

# Kungkung of the Meratus Dayak Community, Piani Village, Tapin Regency (Study of Music Function)

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**Abstract.** Kungkung music is a traditional South Kalimantan music made of bamboo and is identical to that of the mountain people. This music is very popular with the Dayak Meratus people of South Kalimantan. This musical instrument is found in rural areas or mountains that are overgrown with bamboo. The problem that will be raised in this study is how the history of kungkung in the Dayak Meratus community in Piani District, Tapin Regency tho the function of kungkung music in the Meratus Dayak community in Piani District, Tapin Regency. This study uses a qualitative method with an ethnographic approach which will be carried out in Piani District, Tapin Regency. Data collection techniques through observation, and documentation interviews. While the data analysis techniques include data collection, data reduction, and triangulation. The results of the research on kungkung music have a history of ritual expulsion of supernatural beings that often disturb the community. The supernatural creature named Dundun ghost. Dundun's ghost often kidnaps small children in the Pipitak Jaya area. These little children always disappear when their parents are away. The function of music as an emotional expression, the function of music as an aesthetic appreciation, the function of music as entertainment, the function of music as a means of communication, the function of music as a symbol, the function of music is related to social norms, the function of music as a means of communication. Music Approval of Social Institutions and Religious Ceremonies, Functions of Music as Contribution to Sustainable Culture and Stability, Functions of Music as Contribution to Social Integration

**Keywords:** Music Function; Kungkung; Meratus Dayak Community

## INTRODUCTION

Society and culture have a close relationship. There is a reciprocal relationship between society and culture. A culture cannot exist without society and a society must have culture. Society refers to a number of people and culture are patterns of behavior that are typical of these humans which then provide direction in society. To understand culture, we must understand the ins and outs of the existence of a society, and conversely, to gain broad insights about society, we must understand the nature of culture. (Miko, 2008, p. 27).

Art is referred to as a cultural system when art can be seen as fulfilling the requirements to be used as a way to understand the culture of a society. In other words, art is an entry point for understanding the system of meaning and value system adopted by a society. Furthermore, we will see that the view of art has changed, - that is, from a view that emphasizes imitation to a view that emphasizes creativity. Art is created for humans, to be enjoyed by humans, to be felt by humans, to be interpreted and internalized. Every work of musical art certainly contains a message to be conveyed to adherents. The message is in the form of noble and noble values that are very useful for the development of the human soul.

(Wiflihani, 2016)

Anthropologically, art in the form of sound, music, dance movement, must be understood as a symptom in the expressions of cultural meaning systems. In this sense, understanding of art cannot be separated from the context of its presence in certain situations. Some of the values that have been known so far include love for the motherland, respect for ancestors, loyalty to customs, heroism, loyalty to art and culture, as well as spiritual messages in religion. Meaning Meaning is a value that arises because of a link or connection between denotation and personal experience.

The development of music spread across the archipelago has received a good classification in the form of presentation to the type of organology. One type of music that has such a large presence and is found in almost all Indonesian cultures is music with organology (main material) of bamboo. Bamboo music is not only in Sundanese or Javanese culture. Bamboo music can also be found in South Kalimantan with an even distribution in almost all Banjar sub-ethnicities. Bamboo music in South Kalimantan is very diverse, ranging from percussion instruments, string instruments, and wind. The majority of these instruments are found in the Banjar Pahuluan culture and some are found in

the Banjar Kuala culture. These bamboo instruments are mostly used for community ritual processions related to nature.

Traditional music of Kurung-Kurung, Kintung, Sentekong, Sarunai Bukit, Kalangkupak, Salung Bukit, Flute, Kalukuk, Hangang, Kacapi Halong, Sounds of Dadang, Katuk are instruments that are popular in this society and are widespread in their respective cultures. (Najamudin, 2017, p. 30). The use of the term instrument for musical objects is actually debatable because almost all of these musical objects were born from the procession of the work of the cultural community. Kungkurung is not only found in the Meratus Dayak Community, Piani District, Tapin Regency, but also in the Tangkisung culture, the Loksado Culture, Hulu Sungai Selatan Regency with the name hilai, the Upau culture (Tabalong Regency) kungkurung, and the Paramasan Culture (Banjar Regency) brackets. In terms of culture, all of these cultural areas belong to the large cultural family of the Meratus people.

According to (Merriam, 1964, pp. 219–226), there are ten important functions of music, on the other hand, the function of religion which may be ethnic, namely 1) The function of emotional disclosure, can be interpreted to create a sense of security. 2). From the quotation above, it is clear that social institutions, 8) related functions that Merriam distinguishes between understanding and social norms, 9) functions of using and functioning of music based on cultural continuity, 10) functions of stages and their influence in an integration of society ".

Music actually functions to liberate and overcome the confinement of the human soul. Therefore, if this situation or shift in function is allowed to take place without the original concern of the parties, humans will automatically lose one of the trending tools that for centuries received the full attention of previous generations. The function of traditional music in Indonesia is mostly related to the ritual ceremonies of a society, such as death, marriage, birth and religious ceremonies. In some areas, the sounds produced by certain instruments or musical instruments are believed to have magical powers.

