

The Process and Function of Rebana Music *Gendukan Jawa*n As A Communication of *Kelompok Informasi Masyarakat (Kim)*

Dalori^{1✉}, Totok Sumaryanto.F², Udi Utomo²

¹. SMPN 2 Pekalongan, Indonesia

². Universitas Negeri Semarang, Indonesia

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Abstract

The art of rebana traditional music Gendukan Jawa is one of religious-ethnic music styles used as communication media of Kelompok Informasi Masyarakat (KIM). The observed problem was how the process and function of rebana music Gendukan Jawa as a communication media of Kelompok Informasi Masyarakat (KIM) to the community of Kraton Kidul Pekalongan. The purpose of this research is to describe the process and function of rebana music of Gendukan Jawa as a communication media. The benefit of this research is to give contribution to all parties about rebana music Gendukan Jawa theoretically and practically. This study used qualitative method with interdisciplinary approach. The data collecting technique was observation, interview, and document study. The data validity used data triangulation technique. The data analysis used data reduction, data presentation, and conclusion drawing. The results show that the communication process of rebana music Gendukan Jawa of Kelompok Informasi Masyarakat (KIM) with Kraton Kidul community includes five elements as a respond from the five questions: 1) Who : communicator 2) Say What : sent messages 3) In Which Channel : channel or media used to deliver the communication messages. 4) To Whom : receiver of the messages 5) With what Effect : the changes happened. The communication process involves primary communication process using verbal symbols namely messages that sent through song lyrics. Then, the secondary communication process using tools as the second media after using symbols as the first media. The function of rebana music Gendukan Jawa in Kelompok Informasi Masyarakat includes the function of telling, educating, changing the perception, and entertaining.

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✉ Correspondence Address:

Jl. Cendrawasih No.11, Kandang Panjang, Kec. Pekalongan Utara,
Kota Pekalongan, Jawa Tengah 51149, Indonesia
E-mail: lorydal6@gmail.com

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INTRODUCTION

Indonesia is multicultural society that has noble cultural treasure, this is reflected in all aspects of Indonesian's life. One of them is traditional music. In the context of communication, traditional music is a media and cultural messages for the follower or other societies. (Siti Sarini:448). Traditional art is usually associated with different customs from one group to another, as well as rebana music (Slamet 1999:132).

In Pekalongan, there are many kinds of traditional Islamic art patterns, both seen from the shape and contents. As stated by Raharjo (1995: 59) that Islamic music is music with a Islamic theme in its lyrics and poetry containing Islamic teachings that provide advice, as well as invitations. Based on the different customs and habits of each Rebana music group in Pekalongan, tambourine music Gendukan Jawa is Islamic traditional music that has its own characteristics both form, content and function.

Relating to the function of traditional music, rebana music Gendukan Jawa is a type of traditional music that has the function of (1) as a medium for da'wah for the Islamic religion, (2) entertainment, which is to provide entertainment to a wide audience, even often combined with pop songs, (3) ritual, which is to accompany the wedding procession, circumcision, and to accompany the dhikr and prayer especially in the month of Maulud or at the turn of the Islamic New Year (Hadi, 2001: 42)

In its development, rebana music Gendukan Jawa not only presents the show as a medium for religious preaching, entertainment and rituals, its presence is used as a medium to communicate a message. This can be seen the involvement of rebana music in the activity of Kelompok Informasi Masyarakat (KIM) in Pasir Kraton Kramat Kota Pekalongan, especially in Kraton Kidul. The information messages delivered by KIM to the society is communicated through rebana Gendukan Jawa music. This is an interesting study, considering that in the midst of the rapid development of modern art there are still traditional arts which activities are in the

Community Information Groups (KIM) which prioritize technology and information.

Kelompok Informasi Masyarakat (KIM) is one of the programs created by the government to support the realization of the information community in Indonesia. As stated in the regulation of communication and information minister No. 17, 2009 about the dissemination of National Information by government, province local government. This program is for community in order to optimize the benefit of information in their life. The form of contribution of Rebana music Gendukan Jawa toward KIM can be seen in the form of songs in the rebana music performance Gendukan Jawa. Those songs is packaged into full-message lyrics. The observed problems are how the process and function of rebana music Gendukan Jawa as a communication media at Kelompok Informasi Masyarakat (KIM) with the community of Kraton Kidul Pekalongan ?

