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The Pantun Pitutur Song: A Study of Educational Values in The Music Show of The Marawis Suma Budhaya Group

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Abstract

This study aims to analyze the educational values of that is implemented through the process of interaction in the musical play of the "Pantun Pitutur" song in the Suma Budhaya group performance. This study used a qualitative method with an interdisciplinary approach to sociology and education. The data were collected by using observation, interview, and document study techniques. The data analysis procedures used data reduction, data presentation, and data verification. The validity of the data used were triangulation, data sources, and theory. The results showed that in the musical play "Pantun Pitutur" there was a process of social interaction among fellow musicians, musicians with the Suma Budhaya group, and the Suma Budhaya group with the community. Social interaction occurs through communication and social contact symbolically by using language, signs, and body language. Social contact in this performance is primary and positive. The social interaction process that was implemented contains several educational values to the community. The educational values include; 1). Religious Value; 2). Cooperation Value; 3). Pluralist Value; and 4). Responsibility Value. The results of this study can be used as a reference regarding the study of educational values.

Keywords: music performance, interaction, educational values

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INTRODUCTION

Humans as social beings interact with each other. Social interaction according to Gillin (in Soekanto, 2015: 54-55) relates to relation among individuals, between individuals and groups, and relation between groups of people who have benefits in studying and understanding problems that come up in the community.

The interactions that take place in the musical play can not be separated from the educational values to convey to the community. The interaction process that occurs during the performance is related to the interpretive response of a message that is conveyed through the symbols in the performance as well as the aesthetic experience of the doer (Rustim, 2019: 40).

The educational values for the community has a very important meaning as a basic behavior in social life. The values owned by every human being will be able to control attitudes and maintain the norms in the community and impact to the human entirely. Character education that is given appropriately will impact to the quality of human resources (Putri, 2011: 207).

The educational values in the phenomenon of social interaction in musical performances is important to be studied in depth, because it has a contribution and it is one of the effective steps that can provide an understanding of the educational values to be conveyed to the community in facing the increasingly complex times. Widiyono (2013: 238) also said that one the works in the field of art contains a lot of educational values. It is easier for the community to understand the educational values to be implemented in everyday life through a process of interaction namely in the Suma Budhaya group musical performance.

Suma Budhaya is a music group in Pekalongan that performs modern marawis music. Modern marawis music has characteristic of the addition of instruments than the original marawis instrument (Izzati, 2019: 42). One of the works that represents the character of the Suma Budhaya group is the "Pantun Pitutur" song. The song was created by Imam Khoirul Huda as the

leader of the Suma Budhaya group in 2013 which was inspired by the social conditions of the Pekalongan community which are plural and has many cultural.

The title of "Pantun Pitutur" is due to the arrangement of the lyrics as same as poem pattern in general, namely a-a-a-a. Maulina (2015: 109) said that related to the sentence structure in the poem, it usually consists of four lines and has an abab or aaaa pattern. Furthermore, the word "pitutur" in Javanese means advice. So that the word "pantun pitutur" can be interpreted as advice which is delivered in the form of a poem.

The lyrics of the "Pantun Pitutur" song are general. It can be enjoyed by all levels of society and it is written in Javanese that contains of advice and expressions of gratitude to God. This song is often performed by the Suma Budhaya group at every show as a means of conveying positive values to the community. Some of these positive values are contained in the musical play of the "Pantun Pitutur" song and its accompaniment music.

The previous research that relevant to this study are; Mujadid's (2018), his research results discussed the Suma Budhaya group from a multicultural point of view. This is relevant to this study and it is used as a reference for a factual description related to the Suma Budhaya group, but the formal object is different. The next research was carried out by Relianto (2015) which resulted in a discussion of the aesthetic forms of terbang papat and social interaction at the ampyang carnival, namely nganten mubeng gapuro padurekso, nasi kepel tradition, and loram bersolawat tradition. The results of these studies are used as theoretical and empirical bases related to interactions even though the focus of the study and material objects are different. Furthermore, Maragani's (2016) research discuss the educational values embedded in masamper activities. The results of this research are an illustration of the educational values. In addition, the results of Asma's research (2019) discuss the Gayo dance which is used as a media for spreading Islam and some educational values contained in the dance performance. This is used as a reference regarding educational values.

Based on several explanations of the results of many previous research, the research related to educational values that are implemented through the interaction process in the Suma Budhaya group performance in particular have never been carried out. It becomes the basic of the researcher to study the educational values that is implemented through the social interaction process in the Suma Budhaya group music performance.