Therefore, instruments like this are used as a means of community customary activities. In this case music is connected with the mythical world or the metaphysical world. Traditional societies use music to worship the spirits of their ancestors. The people feel among the siege of the supernatural powers around them. Based on this

statement, the researcher is interested in writing down the function of kungkurung music. Along with this, a shift in the function of music occurs in people's lives, namely: the tendency to make music as entertainment only. On the other hand, pop artists tend to follow the tastes of the general public, so that society is plagued by entertainment production that is not always of good quality. Because this problem is very complex and requires an interdisciplinary review, on the other hand the interpretation of art requires purity, this paper will discuss the nature and function of music, as a guide for thought and a comparison concept for discussing shifts and the factors that influence the occurrence of musical functions in the midst of today's social life.

## METHODS

The method used in this research is a qualitative approach, with data collection techniques of interviews, observation, documentation, literature study. While data analysis techniques through data presentation, data reduction and drawing conclusions. (Rohidi, 2012, p. 46). Ethnographic methods in social research can also be used to study certain issues that will be raised as themes so that they do not have to describe the culture of a particular society holistically. This view is expressed by Hammersley regarding ethnography. Ethnography is a method that has its own characteristics. Ethnography consists of several research activities in the form of ethnographer participation in everyday life over a long period of time, seeing what happens, hearing what they say, asking questions, in short ethnography is collecting any data that can be used to understand the issues at stake. research focus. (Istiyanto & Novianti, 2018, p. 7)

## RESULTS AND DISCUSSION

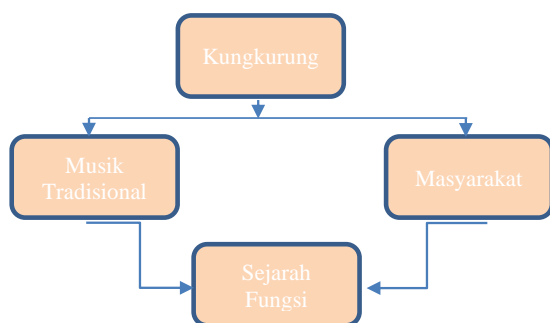
The epistemology of music comes from the Greek, namely: mousike, which means the art of the Muzen or belongs to Mousa, namely "fine arts". Belongs to the Muzen clan, who number nine goddesses. As a work of art different from nature, the masterpiece of God the Creator. Because of the process of natural occurrences, humans do not participate at all, while music is the work of humans, so it is our full responsibility. The beauty of music and nature in terms of form is also distinguished, namely: the beauty of nature is not constant, because its condition is active.

Meanwhile, music with its complete form does not change, so the beauty of music remains. (Banoe, 2003, p. 256)

The word function is used in various fields of human life, showing the activities and dynamics of humans in achieving their life goals. Judging from the purpose of life, human activity is a function and has a function. Qualitatively, the function is seen from the point of view of the uses and benefits of a particular person, group, organization or association. Function also refers to a process that is currently or will take place, that is, to indicate certain objects which are elements or parts of the process, so that the words "still functioning" or "not functioning" are found.

Music is used in certain situations and becomes part of society, but also has a deeper function. If the lover uses a song for his lover, then the function of the music can be analyzed as the continuity and preservation of biological groups. When supplicants use music to communicate with gods, they use certain mechanisms with other mechanisms such as dance, prayer, organized rituals, and ceremonial activities. The function of music, on the other hand, is the function of religion which may be interpreted to create a sense of security. They refer to situations in which music is used in human action."

From an anthropological perspective, the world of art is one of the doors for understanding people's culture. Through this way we can understand how society can feel, what is its conception of the beautiful-bad, subtle-rough, what is the impact of these conceptions on patterns of self-disclosure and so on. The following framework of thinking in this study is described in Figure 1.1 below:



**Figure 1.** Framework of thinking

Figure 1.1 explains that kungkuring music is a traditional music that was born in the community and has developed until now. Kungkuring music has a function both in terms

of expression and aesthetics.

Along with the times, kungkuring in the Pipitak Jaya cultural community of the piani village has been static so that it is unable to compete with today's modern musical instruments. We can only find Kungkuring if the planting season (manugal) of the Piani village culture community is in progress. We cannot find kungkuring being played on certain ceremonial occasions, unless it is presented on purpose. In several cultural activities, kungkuring is present as a musical performance, deviating from its original habit as a tool that serves as a marker for the rice planting season on the mountain.