Based on the process of rebana music Gendukan Jawa on the Community Information Group (KIM) with the Kraton Kidul community, researchers are interested in examining more deeply the rebana music of GeJawan ndukan especially about its contextual aspects. In traditional arts there are always 2 (two) aspects that cannot be separated from one another. According to Susetyo (in Florentianus Dopo, 2018: 172), textual aspects are elements of art that are enjoyed directly by the audience or experience during art presentations. Textual elements are those like musical compositions embodied in rhythm, melody, harmony, musical structure, lyrics, tempo, dynamics, expressions, instruments, and arrangements. Meanwhile, contextual aspects are things related to the message or values to be conveyed through the appearance of art such as meaning, function, purpose, essence or role of art in people's lives. Contextual aspects related to beliefs, ideas, values or philosophy of life of community groups expressed through traditional music presentations. The description process of communication in a group is by answering the following questions Who, Say What, In Which

Channel, To Whom, With What Effect (Sentosa, 2015:495)

METHODS

This study uses a qualitative method with an interdisciplinary approach. Data collection techniques used were the method of observation, interviews, and documentation. The data validity checking technique uses triangulation of sources, while the data analysis technique uses an interactive model of data analysis technique which consists of three activities namely data reduction, data presentation, verification.

RESULTS AND DISCUSSION

In this modern era, the content of music is not only as an idea to entertain but music is also used as a medium to represent feelings, social aspirations, life, politics and even become one of the propaganda agitation media to launch an ideology. The communication function in music can record reality in waging social criticism, music can be considered to be a means of public opinion about the reality that occurs in its mass.

As stated by Merriam (1964: 223), the function of music as a means of communication is that in a music which applies in a cultural area contains its own cues that are only known by the people supporting the culture. Signs and messages are found in song melodies and poems (song lyrics) that contain religious values or beliefs, and values about politeness or norms through songs. The function of music as a communication tool is as a medium for conveying good values through melodies and song lyrics from music creators to listeners. In the communication function, a music that applies in a cultural area contains its own cues that are only known by the people supporting the culture. This can be seen from the text or the music melody. In the past, music became one of the medium-distance means of communication. For example, if a ceremony has begun, special music will be played to invite the invitees and as a signal that the ceremony has begun. Like the sound of a *rebana* Gendukan in Mushala Gg. IV Kraton

Kidul, has certain signs to convey a message in the form of the sound of its musical instrument and a message composed through song lyrics (Muhibin, interview, 2 January 2019).

The Communication Process of *Rebana* Music Gendukan Jawan

The Elements of the Communication Process

The involvement of rebana music Gendukan Jawan in Kraton Kidul Pekalongan Community Information Group in communicating messages through several processes. The communication can run as expected if between the communicator and the communicant runs the communication process properly. Laswell (in Effendy, 2016: 10) says that a good way to explain communication is to answer the following questions: Who Says What In Which Channel to Whom with What Effect? The Laswell paradigm shows that communication includes five elements in answer to the questions asked, namely: • Communicator (who said?) • Message (say what?) • Media (through what channels?) • Communicate (to whom?) • Effect (what effect?). Researchers through field observations see these elements in the tambourine music process of Gendukan Jawan as follows.

First, Who: who said (communicator), in this case the Kraton Kidul Information Society (KIM). The process is that KIM has prepared a theme for the information to be conveyed. Then the rebana music of Gendukan jawan conveys the message theme into the song lyrics to be composed and sung through the accompaniment of the music.

Second, Say What: What message was conveyed. In tambourine music performances Gendukan songs are usually presented based on the main song that is Tanaqol song that contains the message of educating and religious moral messages. Then after the main song is finished, it is followed by entertainment songs that give messages to inform, change views and entertain. As stated by Hovland (in Dani Kurniawan, 2018: 64) about the theory of S-O-R (Stimulus-Organism-Response) that in delivering messages the SOR model is used, the role of the SOR as

guidance guides the design of a message. According to the SOR formula to make a good message there must be three elements (containing attention, containing understanding and acceptance). Also explained that each message the stimulus has an influence on the communicant. For example, to deliver a message about the need to maintain the cleanliness of the Kupang river, the lyrics are written in accordance with the conditions at the time, as well as rebana Gendukan Jawan instrument, a more varied arrangement has been prepared. The lyrics written are also easy to understand and contain meaning and can be well received by the communicant.