This study aims to analyze the educational values that are implemented through the process of social interaction in the musical play of the "Pantun Pitutur" song in the Suma Budhaya group music performance. The benefits of this research are expected to enrich and improve knowledge, concepts and theories, as well as insights related to educational values in musical performances.

METHOD

This study used a qualitative research method with an interdisciplinary approach to science-sociology and education. This method is used to obtain the data from various sources in depth and intact. In addition, in order to explain the social phenomena in detail according to the problems studied. The research design used was a case study. The use of this design was to obtain in-depth the research data at any time and can change according to the development of facts. The target related to this study is the of educational values in the social interaction process of musical play the "Pantun Pitutur" song. This study was conducted in Kuripan Yosorejo Village, Pekalongan City. The data and some information were collected by conducting observations, interviews, and document studies. The observations were made to obtain accurate data in Kuripan Yosorejo Sub district with the main object was the educational value in the social interaction process of Suma Budhaya group musical play. The interviews were conducted with Suma Budhaya group leaders, music players, and audiences to obtain information related to many things that the researchers could not observe. Furthermore, the

document studies were also conducted to obtain the data in the form of photos, audio, and visual recordings related to the Suma Budhaya group.

This study uses triangulation data validation techniques. This technique was used to test the credibility of the data. The trust testing was conducted by examining the data obtained from various sources. Researchers conducted triangulation of sources through informants related to information about the Suma Budhaya group musical performance. Ethics and emic concepts were also used in this study. The process for analyzing data was carried out by reducing the data followed by the presentation and verification of the data related to the Suma Budhaya group as stated by Miles and Huberman (Rohidi, 2011: 240).

RESULTS AND DISCUSSION

There is a process of social interaction in a musical performance. The interactions in the show occurs in the interpretation of the response to a message that is conveyed through symbols (Rustim, 2019: 40). Furthermore Soekanto (2015: 55) argued that social interaction is a dynamic social relationship among individuals, between individuals and groups, and between groups of people in accordance with the conditions for interaction, namely social contact and communication.

Social contact is an action that gets a response from this action, whereas communication is someone who gives meaning to the behavior or feelings to be conveyed to others so that the person concerned reacts to the behavior, information or feelings that is conveyed (Soekanto, 2015: 61).

Based on the explanation of social interaction and the requirements of social interaction, if it is related to the Suma Budhaya group music performance, the interaction process that occurs in the musical play of the "Pantun Pitutur" song is as follows.

Social Interaction among Suma Budhaya Music players

Interaction among individuals is a social contact and communication that occurs between

two individuals. The interaction is a response to the interpretation of the symbols meaning carried out between Suma Budhaya musicians on stage. The interaction between musicians occurs in the division of sounds type when singing the "Pantun Pitutur" song with symbols of facial expressions and other body languages. This is in line with what Maragani (2016: 51) said that social interaction is formed from symbolic actions.

The letter A was represented as the vocalist one and B as the vocalist two. When singing the "Pantun Pitutur" song, A and B interacted each other. When A was singing the first verse song and the second verse will be sung by B, then A spontaneously gave a symbol which was done through a smiling facial expression looking at B with a hand style inviting B who was ready to continue the song in the second stanza. This is according to what Kinesti (2015: 112) said regarding communication that is carried out by using attitudes, body language, and voice or speech. They make contact and communicate each other so that it creates an interaction between the two musicians to then sing the third stanza together according to the division of voices one and two during practice.

They carry out this interaction on stage during the show so that there was no misunderstanding regarding the division of voices when singing the "Pantun Pitutur" song. The song can be sung according to their respective portions and it can be enjoyed by the audience properly without any significant obstacles that can disrupt the music performance process of the Suma Budhaya group.

Social Interaction between Music Players and Suma Budhaya Group

The interactions that occur between individuals and groups of people as previously stated by Soekanto can be done by social contact and communication between the vocalist and Suma Budhaya group players by using signs and symbols shown by language or body language. This is in line with what Wirawan (2012: 117) argued regarding one of the most important symbols in symbolic interactions is language and signs (decoding). Kusumastuti (2006: 9) also

added that the symbolic interaction is indicated by the symbolic meaning contained.

The use of this signal occurred when a vocalist who was given the mandate by the head of the Suma Budhaya group to lead the musical play "Pantun Pitutur". One of the vocalists who acted as a leader made social contact and communication with the Suma Budhaya group musicians by using a hand symbolized by his thumb and forefinger to form the letter "O" as a signal related to the song sequence that the musical play would stop. Basically, it can lead to various interpretations, especially for the audience or the community who responded. This interpretation raised behavior which was a reaction to contacts received from other people (Wadiyo, 2006: 3). However, the interpretation of the meaning of the symbol had been agreed upon beforehand between Suma Budhaya musicians.