**Figure 2.** The kungkuring musicians

According to Allan P. Meriam "Function is the contribution which a partial activity makes to the total activity of which it is a part. The function of a particular social usage is the contribution it makes to the total social life as the functioning of the total social system." Defined function can be interpreted as a contribution to a part of the activity which also fulfills the wholeness of the whole activity. It can be said that this function is a condition in which all parts of the social system work with the same level of harmony and consistency. The function of kungkuring music is described in the description below:

The function of music as emotional expression (The function of emotional expression) Kungkuring hantak music is a medium for expressing feelings or emotions so that listeners can feel what is being felt by the musicians, so that the entry and purpose of the music game itself is not only felt by the players. This can be seen when the players ring the instrument by stomping on the ground and producing melodious sounds.

The function of music as an aesthetic enjoyment (The Function of aesthetic enjoyment) kungkuring music has aesthetic and aesthetic values from its rhythmic sound, dynamics, and also its harmony. Kungkuring music functions to

please the heart, to create a sense of satisfaction with rhythm, melodic language, or the regularity of musical harmony. Music as a medicine to relieve boredom and anxiety of human life as well as a recreational medium that relieves all kinds of fatigue and fatigue in daily activities. The people usually play kungkuring during the rice planting season, the instruments they play; Kungkuring consists of seven instruments with different sizes. Each kungkuring generally consists of a batisan made of wood and stems of bamboo. A set or a set of brackets consists of:

1. *Guruk tuha*, that is, it functions as the great great great gong.
2. *Pindua tinggi*, functions as a cradle.
3. *Pindua randah*, serves as a pelvis.

4. *Tinti guruk*, functions as a panjala or sounds looking for other sounds or changing sounds.
5. *Pajak*, serves as a high pindua helper.
6. *Pintalu ganal*, serves as a lowly pindua helper.
7. *Pintalu halus*, serves as a teacher's helper tinti.

In kungkuring music performances, a type of kungkuring tie called indungan functions as the carrier of the music, then a type of kungkuring called dung landung and capak functions as the pelvis, and the types of kungkuring called tinti and tangkup function as paningkah sound. For the Meratus community, kungkuring music is named the Cottonjal Lima Rhythm, the Pitu Cotton Rhythm and the Mandukuh Rhythm.



**Figure 3.** Kungkuring music instrument

The function of music as entertainment (The function of entertainment). Kungkuurng music has entertaining properties because it has rhythmic elements, harmony, from these elements, music lovers or spectators feel entertained by the music that is presented. Where able to make feelings of joy and pleasure to eliminate fatigue and fatigue in everyday human activities.

The function of music is a means of communication (The function of communication). Meaning that the music contained in certain areas that have their own aims and objectives can only be understood by the area where the music is located. The difference can be seen from the melody or the text of the music. text or the melody of the music. In the past, music was a means of medium-distance communication. For example, by ringing kungkuring music, it invites residents and as a signal that the ceremony has begun.

The function of music as a symbol (The function of symbolic representation). The function of music symbolizes a message, for example if music plays music with a fast tempo, indicating joy and enthusiasm. Vice versa if music is played at a slow tempo it indicates sadness.

The function of music is related to social norms (The function of enforcing conformity to social norms). Music provides influence or message norms in its presentation, most of the delivery is in the form of text, so that it has an impact on the listener.

The function of music for validating social institutions and religious ceremonies (The function of validation of social institutions and religious rituals). Music is a means of religious ceremonies, and is the most important part of an institution, not only acting as accompaniment. music is one

important elements and become part of the

ceremony, not just as accompaniment. This means that music is part of human life that has civilization and culture.

The function of music as a continuous contribution and cultural stability (The function of contribution to the continuity and stability of culture). Music that contains a teaching serves to continue or pass on a teaching to the next generation, so that the teachings or norms are sustainable. The wasp pattern is an integral part that forms the musical style of a musical presentation that relies on a combination of several percussion technical components. This wasp pattern provides a representative picture of the culture of a society. In a deeper musical context, the formation of a musical sense comes from the tone system.

The function of music as a contribution to social integration (The function of contribution to the integration of society). Kungkung music played together creates social integration between players, complementing each other from the rhythmic patterns that are played.

## CONCLUSION

Kungkung music through mutual response between drummers with the same tempo agreement, in which their melodies are based on the ovary landung. originates from the ritual of exorcising supernatural beings that often disturb the community. The supernatural being is named the ghost of Dundun. Dundun's ghost often kidnaps small children in the Pipitak Jaya area. These small children always disappear when their parents are away. While the function of the music is 1). Function of Music as Emotional Expression (The function of emotional expression). 2). The Function of Music as an Aesthetic Appreciation (The Function of aesthetic enjoyment). 3). Music Function As Entertainment (The function of entertainment). 4). The Function of Music Becomes a Means of Communication (The function of communication). 5). The Function of

Music as a Symbol (The function of symbolic representation). 6). The Function of Music Related to Social Norms (The function of enforcing conformity to social norms). 7). The function of validation of social institutions and religious rituals (The function of validation of social institutions and religious rituals). 8). The function of music as a continuous contribution and cultural stability (the function of contribution to the continuity and stability of culture). 9). The Function of Music as a Contribution to Social Integration (The function of contribution to the integration of society).

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