Javanese Community Institutions at Kentrung Blora Parikan

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Abstract:- Kentrung art is a typical Blora art which is a fairy tale art. Kentrung is played by a puppeteer who beats a tambourine musical instrument while speaking. This kentrung music essentially functions as an accompaniment to a folk tale performed by a puppeteer. The folklore that was presented was related to the spread of Islam in Java. Completely, the elements of kentrung are the puppeteer, the accompanying music, and the story. The purpose of this study is to find institutions of Javanese community that contain kentrung parikan and to find out the function of these institutions. The target of this study is to describe the institutions of Javanese community in the Kentrung parikan, and to find out the function of the community institutions. In order to achieve this target, the study was designed with a descriptive analysis approach, which is a research program that was followed up by a development program through systematic steps in the form of a process of action, reflection, evaluation, and innovation by applying the observational research method. The results showed that kentrung parikan is not only functions as a media of entertainment, but also functions as a suspension for community institutions.

Keywords:- Parikan, Narative, Sampiran, Content.

I. INTRODUCTION

Kentrung art is a typical Blora art which is a fairy tale art. Kentrung is played by a puppeteer who beats a tambourine musical instrument while speaking. This kentrung music essentially functions as an accompaniment to a folk tale performed by a puppeteer. The folklore that was presented was related to the spread of Islam in Java. Completely, the elements of kentrung are the puppeteer, the accompanying music, and the story.

The kentrung story that the puppeteer usually told is a story about a guardian who spreads Islam in Java which is proudly written in several literary works in the Middle Javanese era. This kentrung story consists of three forms, namely narrative, dialogue, and parikan or poem.

The first form of story is narrative or exposure form. This narrative is usually used to start a story that tells the situation of a country. The second form is dialogue. The third form is poem or in Javanese culture known as parikan.

The parikan consists of four lines, it is divided by two lines as sampiran and two lines as contents. The line relationship between sampiran and content is actually only a sound relationship, not a meaning relationship. In the poem or parikan often has humorous content.

In a parikan, in addition to being presented in a humorous context, it also reflects or correlates with the behavior of the surrounding community as in everyday life, there is always a relationship between a human and another. The relationship or interaction will eventually form a relationship pattern. These relationship patterns in sociology and anthropology are called institutions.

II. RESEARCH METHOD

This study uses a qualitative approach. A qualitative approach tries to understand symptoms as part of a comprehensive system which contains detailed explanations related to the local scope. Bogdan and Taylor (in Moleong 2018: 3) define qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior.

This study took the location in Sendang Gayam Village, Banjarejo District, Blora Regency. The data Collection techniques used (1) observation, (2) interviews, and (3) documentation. Observations were carried out to observe the situation during the kentrung performance, interviews were conducted with interviewees who were also kentrung masterminds, and document studies were carried out related to several written documents and stage recordings.

The data analysis in this study was carried out by using descriptive-qualitative analysis method, namely the data collected was described based on certain classifications and analyzed based on the type of data. In detail, the data analysis steps of this study are as follows. Research preparation includes: (1) collecting data, (2) organizing data, and (3) classifying the collected data according to the nature and categories of the existing data. These steps were also steps to reduce the data and also to present the data. To avoid biased data, the data validity checks were carried out through four criteria, namely: degree of trustworthiness, transferability, dependability, and certainty.

III. RESULTS AND DISCUSSION

Community institutions are regulated by several values and norms which then become regulators of behavior in the community, thus values are very important in a community. The value of a community reflects what is in individuals, groups, and community. Value is abstract in nature, so to see this value is through its actualization in the social system or community institutions.

In a kentrung performance, it turns out that it is not only for entertainment, but at least there are several institutions that regulate the behavior patterns of the community. These institutions include 1) Institutions which aim to meet human needs (Domestic Institutions), 2) Institutions which aim at fulfilling human needs for life, producing, hoarding, and distributing property and objects (economy Institutions), 3) Institutions which aim at meeting information needs and human education to become useful members of community (educational Institutions), 4) Institutions which aim at meeting human needs in expressing a sense of beauty and recreation (aesthetic and recreational institutions), 6) Institutions which aim at meeting human needs to relate to God or with the supernatural (religious Institutions), 7) Institutions that take care of the physical needs of humans (Somatic Institutions). Some examples of parikan that contain these institutions are as follows

ditukokna oleh-oleh meneh,
tuku srabi nek setali lima,
biyen ditakokna ngolah-ngaleh,
ora dadi kok ditinggal-tinggal lunga (1)

athok-orok sing kembang sikatan,
Nek bengi ngotok esuk ra sida pegatan (2)

seblak siak sing unthuke yuyu,
nganggo klambi bayak kok tambah ayu (3)

In the last two lines of parikan (1) it can be interpreted that when a girl is asked (proposed) the proposal does not provide certainty, it will be considered that he is not serious and it will be abandoned. If the woman does not provide certainty, then it is considered unfinished and eventually left. For this reason, as Domestic Institutions should provide answer if there is an proposal.

Parikan (2) consists of two lines, the first line is sampiran, the second line is content which is an insinuation, "at night they persist (separate) but in the morning they do not divorce. For this reason, be more patient so as not to be reckless and make the wrong decision which of course will harm themselves and eventually change mind (not conduct) the decision.

Parikan (3) also consists of two lines, the second line is content which means "wearing a kebaya is beautiful". This is in line with the fifth institution (aesthetic and recreational institutions)

➢ *Function of Community Institutions*

Community institutions are basically systems that regulate behavior and relationships that focus on all complex activities in social life. Community institutions are needs that exist in a community, and there are various rules that are formed according to the cultural elements that are implemented in the community.

Activities in social life in these institutionals pattern are certainly inseparable from various forms of communication, one of them is humor. Social institutions in a community must be carried out with the following functions: 1) Provide guidance to community members on how to behave in an effort to meet their daily needs 2) Maintain community integrity (social integration) from the threat of division (social disintegration), 3) function to provide guidance in carrying out social control, and Some of the parikan examples in these function are as follows.

tan gunung sing kulon gunung
nek tengah ana sumure banyune sat,
*nganti **gelung** nganti **kuncung**,*
ra tau makmur tambah mlarat

The sentence *wiwit kuncung nganti gelung* wants to show how long it will take to make changes/ successes. *Wiwit kuncung nganti gelung* associates a long span of time, starting from children (*kuncung*) to coil (adults).

In the quotation, the opposite occurs not from kuncung (child) to coil (adult) but it is reversed. The speaker hopes that there is humor through the mutation of sounds to bring out humor as the entertainment function of humor. Meanwhile, in terms of social institutions, this adage is usually aimed at assessing behavior that tends to be negative in showing results/ changes. Sometimes it is also used to denote laziness, backwardness, tardiness, slackness, or anything those similar to it. Thus the function of entertainment as well as a function as a guideline for members of the community about how to behave in an effort to meet their life needs.

IV. CONCLUSION

The conclusions from the study entitled Javanese Community Institutions at Kentrung Blora Parikan are as follows.
1. Kentrung parikan in addition to function as a media of entertainment, it also functions as a suspension for community institutions, so that the noble values of the community are preserved.
2. There is an integrated relationship between the function of humor and the function of community institutions, namely the community institutions can be conveyed through humor.

The suggestions of this study is the need for further research related to the development model of kentrung art in facing of technological and communication developments so that it will help to maintain the existence of kentrung art among other modern arts.

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