Third, In Which Channel : What channels or media are used to convey communication messages. Here it is clear that the media used to convey messages is through music. In this case rebana music Gendukan Jawan. In the music contains two concepts, namely the concept of vocals and instruments. The message conveyed is through the vocal concept with song lyrics that have been prepared with the theme.

Fourth, To Whom : Who is the recipient of the communication message. The recipient of the communication message is the people of the Pasir Kraton Kramat Village, especially the Kraton Kidul Village, Pekalongan City. As explained earlier, the tambourine music of Gendukan Jawan as a medium that communicates messages by the Community Information Group to the Kraton Kidul community.

Fourth, What Effect : What changes occur when the communicant receives a communication message that has been conveyed. Changes that occur include various fields, including the fields of religion, morals, education, social health and culture. In the field of religion is always echoed the sarafal anam lyrics originating from the book of the barzanzi which teaches the good side and role models of the Prophet Muhammad. Moral messages are also taught lyrics that teach the goodness of the contextual meaning contained in Tanaqol lyrics, in the field of education information messages are delivered through songs about free learning packages and

other educational messages, in the health sector informed about the importance of keeping the environment clean, in the socio-cultural field information is informed regarding the distribution of raskin rice and so on. Furthermore, a significant change is that through songs in rebana music, Gendukan Jawan, the public becomes aware of information. The mindset, attitude and behavior also show good change, this is indicated by hospitality, harmony, mutual respect, mutual cooperation, brotherhood and kinship of citizens as well as a curious attitude about everything regarding aspects of life in society.

Communication Process

The description of the communication process of rebana music Gendukan Jawan in the Community Information Group (KIM) with the Kraton Kidul Pekalongan community is obtained if the elements in the communication process have been implemented properly. Furthermore, the communication process is divided into two, namely the primary and secondary communication processes. The primary communication process is the process of conveying one's thoughts and or feelings to others by using the symbol as a medium. The symbol as the primary media in the communication process is the verbal message (language), the verbal message in question is the message conveyed through the song. Communication takes place when there is a common meaning in the message received by the communicant. The process is as follows, first the communicator encodes the message that will be conveyed to the communicant. This means that the communicator formulates his thoughts or feelings into symbols (language / song lyrics) which are expected to be understood by the communicant. Then, the communicant decodes the message from the communicator. This means that the communicant interprets the symbol that contains the communicator's feelings and thoughts. The lyrics are sung in rebana music Gendukan Jawan is a verbal message delivered through the song. Examples to inform how to maintain the cleanliness of the Kali Loji /Kali Kupang in

Pekalongan City are given a verbal message through the lyrics of the song "Kali Kupang". In order to make the verbal message easy to understand, it is necessary to use the local language with a distinctive Pekalongan dialect so that it looks familiar. The following are the lyrics to the song Kali Kupang.

Kali kupang

Senenge wong Pekalongan

Nduwe kali sing keno go ambyur-ambyuran

Ra isuk ra awan

Aku karo kanca-kancaku

Saben dino dolane mrono

Tujuane pingin ambyur-amburan.

Tapi saikine wis seje sak kabehane

Banyu kali ra karuan rupane

Jandali bali Gusti

Jan ambune mana tahan.....

Sapa sing salah, sapa sing tanggung jawab

Yen gurumu takon kepiye jawabe

Ra sah do maido, rasah gegerr

Ra sah gresah sing penting udude.

(Source: The Document of Rebana Music Gendukan Jawan Al-Imani 2018)

The secondary communication process is the process of delivering messages by the communicator to the communicant by using a tool or means as a second medium after using the symbol as the first media. A communicator uses communication media to the communicant as a means of communication because it is located in a relatively distant place or in large numbers. Letters, telephone faxes, radios, magazines, and others are the media that are often used in communication.

