4) revolution or rebellion.

First, Pagaralam is an agricultural city that is surrounded by many trees and rivers becomes an attraction of the societies outside Pagaralam to look for a fortune in farming. This makes developers compete to build housings and farming land in Pagaralam. So that the increasing the number of population influences traditional arts in Pagaralam.

The socio-cultural change happened because of the increasing number of population in Pagaralam. The language used is Indonesian language and Palembang language, but not all societies that move to Pagaralam used their own language, they learn the local language to have socialization dan communication. This influences on social interaction happened in Pagaralam societies. The increasing number of population not only affects on societies' interaction, but also to Rejung arts that is rarely performed.

Second, the socio-cultural process in the societies. Surely, there are people who are aware the weakness of cultures in a society. The new cultural findings are also motivated by the developed technology elements and the existence of social media which most of people use it. The above facts influence on people's musical taste.

The modern music now has been accepted by people in Pagaralam. It can be seen that they play modern music in their events, such as, wedding, circumcision, thanksgiving. Previously they invited Rejung arts community to enliven their events, but now they move to modern music, such as, solo organ, band, and dangdut. Music was created as the demands of the society which describes the state of an era. It means that music and the process of music is also determined by the aspirations of the people living at that time (Kesumah dalam Romadhon, 2013: 9).

The technology at present is not only used by people in big cities, but also used by those in rural area. It has come to almost all aspects of people's life, even farmers and ordinary people can get its benefit. At last, people in the word can not be separated from technology.

Third, conflicts between young and old influence to the function of Rejung arts because the young generations tend to choose more modern events, like music modern in a wedding event. While the old generations suggest to invite Rejung arts community to perform in their wedding because it is considered to preserve the rules in making friends of singkuh and sundi personality (to keep maintaining the boundaries of both male and female male types thus creating a harmonious order of life).

Forth, the rapidly process of social change, the planned and unplanned change that executed through the violence or without violence can be seen from people in Pagaralam before the entry of Islam. People still believe in the unseen with the system of animism and dynamism beliefs but after the entry of Islam in the middle of the Pagaralam society and the entry of culture from outside, making all traditions that deviate from the religion of Islam and belief to the ancestral spirit is no longer used. Rejung arts used as a medium for dakwah, such as advising fellow human beings by inserting Islamic poem in order to spread / syiar of Islam.

The Change of Function of Rejung Arts in Pagaralam (2001-2017)

In every inherited culture in a society, it can not be separated from the functions of arts itself. As well as in Rejung arts, it has functions in each poem and lyric that contains advices, teachings, hopes that can deliver messages and good teachings for the listeners. Rejung arts also gives moral messages, allusions, one's inspiring story, a feeling's expression of the youth, such as, moaning, lamenting fate, and regretting life.

The development of Rejung arts now is identified from its function. Initially, Rejung arts was used as a means of emotional expression, a means of communication in the introduction of teenagers to be welcoming, but in 2001 Rejung arts shifted function into a means of performances displayed in front of general public and taught in formal and non formal education, performed on official government events, and as a dance accompanist.

The function of Rejung arts refers to the theory of Allan P. Meriam (in Mustikasari 2013: 22) states that the usage focuses on the problem of the situation or the way in which the music is used, whereas the function focuses on the reasons for the use or concerns of the purpose of using the music that is able to meet the needs of human beings.

Rejung Arts as an Emotional Expression of Its Performer

Music has a great influence as a means to express the feelings or emotions of the singers and players that can cause a sense or emotion in the audience. The feelings expressed by the performers of arts are very diverse, including a sense of awe in the creation of God, sadness, longing, pride, joy, and so on.

Rejung arts is a means of expressing one's emotional, to fill the time gap in every activity of farming and gardening, as well as to express one's feelings to the opposite sex by using pantun accompanied by guitar. It is in accordance with the opinion of Soehardjo (dalam Perdana, 2017: 6) that expression is the activity of expressing the inner experience of the

artists, addressed to the audience with the intention of creating a new experience.

When the Rejung arts performance is displayed in the community it will generate or evoke emotional audiences who watched the show. For example, when Rejung arts is performed by using a theme song about sadness, disappointment, lamenting fate, will spontaneously impact people to express their emotions. Unwittingly from the lyrics and accompanying music can make the audience shed tears, like in Utomo (2017: 92) The uniqueness of the sound of musical instruments and the voice of the singer makes the song has the psychological power to move the feelings as well as emotional expression of anyone who heard it, so as to make the listener feel happy, sad calm, comfortable, peaceful and so forth. Most of people like music including children, so it can be said that the performance of Rejung has emotional expression with sadness as the theme. The following is the picture of Rejung performance based its emotional, picture1.