Furthermore, the forefinger that was raised as a symbol of the musical play of the "song or theme" part, pointed out the two forefingers and middle fingers as a symbol of the chorus, etc. Social contact and communication took place when the vocalist used these symbols and the Suma Budhaya musicians responded according to symbols or cues from the vocalist's body language.

This was conducted by the Suma Budhaya group because every performance often experienced changes impulsively related to the sequence of the songs being performed. The change in the musical play adjusted to the situation and conditions during the performance as well as the audience's requests which gave a positive response when the "Pantun Pitutur" song was delivered, so that certain parts of the song were played or sung spontaneously over and over again even though the song had been previously set during the practice.

Social Interaction between Suma Budhaya Group and the Audience

As stated by Soekanto (2015: 59) regarding social contact among groups involving two group parties who work together to achieve certain goals according to the deal. Based on this explanation, if it is related to the Suma Budhaya

show, it occurs between the Suma Budhaya group through vocalists and the community as the audience.

The social contact symbolically uses language and gestures through body movements. Vocalists of Suma Budhaya sing the "Pantun Pitutur" song which was accompanied by shaking movements and waving hands to the right and left regularly. Communication is a person's attitude in giving meaning to the behavior of others according to the feelings to be conveyed by reacting to the feelings that person who wants to convey (Soekanto, 2015: 61).

Furthermore, the audience responded and reacted to interpret the symbols and signals conveyed by the vocalist by participating in singing the "Pantun Pitutur" song and imitating body rocking movements and waving their hands together. This is in line with what Soekanto (2015: 56) said that an interaction social occurs when there is a reaction from both parties. The performance took place a process of interaction between the Suma Budhaya group and the community as audiences through eye contact and communication.

. Some of the social interactions that occurred in the Suma Budhaya group performance were included in the realm of primary social contact and were positive because of direct relationships and reciprocal reactions without any conflict between musicians, music players, and Suma Budhaya groups with the community in the performance. This is as stated by Soekanto (2015: 60) that positive social contact is a response to action in the form of something good and the primary is a direct relation without mediators.

Educational Values Implemented to the Pantun Pitutur Song Musical Play

The process of social interaction that occurs in a musical performance can not be separated from the educational values conveyed to the community as the audience. Values have a very important role as a basic for behavior in people's social life. The values owned in every human being will be able to strongly control attitudes and maintain the norms that apply in the

community. This is because of the values character that is binding and encouraging values (Bertens, 2007: 100).

The educational values contained through the interaction process in the musical play of the "Pantun Pitutur" song in the Suma Budhaya group performance are as follows.

Religious Value

Religious value is a character value that defines thoughts, words, and actions based on divinity values or religious teachings (Mustari, 2014: 1). Furthermore, Sudarsana (2017: 228) added that one of the values of religious education is gratitude through words and actions. The power of value has a positive impact on someone's life (Asma, 2019: 386).

The religious value in the Suma Budhaya group performance was implemented to the social interaction process that occurred between the players and the audience when singing the "Pantun Pitutur" song. As stated by Maragani (2016: 53) regarding the materialized value of an action. The vocalist and the audience interacted by singing the "Pantun Pitutur" song together. The lyrics of the "Pantun Pitutur" song which were sung in the performance as a whole were an expression of gratitude to God Almighty for all the abundance of His grace. This is in line with what Leha (2018: 266) said about aspects of religious values, one of them is the relation between humans and their God. The following is an excerpt from the lyrics of the "Pantun Pitutur" song which was sung during the Suma Budhaya group performance.

Syukuri kita iku langkung becik

(it's better to thankful)

Ugo minulyo tekane kubur

(and noble until the grave / death)

Surga lan nikmat iku kutha santri

(heaven and blessings is the city of santri)

Saking Pangeran berkah dumugi

(from God to blessings)

The lyrics sung by the quote illustrated that when people live in the world, they should always be grateful to God until they die by having strong faith and good morals in humans. As Mustari (2014: 5) said, related to good morals in

accordance with religious guidance and strong faith will have a positive impact on serenity and peace of the soul.