Pasir Kramat Kraton Urban Village with a wide range of areas does not allow the expected dissemination of information. For this reason, activities can be seen in the activities of the Kraton Kidul Pekalongan Community Information Group in disseminating information on various kinds of information through the installation of pamphlets, distribution of brochures and so on. Here are some examples of information leaflets in Figure 1



Figure 1. Attaching the Pamphlet
(Document: KIM Kraton Kidul, Pekalongan City)

In Figure 1 can be explained the activities of attaching pamphlets or leaflets containing dengue mosquitoes. In order for citizens to obtain comprehensive information, a media which can reach that information is needed. Not all residents can be concentrated on a musical performance, because not all of the Kraton Kidul area can be reached by rebana musical performances Gendukan Jawan. Thus we need another media as a tool to convey a message as explained in the previous section. The process is the process of delivering a message by the communicator to the communicant by using a tool or means as a second medium after using the symbol as the first medium, song lyrics. In the process of secondary communication is fully carried out by the Community Information Group (KIM) Kraton Kidul Pekalongan without involving rebana music Gendukan Jawan.

The primary and secondary communication processes are actually complementary (Effendy, 2016: 18). In this connection to obtain clarity, the communication process model presented by Philip Kotler is based on the Lasswell paradigm in Figure 2

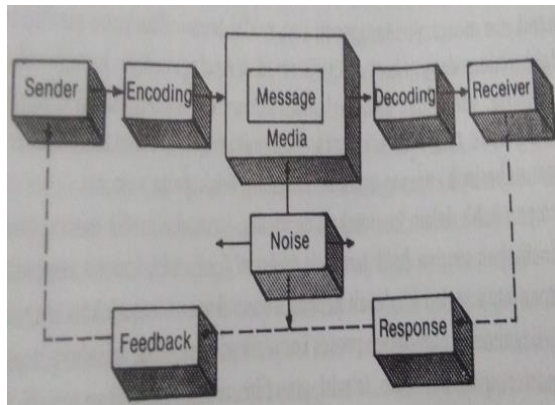


Figure 2. Philip Kotler's Communication Model based on Lasswell's paradigm

Based on Figure 2 it can be explained, that the affirmation of the elements in the process of communication of Tambourine music Gendukan in the Community Information Group to the Kraton Kidul community starts from Sender, namely a communicator who conveys a message to someone or a number of people, in this case the Kraton Kidul community. Then proceed with Encoding, the process of transferring thoughts in the form of symbols, namely verbal symbols in the form of song lyrics. The next process of communication is the Message, which is a message with a concept of a theme prepared and written in the lyrics of the tune music song Rebana Gendukan Jawan that is sung and is a set of meaningful symbols conveyed by the communicator. The next process is the Media, which is a communication channel where messages pass from the communicator to the communicant, in this case tambourine music Gendukan Jawan as its medium.

The rest after discussing the communicator process with the communicant, it is also known that some processes are caused by the communicator, especially the communicant. The process includes Decoding, which is the process by which the communicant establishes the meaning on the symbol conveyed by the communicator to him. In the process, the communicant finds a meaningful sign through the theme of the song's lyrics delivered. Furthermore, the Receiver, the communicant who receives the message from the communicator, communicates here is the Kraton

Kidul Pekalongan community. Then the Feedback is the response of the Kraton Kidul community when the message is delivered or conveyed by the communicator.

The Function of Rebana Music Gendukan Jawan as Communication Media

According to Siti Sarini (2015: 448) states that the communication function in music can be seen from the contents of the message in a variety of songs, some in the form of expressions of sadness, admiration for someone, a sense of disappointment, hatred, revenge, and social criticism even issues -isusocial in society that is addressed to the authorities or the government because in every song creation, a creator tries to convey a message to the audience, and it is a reality or phenomenon felt by the creator. In line with this Lorimer (In Taqari, 1991: 12) states that the communication function in general shows the flow of movement that goes hand in hand with society or individuals. Communication functions according to the needs of users or individuals who interact. Therefore, the communication function can be associated with expressions (emotions), directives, references, poetry, fatigue, and metalinguistics related to how the language is said. Lorimer further said that in general the communication function consists of four main categories, namely: (1) the function of telling, (2) the function of educating, (3) persuading people to change their views, and (4) to entertain others. Based on this view, the function of rebana music Gendukan can be categorized as follows.

1. The Notify Function

This means that through communication various concepts or ideas are notified to others (communication recipients), and this recipient receives them, which in turn impacts them to know about the ideas or information being communicated. The content or the content of communication in rebana music Gendukan Jawan is through song lyrics. An example of how to get to know the culinary traditions of the famous citizens of Pekalongan City is sego megono. Through the song lyrics told about sego megono as a culinary typical of the citizens of the city of Pekalongan, following the lyrics of the

song sego megono rebana music Gendukan Jawan. In the communication process is not without obstacles, of course there are disturbances. In this case Noise, which is an unplanned disturbance that occurs during communication as a result of receiving another message by the communicant that is different from the message delivered by the communicator to him.