Picture 1. Rejung arts as an expression of sadness when a sad song is sung

Rejung Arts as An Entertainment Medium

Rejung arts is a means of entertainment of Pagaralam society. In every occasion, people invite for an entertainment reason. It usually performs in the weddings, government's events, and cultural festivals. The presence of Rejung arts is waited by Pagaralam society.

The poetry used in Rejung arts gives the impression and the message and gives an interesting thing so that the arts consumers or

the viewing community especially among the parents feel entertained on what is shown. In every occasion Rejung arts takes parts as an entertainment of community. The performance of Rejung is to enliven certain events or the request from people who hold events. In addition Rejung arts is also very entertaining for the parents, especially when accompanying the mothers who are dancing.

Rejung Arts as A Medium of Communication

Rejung arts serves as a communication medium that plays an important role to deliver the message, in terms of rhymes and poems sung delivered by Rejung artists. Poems which convey the messages contained in the text of the song is an indirect communication. Besides that, Rejung music itself (without text) can communicate something, but not many people know what music is communicated to, how and to whom. In line with the statement of Bray (in Sumaryanto, 2000: 5) The expressive sound here implies a broad spectrum of possibilities of the tone, including noise, and its combination with silence. In other definition music is a means that can communicate something to its listeners.

Rejung music is not a universal language that can be understood by anyone and anywhere, because every type of music must be born and grow in a particular society with its culture. Darsono (in Tahrir, 2017: 11) reveals that arts as a personal instrument is presented not only for the interest of the artists (which means in creating arts works an artist does not use imagination or idea only) but also the environment where artists live will inspire them in arts working through visual languages.

Rejung arts that serves as a means of communication, seen when the audience as a consumer can understand the message of Rejung arts performance, the message delivered in the poems sung through Rejung. Although there is no a direct interaction between the performer and audiences, the communication process happened when the messages and the jokes delivered or understood in the performance.

Rejung Arts As An Accompaniment of Modern Dance

The role of music in dance can provide an emphasis on the value of beauty to the meaning and beauty of a motion that is presented in a presentation of dance. In the presentation of traditional dance, the music element is dominant and strong so that it makes the presented dance has a presentation character that is adapted to the theme and purpose of the dance presentation. Rejung arts accompanies modern dances in Pagaralam when there is a request from the people who hold events, or big events in Pagaralam.

The change of function is because this arts runs in accordance with the development of the era so that the young generation tends to like Rejung arts. Kinds of dances that are accompanied by Rejung is gadis tekungkung dance. This dance is used to enliven the opening session of events, both in wedding and in government events, See picture 2.



Picture 2. Rejung Arts accompanies Gadis Tekungkung Dance

Rejung Arts As A Medium of Education

In an arts performance people often indirectly get education since every arts work contains a message or a meaning that is delivered. The stimuli aroused by arts are an educational tool for a person either directly or indirectly. Arts education as stated by Ki Hajar Dewantara (in Utomo, 2009: 18) is a determining factor in building children character, because of that arts education at school can be a foundation of education in character building.

Arts is very beneficial to guide and educate the one's psychological state and

attitude to change to better condition. According to Rohidi (2016: 114) arts education is an education effort to use arts as a medium. Arts education is an important tool in education system as a whole, it is a strategic and functional element for an effort of glorification of humanity.

The goal of Rejung arts learning in school is of course to build the character of the child to be better, to increase and develop the potential of the child in a beauty through experience and musical disposition, the child is able to express himself through music, Utomo (2017: 2) explains that music education is a means of expression because among students in an institution of music education reveal that through the musical activity they can obtain an opportunity to express their thought and feelings through the tones played, both vocal and musical instruments.

Thus, from the ability to judge music through intellectual and artistic tastes, students can develop and love the culture and arts they have. To keep the existence of traditional arts alive and thriving in the city of Pagaralam, then Rejung arts is taught in schools and in the studio.

Rejung Arts As A Medium of Society Integration

Rejung arts can create a sense of togetherness in the hearts of the audience. Togetherness in a society that has a value system, a lifestyle, and an arts style. Therefore, Rejung can evoke a sense of solidarity of Pagaralam society.

Currently Rejung arts is still often used in weddings, to entertain guests or people who attend the wedding ceremony. Usually Rejung arts its use the theme of love or jokes in its poem, then unconsciously people that gather in a group will give the impact of social interaction or assimilation of one to another. The mixing of the young generation to the older generation while watching and seeing Rejung arts performances with rhymes containing advice and messages will shape the adjustment between the different elements of society so as to produce

a pattern of community life that has the harmony of function.

Changes in functions that occur certainly cannot be separated from the role of the people of Pagaram and the development of the era and technology. Changes that occur in the community of Pagaram City is a social development of society in fulfilling the needs of life that occurs through the process of progress of knowledge from various sides of life.