Cooperation Value

Cooperation is a form of social interaction that arises as a result of orientation between individuals towards groups and other groups (Soekanto, 2015: 65-66). It happened when playing a musical instrument and singing the "Pantun Pitutur" song. The cooperation value was implemented to the interactions that occurred among players or between musicians and the Suma Budhaya group

Gusal (2015: 14) said that humans essentially establish an interaction with other humans. The cooperation was implemented when the vocalist of the Suma Budhaya group interacted with the Suma Budhaya group musicians by using a hand symbol as a sign related to the sequence of the "Pantun Pitutur" song as previously explained. A vocalist gestures used his fingers to form the letter "O" as a sign that the music would stop playing and pointed his forefinger as a signal to play or sing the "theme" part of the song. This requires good cooperation between the vocalist who was chosen by the head of the Suma Budhaya group as the performance leader and the Suma Budhaya music players so that the song sequence could be played and sung smoothly.

In addition, interactions among players also occurred when the zapin dance movement was played by Suma Budhaya musicians as a support or an interlude when the "Pantun Pitutur" song was sung so that the performance did not seem monotonous. This dance was also as a media for the expression of feelings of musicians on the "Pantun Pitutur" song when was delivered. As stated by Utomo (2013: 2) that art is an expression of universal feelings. The dance movements were delivered easily, but requires good cooperation regarding when to start and when to stop and how the dance movement patterns follow the music of the song that is sung by the vocalist. Solid cooperation can provide attractive and entertaining performances to the audience and look united. This is as said by

Rukiyati (2014: 221), cooperation must be carried out properly to achieve certain goals.

Pluralist Value

Pluralism is an attitude of behavior to respect for differences in the form of physical, cultural, custom, nature, ethnicity, and religion that exist in a community (Mustari, 2014: 163). Pluralist value was implemented to the interaction process that occurred among Suma Budhaya musicians and between musicians and the audience.

This occurred when the musicians played musical instruments with different cultural backgrounds in the "Pantun Pitutur" song. They respected and upheld the pluralist attitude among musicians in playing musical instruments based on the skills they master harmoniously and according to their respective portions without comparing excessive musical play and still interacted without conflict in the performance. As Belasunda's opinion (2016: 57) stated that the pluralist value is a respect for a recognized difference

Furthermore, the community as audience who watched the Suma Budhaya performance were not only Muslims. However, the community in Pekalongan with various backgrounds, as stated by Mujadid (2018: 208) also appreciated the performance. The musicians and the audience interacted each other to sing the "Pantun Pitutur" song together with joy without differentiating religious, cultural, and other backgrounds because the song's lyrics contains goodness and it is general. The sense of togetherness between Suma Budhaya group musicians and the audience could be well occurred. As stated by Afryanto (2012: 37) that togetherness can be well established by fostering a sense of kinship and coexistence of various parties which each of them has differences.

Responsibility Value

Responsibility can be defined as a human behavior and attitude who performs duties and obligations in accordance with what should be done (orders), both to God, himself, the community, the surrounding environment and

the State (Mustari, 2014: 19). The responsibility value was implemented to the interaction process between Suma Budhaya music players when playing the accompaniment music of the "Pantun Pitutur" song.

Each of Suma Budhaya music player played a different musical instrument according to their expertise. The playing techniques and sounds produced by each musical instrument also vary based on the composition and arrangement of the song that had been mutually agreed upon. Like a tambourine instrument that was played with a question and answer pattern, each music player must master the pattern of playing to produce harmonious musical play. This is in line with what Sudarsana (2017: 232) said that every individual must have a sense of responsibility in all aspects of life.

Based on the explanation above, it can be stated that in the Suma Budhaya group performance there is an educational value that is implemented through the process of interaction among musicians, between musicians and Suma Budhaya groups, and between Suma Budhaya groups and audiences. The educational values implemented from the interaction process include religious value, cooperation value, pluralist value, and responsibility value.

This study is expected to be used to enrich knowledge, a reference research related to the study of the educational value in musical performances, the implementation of educational values in everyday life and gain insight into the development of regional musical arts.

CONCLUSION

The conclusion in this study is that the Suma Budhaya group in their musical performances conveyed goodness or educational values that were applied to the interaction process in the "Pantun Pitutur" song. This social interaction occurred among fellow musicians, between musicians and the Suma Budhaya group, and between the Suma Budhaya group and the community. Social interaction was showed through communication and social contact symbolically by using language, signs,

and body language. Social contact in this performance was primary and positive because there was a direct relation and there was a reciprocal reaction without any conflict among the doers.

There were several educational values in the social interaction process that was occurred in the performance to be conveyed to the community. The educational values include; religious value, cooperation value, pluralist value, and responsibility value.

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