Sego megono

*Sapa wae sing pernah mampir ning Pekalongan
Mesti ngerti apa sing dikhaske wargane
Ra ana liyo, yo kui Megnane
Rupane semrawut tapi enak rasane
Nuacak sepisan mesti takon tunggale
Yen ora ngandel yo buktekke dewe
Reff
Ning Jogja terkenal Gudege
Surabaya rujak cingure
Ning Semarang terkenal lumpiane
Ning Pekalongan....., ya megonone
Megono wis dadi ciri khase wong Pekalongan
Wis ora jare-jare pancen sedep rasane
Angel gawene ning murah regane
(Sego Megono song lyrics*

Documents: Rebana music, Gendukan Jawan Al-Imani)

The song lyrics can provide information (to tell) to residents that sego megono culinary is very famous. Some residents who previously did not know, now they know. Finally, the contents of the communication will be responded to by the recipient or the citizen, possibly in the form of behavior, response, and others. This notification is very important in the social context.

2. The Function of Educating

The meaning is that communication plays a role in the context of human education. Communication becomes a channel of knowledge from one person to another. Science is transferred from someone who knows to someone who doesn't know. The function of educating in tambourine music can be seen from the lyrics of this music song taken from Safirul Anam sourced from the book Berzanzi. The lyrics of the song delivered are about praise to the Prophet Muhammad. In the lyrics it contains an exemplary virtue value. On the other hand

tambourine music Gendukan Jawan also conveyed about good knowledge in the community, for example providing knowledge about the dangers of drugs. Stay away from drugs is an educational message. Through the lyrics of the song becomes a theme song "Danger of drugs". The following lyrics are delivered about the dangers of consuming drugs.

Katakanlah tidak pada narkoba

*Wahai engkau tunas bangsa
Harapan sluruh Indonesia
Jangan membawa beban
Karena itu sangat bahaya
Kuatkanlah dirimu
Jangan sampai engkau tergoda
Oleh bujuk rayu
Pesona ganja jangan terpikat
Manalah mungkin
Kau hancurkan hidupmu diperbudak Nakoba
Reff
Katakanlah tidak pada narkoba
Memang lebih baik saicara saja negara kita
bebas narkoba*

Kita raih cita-cita Bangsa

Kita raih cita Bangsa

(Source: Document of Rebana music of Gendukan Al-Imani 2018)

3. Change View Function

Communication also functions to change human views or persuade people to change their views. Through communication, a person's or community's views can be changed, from one view to another. Songs that are sung by tambourine music Gendukan Jawan are songs of praise to the Prophet Muhammad SAW such as Tanaqol songs. The audience or people who listen to the song are invited to how to follow in his behavior. From there, it is hoped that the community will be able to follow what Rasulallah has done to set an example, so that the community will change their influence in socially and having a good religion in the community. The following message Tanaqol songs can be seen in Figure 3.

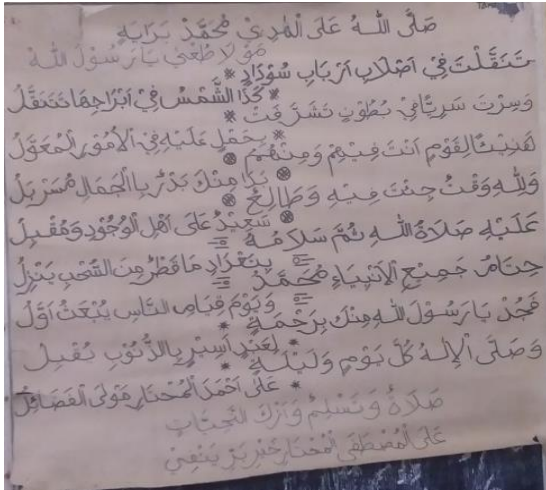


Figure 3. Tanaqol song lyrics in Arabic script
(Document: Rebana music, Gendukan Jawa Al-Imani's song)

Tanaqol

Salallah alal hadi, Muhammad baroyatin.

Maula duuya..., ya Rasulallah

Tanaqol tasfiaslaa...