CONCLUSION

From the results of this study it can conclude that the arts of Rejung in Pagaram is a performance that plays an active role in the tradition of Pagaram society. One of the functions of Rejung arts was initially used as a means of delivering messages and emotional outpourings of a person, traditional ceremonies, and wedding, but over time the arts was used as a means of public entertainment and performing artss. Currently Rejung arts is used for the opening of big events to welcome the great guests, accompaniment of local modern dances , studied in formal and non-formal education as a form of awareness for the younger generation that traditional arts, especially Rejung arts is very important to be studied, developed, and preserved in order to avoid the extinction and fading of traditional arts in Pagaram.

ACKNOWLEDGMENTS

A huge appreciation is indebted to Dr. Sunarto S.Sn., M.Hum. who has guided and directed the writer in completing this writing. The writer also wants to thank the interviewees of the research who has delivered bunch of information about The Change of Function of Rejung Arts in Pagaram City.

REFERENCES

- Adrianus, Sri Iswidayati, Triyanto. 2016. Patung Pantak Dayak Kanayatn: Kajian Bentuk Dan Fungsi Dalam Perubahan Sosial Budaya. *Catharsis : Journal of Arts Education*, 5 (2), 135-141. Semarang: Pendidikan Seni Pascasarjana UNNES
- Firdiansyah, Dedy., Tjetjep Rohendi Rohidi, Udi Utomo. 2016. Guritan: Makna Syair Dan Proses Perubahan Fungsi Pada Masyarakat Melayu Di Besemah Kota Pagaram. *Catharsis : Journal of Arts Education*, 5(1), 71-78. Semarang: Pendidikan Seni Pascasarjana UNNES
- Mustikasari, Krisna Dewi. 2013. Fungsi Irian Musik Dalam Kesenian Sintren di Desa Pagejagan Kabupaten Brebes. *Catharsis : Journal of Arts Education*, 2 (2). Semarang: Pendidikan Seni Pascasarjana UNNES
- Perdana, Firdaus., Sunarto, dan Udi Utomo. 2017. Kesenian Rampak Kenthong sebagai Media Ekspresi Estetik Masyarakat Desa Kalirejo Kabupaten Pekalongan. *Catharsis: Journal of Arts Education*, 6 (1), 1-8. Semarang: Pendidikan Seni Pascasarjana UNNES
- Rohidi, Tjetjep Rohendi. 2016. Pendidikan Seni: Isu dan Paradigma. Semarang: Cipta Prima Nusantara.
- Romadhon, Ali. 2013. Musik Dangdut Koplo Di Grup Bhaladika Semarang Dalam Konteks Perubahan Sosial Budaya. *Catharsis: Journal of Arts Education*, 2 (2), 9-13. Semarang: Pendidikan Seni Pascasarjana UNNES
- Sumaryanto, F. Totok. 2000. Kemampuan Musikal (Musical Ability) dan Pengaruhnya terhadap Prestasi Belajar Musik. *Harmonia: Journal of Arts Research and Education*, 1 (1), 1-8. Semarang: Pendidikan Sendratsik UNNES
- Sunarto. 2016. Filsafat Seni Nusantara. *Jurnal Imaji : Volume 14 No. 1*, Hal. 81-89.
- Soekanto, Surdjono. 2007. *Sosiologi Suatu Pengantar*. Jakarta: Rajawali Pers
- Tahrir, Rhomas., Tjetjep Rohendi Rohidi, Sri Iswidayati. 2017. Makna Simbolis dan Fungsi Tenun Songket Bermotif Naga pada Masyarakat Melayu di Palembang Sumatera Selatan. *Catharsis: Journal of Arts Education*, 6 (1), 9-18. Semarang: Pendidikan Seni Pascasarjana UNNES
- Utomo, Udi. 2009. Pengembangan Materi Pembelajaran Seni Musik Berbasis Seni Budaya Berkonteks Kreatif, Kecakapan Hidup, dan Menyenangkan Bagi Siswa Sd/Mi. *Harmonia: Journal of Arts Research and Education*, 9 (2), 16-29. Semarang: Pendidikan Sendratasik UNNES

- _____. 2017. Daya Tarik Lagu Bagi Anak Usia Dini: Studi Kasus Di Tk Pertiwi I Singodutan, Wonogiri. Jurnal Seni Musik, 6 (2), 91-100.
- _____. 2006. Gender dan Musik: Kajian tentang Konstruksi Peran Laki-laki dan Perempuan dalam Proses Pendidikan Musik. Harmonia: Journal of Arts Research and Education, 7 (1), 1-13. Semarang: Pendidikan Sendratasik UNNES.