Biarba dusudatin...Maula duuya..., ya

Rasulallah

Reff

Salatu wataslimun, Salatu wataslimun

Waasaka tahiyatin..., tahiyatin

Alal Mustofa Muchtar, Alal Mustofa Muchtar

Ri khoiri bariyanfiy..., bariyanfiy

Meaning:

Perpindahan Agung

Semoga rahmat Allah senantiasa tercurahkan

kepada sebaik-baiknya makhluk sang pemberi petunjuk (Muhammad). Engkau dilahirkan ya Rosulullah.

(Nur)mu berpindah-pindah di dalam sulbi-sulbinya tuan-tuan yang mulia.

Reff:

Shalawat dan salam semoga senantiasa

Tercurahlimpahkan atas Nabi Muhammad

Yang terpilih, dialah yang memiliki

Ketenangan hati yang bersih

Dialah sebaik-baiknya semua makhluk.

(Source: rebana music Gendukan Jawa Al-Imani Kraton Kidul Pekalongan 2018)

Based on Figure 3 it can be explained that in principle the lyrics consist of 4 stanzas.

Where the first stanza is a question sentence, stanza 2 answer sentences. Then proceed to verse 3 which is a song chorus. Here the theme is different which is then closed at verse 4 which is the song code. The lyrics that are heard and their meanings are truly soothing, enhance morality that touches feelings and enhance the Islamic faith with the praise of the greatness of the Prophet Muhammad SAW. The lyrics that are heard and their meanings are truly soothing, enhance morality that touches feelings and enhance the Islamic faith with the praise of the greatness of the Prophet Muhammad SAW. But life in the afterlife also needs to be fought for, so there is balance. The view of the Kraton Kidul community believes that it is wrong if we only prioritize life in the world. With offerings of songs of praise to the Prophet Muhammad, through rebana music Gendukan Jawa it is expected that the public can capture the message in question through the lyrics that are sung.

4. Function of Entertaining Others

The point is that through communication a messenger or source of communication will entertain others as recipients of communication, which in a social context is needed. The function of communication as a means of entertainment will be able to help a person or group of people be entertained from the socio-cultural burden they experience. This entertainment can be a source of sympathy for the recipient. The form may be like verbal expressions to feel what is felt by the recipient of communication, or also like singing, playing music and so on. In connection with this the benefits of playing a musical instrument according to Sumaryanto (2018: 130-138) is able to provide a calm and confident effect in socializing. If the community can socialize well, it will facilitate the communication process between rebana music Gendukan Jawa and the Kraton Kidul community so that the message delivered can be received well and gives a good effect as well.

CONCLUSION

Traditional art of tambourine music Gendukan Jawa is one of the types of religious

ethnic music that is used as a medium of communication in the Community Information Group (KIM) Kraton Kidul Pekalongan. The process of communication of tambourine Gendukan in the Community Information Group based on the Laswell paradigm shows that communication includes five elements in answer to the questions asked, namely: • Communicator, in this case the performers or presenter of tambourine music Gendukan Jawan (artists) • Messages, messages conveyed through song lyrics that function to inform, educate, change views and entertain • Media through tambourine music Mumps of jawan • Communism, in this case the Kraton Kidul community • Effects, gives a good impact on the independence of information. The communication process is carried out in the Kraton Kidul Community Information Group through a primary and secondary communication process. The primary and secondary communication processes are complementary and mutually supportive in communicating messages. The function of rebana music Gendukan Jawan in the Kraton Kidul community in Pekalongan City generally functions as a medium of entertainment, rituals and da'wah.

In its development, tambourine music Gendukan Jawan is used as a medium for communicating information through the Community Information Group (KIM) Kraton Kidul, Pekalongan City. The function of rebana music Gendukan as a communication medium is categorized in the function of informing, the function of educating, the function of changing views and the function of entertaining through melody and song lyrics. Based on the results of the study, the suggestions conveyed include: For the Artist of rebana Gendukan Jawan, creativity is needed so that the rebana music Gendukan Jawan can survive and develop in the midst of the times of progress. For the Kraton Kidul Community, in order to maintain the existence of Gendukan Jawan tambourine music, it is necessary to seek appreciation and socialization activities. For the Government of Pekalongan City, it is expected to be able to make policies that encourage the development of the arts and culture

of the area. For other researchers, it should be a reference and motivation to be able to conduct research with different perspectives and theories.

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